

DESERET EVENING NEWS
Organ of the Church of Jesus Christ of Latter-day Saints.
PUBLISHED EVERY EVENING.
(Sundays excepted).
Corner of South Temple and East Temple
Streets, Salt Lake City, Utah.
Charles W. Penrose - - - Editor.
Horace G. Whitney - - - Business Manager.
SUBSCRIPTION PRICES.
(In Advance):
One Year \$3.00
Six Months 1.50
Three Months75
One Month25
Saturday Edition, per year 2.50
Semi-Weekly, Per Year 2.00

NEW YORK OFFICE.
In charge of R. F. Cummings, manager
Foreign Advertising from our Home Office,
112 Park Row Building, New York.

CHICAGO OFFICE.
In charge of R. F. Cummings, manager
Foreign Advertising from our Home Office,
87 Washington St. Represented by F. S.
Webb, Room 212.

SAN FRANCISCO OFFICE.
In charge of F. J. Cooper, 75 Geary St.

Correspondence and other reading matter
for publication should be addressed to the
EDITOR.
Address all business communications
and all remittances to:
THE DESERET NEWS,
Salt Lake City, Utah.

Entered at the Postoffice of Salt Lake
City as second class matter according to
the Act of Congress, March 3, 1879.

SALT LAKE CITY, - APRIL 15, 1904.

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ought to know better.

"The fact that 2,000 Mormons are to go from Salt Lake City to join a colony at Alberta, and that another colony is flourishing in Manitoba, does not alarm the Canadian government. The Mormon in Canada is never allowed to gain any political power, and hence his energies are devoted wholly to the development of the physical resources of the country. As a farmer the Mormon has always been a success, and if we could confine his energies to this field he would be a useful citizen. It is when the church is used as a political machine to override the law that Mormonism becomes dangerous."

The San Francisco Chronicle is responsible for that scurrilous paragraph. It ought to know better than to state as a "fact" that which is merely fiction, and based on one of those silly rumors that the press of the country are prone to repeat, three or four times a year, varying only as to the point to which the purported "Mormon" exodus is directed. The story of this alleged removal to Canada is a canard of the common kind. But it answers the purpose of a nub around which to make up a lot of editorial remarks, that usually exhibit the densest ignorance of "Mormon" affairs.

"The Mormon in Canada" has the same "political power" that any resident of the country exercises. If he is a British subject he comes under the election laws and regulations. If he is a citizen of the United States he has just the same local rights as a non-"Mormon" citizen has. There is no discrimination against him on religious grounds.

"When the Church is used as a political machine to override the law," is one of those hackneyed phrases that newspaper writers use who do not know anything of what they write about. When and where has any proof been offered that the "Mormon" Church has been "used as a political machine"? There has been much frothy talk about it but no evidence to support it. That a great many politicians of both parties have endeavored to obtain political support from the "Mormon" Church, can be established beyond a doubt, but that they ever secured it is quite another proposition. The anger and bitterness of some of them arise from their failure to get what they sought for in vain.

And in what way could the political power spoken of be "used to override the law"? Elections have to be conducted according to the law or the law can be "used to override" the result, can it not? Why is it that press writers lose their common sense whenever they touch as they suppose on the "Mormon" question?

Here is the Cleveland Plain Dealer talking in a similar foolish strain about this supposed Canadian influx. It says: "Possibly this plan may be abandoned when the proposed emigrants learn the prevailing sentiment in Canada regarding polygamy and the manner in which that public opinion has been crystallized into law. Mormons first appeared in Canada before the Edmunds law started an exodus from Utah. Their peculiar institution was carried with them and the practice of polygamy soon attracted the attention of the authorities. In consequence of disclosures concerning this Mormon practice in Alberta parliament amended the Canadian marriage act providing a penalty of seven years imprisonment for bigamy."

Such a well informed paper as the Plain Dealer ought to know that thorough investigation convinced the Canadian authorities that polygamy was not being practiced in the "Mormon" colonies, and there is no such charge against our people in Alberta. There is a big demand for "Mormon" settlers, not only in Canada but elsewhere, and those who go there are usually better acquainted with the laws and regulations concerning polygamy than our Cleveland contemporary appears to be. When this polygamy bugaboo ceases to be used by the press the pulp will not quit holding it up, of course—the country will gain a better understanding of the truth concerning the "Mormon" people and their colonization of new fields of industry.

It is perhaps useless just now to ask for fair treatment from the newspapers and to impress upon them the fact—easily ascertained—that "Mormonism" does not mean polygamy nor polygamy

"Mormonism." But it does seem that they might understand the simple truth, that there is no wholesale migration, either present or contemplated, of our people from this State, and that those who change their residence and join their friends in Canada or in Mexico, have no intention of breaking the law of either land, but that "Mormon" colonists are in constant demand and are justly rated as the very best kind of citizens that any country can induce to settle upon its soil.

THE BEARINGS IN THE CASE.

The St. Louis Globe Democrat has in the main taken a very sensible view of the anti-Smoot or rather anti-"Mormon" crusade, as it affects the seat of the Senator. Its latest remarks are in similar line to those it previously expressed. After discussing the purport of Pres. Smith's testimony it concludes with this paragraph:

"But this has nothing to do with the case under investigation. Nobody says or intimates that Mr. Smoot is a polygamist, or that he was one. The case against him revolves itself into a charge that his oath as a high official of the Church makes devotion to that faith paramount to his allegiance to the United States. The Senator himself denies this. The testimony of both enemies and friends thus far, so far as it has touched him at all, has been that he is a man of truth. There is not the slightest probability that his assertion on this point will be seriously challenged. The country is losing interest in this affair, and unless some evidence is soon gained which will give some semblance of support to the accusation, the ineffectual will have to be adjourned sine die and the case dropped. In regard to the violation of the statutes by some of the Mormon dignitaries, that is a matter with which the men in Utah charged with the execution of the law, and not the Senate's committee on privileges and elections, will have to concern themselves."

That embodies the candid opinion of most rational people who have followed the trend of the investigation. There are many pertinent inquiries as to the peculiar course of anti-Smoot Republicans, who are virtually fighting their own party in Utah and exhibiting an inconsistency that is particularly striking. Take, for instance, the testimony of E. B. Critchlow before the committee. He testified that he was a member of the Salt Lake county convention, previous to the legislative election, and while he was working in the interest of George Sutherland for United States Senator, when he found that he was beaten he moved to make the prevailing nominations unanimous.

When asked by Mr. Van Cott—"You knew that meant Reed Smoot for United States Senator if the Republican party won? He responded, "Yes, sir." Asked, "You also knew from the Thatcher incident, did you not, that Mr. Smoot would have to get leave of absence from his quorum to become United States Senator, or get consent? he answered, "Yes, sir." He further admitted that he went on the stump and spoke at Springville in aid of the campaign which was to make Reed Smoot a Senator.

In the light of this evidence, does it not appear strange that Mr. Critchlow, as he admitted, drew up the protest against Senator Smoot, under the influence of the Rev. Dr. Paden, and obtained the signatures that are attached to it, and which forms the basis of the whole case against the Senator? The chief points in it are that the gentleman is an Apostle and therefore under certain Church obligations inimical to his position in the Senate, and had to ask permission of his associates to devote the necessary time to Senatorial duties, and yet Mr. Critchlow supported him for the position in the manner explained, and then turned round under Presbyterian "church influence," and fought and still fights the successful candidate of his own party. How about that "Jewel" which is considered an ornament to any profession or calling or status in life?

A CONFLICT IN FRANCE.

As a result of the anti-church war in France, the Roman pontiff is said to have declared in favor of the restoration of the monarchy, under the Bourbons. In proof of this startling statement it is alleged that several members of the Orleans family have been received recently in private audience by the pope, and that they have received from Pius X assurances of support. A new French daily in support of the Bourbon cause is soon to appear in Rome, it is said, and it will semi-officially declare the Vatican's views for the guidance of French monarchist Catholics. It is further claimed that the French bishops, with proper authority, have organized a movement against the French premier. The Bourbons believe that their time has come to act. They think that a great many republicans have become disgusted and disheartened by the radical course of Premier Combes, and that but little urging is needed to make them return to the monarchists.

It cannot be denied that the French government has, lately, waged a curious war against the dominant church. The minister of marine has done all in his power to "dechristianize" the navy, under the pretext that it has a generation "served the ends of monks and nuns." The charge is that under this clerical influence posts of responsibility and honor have been reserved for the pets of the clerical families, while nuns have dominated the hospitals, and monks have enforced attendance at religious services on board the battleships. These conditions seemed intolerable.

Recently another measure was taken, aiming at religious influence at courts. The order was issued to remove all crucifixes, and other religious emblems from court houses. This order is causing considerable trouble. At Havre the workmen declined to take down sacred images, and at Lyons the refusal of the workmen to do the same thing compelled the authorities to resort to the bureau of architecture. In order to prevent demonstrations on the removal of crucifixes, etc., from the palace of justice and other tribunals in Paris the work was done behind closed doors.

It is "persecution" of this kind that has suggested a change of policy at the Vatican. The outcome will be closely

watched. Foolish is the government that makes war upon the religious ideas and sentiments of a people. These may be changed by patient instruction and proper education, but not in one day; very seldom by revolutionary measures.

DRINK STATISTICS.

Once in a while we flatter ourselves, as a nation that we are becoming more sober than our ancestors were, and that intemperance is not consumed as recklessly as in former years. But when statistics are studied, there is an awakening from pleasant dreams, to less pleasing realities. The American Grocer for this month claims that in this country the yearly consumption of alcoholic drinks has reached the enormous cost of \$1,242,943,118. To this is added the cost of coffee, \$156,620,261; tea, \$45,000,000; and cocoa, \$7,000,000, making a grand total for stimulants, of \$1,451,563,379, which is said to be a per capita cost of \$18.15. Counted in gallons, the quantity consumed is given thus: Coffee, 1,556,902,614; beer, 1,449,879,952; tea, 450,000,000, and spirits and wines, 157,130,628 gallons. This would indicate that we are becoming beer-consumers at an almost alarming rate.

The fact is that there has been a steady increase in the quantity of stimulating beverages used, notably of alcoholic liquors, which has risen in twenty-three years from 10.50 gallons to 19.98 gallons per capita. The increase, it is true, is most notable in the milder stimulants, but the fact remains that the efforts of temperance reformers seem to be crowned with but indifferent success. There is a phase of the drink question that must be discussed separately from the unadorned statistical figures. Modern life is so rapid, so unnatural, so depressing upon the vital functions, that mental gloom is frequent among all classes. Nervous diseases of various descriptions have increased, and these have driven the victims to drink. Pessimistic feelings, the result of worry and disarrangement of vital organs, have caused men and women to resort to alcohol, opium, and other sedatives, at an enormous sacrifice of health and life. These are facts that confront the modern reformer. People do not always resort to intoxicants because of a depraved taste. They do so, often because they are sick. The very craving for them is a symptom of a disorder. If a cure is to be effected, the cause must be discovered. We have heard it charged lately that drunkenness is increasing among women. Quite likely. If there is so much to fret and worry the nervous system of the stronger half of humanity, how much more must the airless, sunless modern life shatter the nerves of women, and how much more intense must be the craving for some drug which will dull and veil their over-sensitiveness. They slide into a drink habit through ignorance. The comfort seems so real, so easily obtained, and human beings will fill pain and obtain forgetfulness at almost any cost. We fear temperance reformers have not always given due heed to these facts. Gross drunkenness may not, perhaps, be as frequent as formerly, but it is certain that the drink habit is growing, and that deaths from intemperance are more frequent than ever.

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