

## DESERET EVENING NEWS

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SALT LAKE CITY, - MARCH 14, 1906.

## GENERAL CONFERENCE

The Seventy-fifth annual Conference  
of the Church of Jesus Christ of Latter-day  
Saints will convene on Thursday,  
the 6th of April, and adjourn Friday  
afternoon until Sunday morning,  
and close Sunday afternoon.A general Priesthood meeting will  
be held on Friday night, commencing  
at 7:30.The special Priesthood meeting for the  
General and Presiding Authorities of the  
Church will be held in the Assembly  
Hall on Saturday morning, at 10  
o'clock.JOSEPH F. SMITH,  
JOHN R. WINDER,  
ANTHONY H. LUND,  
First Presidency.

## ANSWERING "THE CALL."

We have had occasion to answer The  
Call, of San Francisco, which has lately  
been afflicted with anti-Mormonism  
fever and has exhibited the usual symptoms  
denoting that complaint. In its  
issue of March 9, that paper speaks of  
a criticism offered by a "Mormon"  
friend of fifty-three years' experience  
in the Church, which it does not pro-  
duce, but refers to by way of attempted  
reply, and shows, as we have intimated  
before, that it is either entirely  
mistaken about the principles, opera-  
tions and tendencies of the "Mormon"  
Church, or is engaged in wilful en-  
deavors to misrepresent them.The Call appears to be very much  
exercised in regard to the tithing, which  
it assumes is a "tax" levied by the  
"Mormon" Church, and also about the  
disposition of the "enormous amounts,"  
which it has heard are annually re-  
ceived and invested in a number of se-  
cular enterprises, absorbing the busi-  
ness of Utah "and so monopolizing it  
that a life is practically denied the  
right to live in that State." Does it  
not strike the writer of the anti-"Mormon"  
editorials in the Call that what the  
"Mormons" choose to pay into their  
Church, and what is done with it, is  
not any particular business of anybody  
else?Tithing has been a doctrine and prac-  
tice of the "Mormon" Church since 1838.  
It is not and never has been a "tax."  
It is a free donation of one-tenth of  
the interest of each member annually.  
No one is compelled to pay it. The  
receipt given to the tithing-payer shows  
that it is "a voluntary contribution."  
It is taught and urged upon Church  
members now as it was in times of old,  
as may be learned from the Bible. It  
is an ancient religious custom and is  
regarded as a privilege as much as a  
duty, bringing with it blessings and in-  
crease as compensation both of a tem-  
poral and a spiritual nature.The statement of The Call that Gen-  
tles are in any way compelled or in-  
duced or requested to pay tithing to the  
"Mormon" Church is an absurd misun-  
derstanding. Non-"Mormons" do not  
even have a collection plate, or contribu-  
tion box, or donation hat thrust into  
their faces when they attend a "Mor-  
mon" place of worship. The Church  
has its own method of finance and  
manages it to the satisfaction of the  
great body of its members. What peo-  
ple think and say about it is sheer im-  
pudence, and decent papers like The  
Call ought to know better than to re-  
peat the wilful falsehoods told con-  
cerning it, even though they were ut-  
tered in the United States Senate, in  
spite and spite of disappointed and  
broken down ambition.Again, we have to inform The Call  
that the Church does not own the vari-  
ous industries, establishments, works  
and financial concerns which The Call  
still insists belong to the Church. So  
that all its remarks on that subject may  
be based on a fallacy. As The Call may  
learn on fair investigation. Nor is it  
true that any Gentile "is practically  
denied the right to live in this State."  
Gentile establishments have flourished  
here for very many years and do a  
thriving business, being patronized by  
"Mormons" and "Gentiles" alike, and  
that fact can be easily ascertained, if  
The Call wants the truth and is not de-  
termined to hear false witness against  
its neighbors in Utah.Another gross untruth advanced by  
The Call is that "the public schools are  
perverted to the uses of the Church  
and made to teach Mormonism." There  
is not the slightest excuse for such a  
misrepresentation. The law of the  
State is against it, the policy of the  
Church is in harmony with the law.  
There is nothing of the kind existing  
here, and The Call again is merely re-  
peating something of which it has no  
knowledge, and has heard from the vil-  
est of anti-"Mormon" sources. Reli-  
gion of any kind is absolutely excluded  
from the public schools of Utah, and  
that fact also can be learned without  
a doubt if The Call wants facts instead  
of fiction. Recurring to the subject of  
tithing, The Call remarks:

"If the heavy tithe is paid and used

for religious purposes to equip temples  
and churches, and to administer the  
charities of the Church, and the mem-  
bers are willing to pay that annual  
tax for that purpose, it is not the busi-  
ness of any one to meddle. Certainly  
the State should not, and there is no  
power less than sovereignty that can."Just so, and therefore The Call has  
no business to meddle with it. These  
are the chief purposes to which the  
revenues of the Church are devoted.  
But suppose the people of a "Mormon"  
settlement depending upon the waters of  
a treacherous stream for their agri-  
cultural pursuits and temporal exist-  
ence, are visited with a flood that  
sweeps away much of their property  
and ruins their irrigation works and  
ditches, and the Church, out of the tithe-  
ing fund, furnishes the means to place  
them upon their feet again, whose busi-  
ness is that? If some enterprise that  
would be advantageous to the commu-  
nity could not be started or carried on  
without similar help from Church  
funds, who has the right to object, if  
not connected with the Church by  
membership? And anyhow, whatever  
disposition is made of the Church  
funds or properties, so long as it does  
not interfere with any one's rights and  
privileges, we affirm that it is no con-  
cern of any outside papers or persons  
and they ought to follow advice that  
has become a "Mormon" adage: "Mind  
your own business."We once more assert that the "Mor-  
mon" Church neither financially nor  
otherwise interferes with the liberty,  
religion, social customs, political opin-  
ion or action, or attempts to control in-  
jure, oppress or exclude from the State  
or from any line of business any per-  
son, company, corporation or asso-  
ciation, and it is poor work for any  
newspaper to engage in to echo the wil-  
ful falsehoods on these matters told  
from the pulpit by ignorant or mali-  
cious sectarian preachers, or from the  
platform or the press by disgruntled  
and unprincipled politicians.

## ANOTHER "PISTOL" STORY.

The people of Utah, and some folks  
in the East, are acquainted with the  
romance fabricated by a Methodist  
preacher named Lyford, who for a  
short time officiated at Provo (not in  
the asylum however, as might be sup-  
posed) about having to go into the  
pulpit with a Bible in one hand, or  
pocket, and a revolver in the other,  
for fear of an attack by the "Mor-  
mons," thus conveying the idea that  
it was dangerous for a non-"Mormon"  
preacher to ply his trade in Utah. The  
story was so ridiculous that it was  
soon laughed out of circulation.Then came Dr. D. J. McMillan, a  
Presbyterian, with a plagiarism of the  
terrible tale, placing the scene of the  
alleged exhibition of wonderful bravery  
in Sanpete county, where at one  
time he was located. Going to the  
Eastern States he repeated the stolen  
story, and his remarks being published,  
he was confronted with them by peo-  
ple in Sanpete. He tried to turn the  
matter off as a joke and promised to  
retract. He never performed his prom-  
ise, but recapitulated the story, al-  
though affidavits were published from  
both "Mormon" and "Gentile" sources,  
proving his absolute falsehood, and  
branding him as he deserved. He was  
even more contemptible than the Meth-  
odist whose story he stole, but he still  
occupies a pulpit and poses as a min-  
ister of Christ.Influenced probably by the published  
tales of the two preachers named here-  
in, it appears that another Methodist  
preacher thought they would arm them-  
selves in similar fashion to that of  
their predecessors in Utah. That ac-  
counts for the following which appeared  
in the Indianapolis News of February  
25. In this case the minister who re-  
lates his experience has the grace to  
confess that his fears, wrought up  
by what he had heard about the "Mor-  
mons," were groundless and to ex-  
press the shame he felt at resorting  
to means of defense, which were so  
totally unnecessary and so foreign to  
what might be expected of a Christian  
minister:"It was at a Methodist ministers'  
meeting that the chairman had not yet  
rapped to order, and a little ordinary  
conversation was going on. Some one  
remarked upon the increasing fre-  
quency of murder, of murder made easy  
by the use of the revolver, that 'guns'  
are so cheap that even the children  
in the kindergartens can save pennies  
enough to buy one."I carried a revolver only once in  
my life," said the Rev. Dr. M. B. Hyde,  
of the Fletcher Place church, who care-  
fully abstained from the use of the  
slang word 'gun,' that was a good  
many years ago. I was then preach-  
ing in the town of Ogden, Utah, where  
Mormons get about. One day two  
men, Mormons, came to me from a place  
fifty miles or so away, a Mormon  
settlement, and asked me if I would  
come out to that settlement and preach  
a funeral sermon. A Missourian who  
had come to that place from Missouri,  
to visit a Mormon sister, had died, and  
as the visitor was a Methodist, she  
had asked for a Methodist funeral,  
and had received a promise that her  
request would be granted."I confess I didn't like the outlook.  
Methodist preachers did not stand in  
very good favor with Mormons, and I  
did not know but this might be a  
scheme to get me into a place where I  
could safely be made away with. I hesi-  
tated and told them they might get a  
Presbyterian brother who was in Ogden,  
that perhaps he might do as well.  
"It was finally arranged that we  
were both to go; that I was to conduct  
the service and the Presbyterian was to  
assist me. When we got to the place  
where the funeral was to be held we  
found a great throng of people. Mor-  
mons had gathered from far and near  
to see and hear the Methodist and Pres-  
byterian preachers from Ogden, for we  
were as great a novelty there as a  
Mormon preacher would be in a country  
community here. I flatter myself that  
I preached a pretty strong sermon. We  
were both treated with the greatest  
consideration and kindness and start-  
ed home feeling on fairly good terms  
with ourselves. I was bothered about  
one thing, however, and reaching back  
to my hip pocket drew therefrom a re-  
volver, and with humble hesitation,  
told my Presbyterian brother of the  
leave that had caused me to make this  
provision."Then my Presbyterian brother,  
reaching back under his coat, also  
brought out a revolver, and admitted  
that he had brought the weapon not  
knowing what might happen."We were both ashamed. That was  
the first and only time in my life that  
I ever carried a revolver."After reading the Methodist preach-  
er's "confession," the thought suggest-  
ed itself that if he was ashamed at his  
groundless fear of the terrible "Mor-  
mons," how much more should he havebeen ashamed at his effort to thrust  
his Presbyterian brother into the  
supposed danger that he dreaded for him-  
self? Selah!

## ABOUT FALSEHOOD.

The San Francisco Bulletin of recent  
date had a sermonette on "Classifica-  
tion of Lies and Notes on the Spe-  
cies." Among the "notes" are some  
that bear repeating. Here are a few:"A liar is dishonest, and, though he  
is never in danger of the law, yet he is,  
nevertheless, a criminal, though his  
crime is not defined in the codes.""Society can protect itself from the  
burglar and murderer; but society has  
no protection against the liar, and not-  
withstanding the fact that a man may  
be universally dubbed a liar, there is  
always some person who places con-  
fidence in him.""Lying, when pursued as a fine art,  
both in action and in speech, often  
proves a paying policy for a brief space  
of time."  
"His career of fraud may be a long  
one, and his success, built upon a founda-  
tion of deceit, may outwardly appear  
strong when in reality it is founded  
upon sand.""A constitutional liar likes to exag-  
gerate his own importance or to  
please, while on the other hand,  
the confirmed liar lies through  
deliberate intent and design, and  
lies not only in speech, but in  
action. Of the three liars, the liar be-  
cause of timidity, the constitutional liar  
and the confirmed liar, the last is the  
worst, because he is dangerous."It is a curious commentary on the  
weakness of human nature, that pre-  
varicators can exercise any influence  
whatever upon their fellow men. If  
men and women did really love the  
truth, they could not easily be deceived  
by falsehood. For, they would know,  
instinctively, when in the presence of  
deceivers, and they would be able to  
discern between truth and error.It is curious, too, that even the most  
conscienceless prevaricators are  
ashamed of themselves and their work.  
Nothing stings them like giving them  
their true name. Call a liar a liar, and  
he will hiss like a snake, and strike, if  
he can, even if hitting only empty air.  
He is ashamed of himself and his pro-  
duct, and so he always offers it under  
some other name. He generally pre-  
tends to be a patriot; always a valiant  
hero; even a liberator; and at times  
an instrument in the hands of the  
Almighty to right wrongs and avenge  
injustice. And all the while he is pos-  
ing behind these different masques, he  
is well known for what he is. He does  
not even deceive all his own so-called  
friends, who would be ashamed of the  
company, were it not for the angelic  
form which falsehood endeavors to as-  
sume. It is really a compliment to hu-  
man nature that prevaricators must  
sugarcot their falsehoods, before they  
dare to offer them. In this fact there is  
encouragement. It means that truth  
will surely prevail ultimately, for "no  
one can fool all the people all the time."  
Only fools will attempt that impossibil-  
ity.

## SMOKE NUISANCE.

The smoke problem is one in which all  
the larger cities of the world are more  
or less interested. Some hold that it  
can be abated, and that American cities  
are behind British manufacturing cen-  
ters in this regard, about half a cen-  
tury. In proof of this startling propo-  
sition, the Boston Transcript quotes  
what the Scientific American had to say  
on smoke fifty-three years ago, as fol-  
lows:"Two years ago the cities in England  
and Scotland were like smoky hells,  
owing to the dense volumes of smoke  
that filled the atmosphere by the use of  
bituminous coal. The fields of grain  
were black from the same cause and the  
hedges were in a like condition. Now  
all is changed. The sky is no longer  
like a smoke house; the rain de-  
scends in clear streams; not in inky riv-  
ulets; the houses begin to look as  
though their faces were washed and the  
hedges to wear their old dark green  
appearance. All this has been accom-  
plished by the burning of smoke was  
perfectly practicable and parliament  
then enforced the fact by law. The  
factory and mill owners soon found  
out how to fulfill the conditions of this  
law and the result is they save a great  
deal of fuel by the operation."Our Boston contemporary justly re-  
marks that although this was done  
across the water half a century ago,  
Massachusetts is still "without a law  
that will save our lungs and eyes from  
poisonous contact and our houses, cloth-  
ing and persons from sooty defilement.  
It is about time for an abused public  
to speak out."Here, in Utah, if anybody happens to  
comment on the "smoke nuisance," or  
make any suggestion whatever in the  
interest of public improvements, a howl  
is generally sent forth from the camp  
of the enemies of progress, against al-  
leged "Mormon" interference with in-  
dustrial affairs. It may therefore as  
well be pointed out that the smoke  
problem is one that is seriously con-  
sidered all over the country. It cannot be  
shouted down. Achilles, deprived of  
his armor, through the fotheadness  
of a friend, succeeded in driving the  
Trojans away by a "shoot, the like of  
which no mortal man had ever made." But  
he, according to Homer, had Mi-  
nerva's mighty aid. And that made a  
difference. No respectable Greek deli-  
vry would lend our modern shouters an  
argis. And therefore they should not  
attempt the role of brave Achilles.

To Kuropatkin: "Beware Tie pass."

Boston is raising a Hub-bub over the  
smoke nuisance.Oyama is a fell warrior; Kuropatkin  
is a fallen warrior.Mrs. Chadwick has been tried and  
been found guilty, and wanting.Of "sauntering," like the making of  
books, there seems to be no end.Mrs. Eddy, the founder of Christian  
Science, denies that she is dead. The  
lady should know.Just now there is more slaughtering  
going on in Manchuria than in the  
Chicago stockyards.Mr. Eugene Ware stands ready to  
write an obituary poem on the Stand-ard Oil company in Kansas. All he is  
waiting for is the death notice.Ex-Senator Kearns still seeks "the  
bubble reputation even at the Can-  
non's mouth."The Caesar has summoned a council of  
war. If the council is a multitude  
there may be wisdom in it.The Beef trust only makes a mis-  
erable two per cent per annum on its  
capital. It really deserves condemna-  
tion rather than commendation.Really it begins to look as though the  
controversy over the cause of Mrs.  
Stanford's death, whether it was natu-  
ral, or due to accidental or wilful poison-  
ing, would have to be settled by arbi-  
tration.Are not the good people of Logan  
rather more wrought up over the Agri-  
cultural College question than the facts  
warrant? It has no enemies in this  
city, and we doubt if it has one in the  
State.The San Francisco papers are greatly  
exercised over the "Japanese influx,"  
as they term it. There is no overwhelm-  
ing danger from that source. What the  
San Francisco papers should do is to  
exercise patience and common sense."Oakland is now in the throes of a  
great religious revival, and The Bee  
does not know of any place where re-  
ligion is more needed," says the Sacra-  
mento Bee. Of course, you are all right,  
but your neighbors need reform im-  
mediately.A revival of the old, wild, senseless  
attempts to gain notoriety by pretend-  
ing that "Mormons" are assassins and  
want to kill somebody, is too late in the  
day. Ever since that New York news-  
paper man shot his suspender buckle at  
a hotel, as proof that "the bloodthirsty  
Mormons" wanted his life, the cry has  
been a burlesque to the general public.  
So with the pretense that "Mormons"  
want to drive "Gentiles" out of Utah.  
Every mouther of such falsehoods is  
viewed by "Mormons" and "Gentiles"  
alike as either a crank or a villain or  
both.Just now German writers are paying  
a good deal of attention to the United  
States. Not many months ago Hugo  
Munsterberg issued his "The Ameri-  
cans," in which Americans and all other  
things American were given almost  
unstudied praise. Then came Wilhelm  
von Polenz with "The Land of the Fu-  
ture," in which he went over much the  
same ground as Munsterberg, but was  
more discriminating in his laudations.  
Now comes K. Zimmermann with his  
"Uncle Sam," which is intended as an  
antidote to Munsterberg and Von Pol-  
enz. One sentence will furnish the  
keynote of his book. He says: "The  
American's evil-looking eye betrays the  
depths of depravity into which the na-  
tion has fallen." At any rate the  
Americans are attracting attention;  
and that is something.

## TEA

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Safe tea is moneyback.

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wouldn't wait until the end

of the month to show him-  
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tastes, no matter how critical  
it may be. We don't think  
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values in children's clothing  
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