# DESERET EVENING NEWS: SATURDAY, MARCH 10, 1906.

THE TRUTH ABOUT PEOPLE OF UTAH.

A Well Known Non-"Mormon" Writer Tells Facts of "Mormonism."

SHE CRITICISES A CRITIC.

Lura Vine Smith Says it Stands for Honor, Loyalty, Purity, Godliness And General Progress.

A well-known non-"Mormon" writer, Lura, Vine Smith, in a communication to the Minneapolis Progress, has the following interesting article:

Well, if truth, honor, loyalty, purity, Golliness and general progression in the right direction, are a menace to the welfare of the country, then-and then only-must we allow "Mormon-

and bind the solution of the s m Woman.'

formon Woman. This piece of illy gotten fiction makes uite interesting reading, and, like any dime novels, which flood the mar-et, lacks only a few essentials to make worth one's while to read it. These ssing essentials are truth, logic and issing essentials are truth, logic and monon sense. If space permitted me, would not leave a single subject han-ed by the writer of these unworthy ticles unexploded, and I would use ir, simple truth as the explosive. I ake bold to state that the contents of The shold to state that the contents of the story is one conglomeration of ma-licious falsehood, comingled with just enough truth to be diabolical in its every inient; from beginning to end. To any mind the most contemptible kind of a lie is one which contains just enough of a truth to convey a negative meaning as-for example-Mrs. A. whispers knowingly to her neighbor, that the very night Mrs. B. went away from home, she, Mrs. A., saw Mrs. B. on the street at 11:30 alone with a strange man. Now, Mrs. A. forgot (?) to say that the occasion for Mrs. B.'s appearance on the street at that hour was a suddenly sick child and that the strange man with whom she was seen nge man with whom she was seen the doctor. But Mrs. A had her pleasure out of the story, for sure-ic strict letter of the story was true. oh, what an inhuman lie was owed in that truth! The writer of "Mormon Tragedy" has also pre-ably had and is having her benefit the smoothly told story. In all om the smoothly told story. In all cobability those startling headlines two sold a large number of papers. That do we think of one who has been spltably entertained by these people the "Mormons"—has been given by tem all the honors due a guest or tend, entertained in their beautiful ty, received trustingly into their mes as an honorable woman, rather an spy who returns to her retreat. spy who returns to her retreat, hen with a poison pen maliciously ers them wholesale, collectively anders them wholesale, collectively a individually, and would blacken e honor of splendid men, pure wom-virtuous young girls and innocent lit-e children. What do we think of her? harity suggests that we give our oughts to name ghts no name.

# MALICIOUS UNTRUTHS.

The following is a quotation from her cle in the August number of "The sekeeper:" "Therefore, when Mor-men and women are accused of sin

day what are we going to do with Abraham, Jacob, Gideon, Elkanah, Da-vid and Joash whom the Bible tells us vid and Joash whom the Bible tells us vore 16/ygamists? When the "Mormon" Church was founded the "Mormons" were cruelly persecuted as new religions have been all back through the ages-persecuted because they had new thoughts and dess; because they were new, not be-cause of polygamy, for it was not even thought of then. They were murdered, mobbed, driven from their homes in these middle eastern states; driven

mitted the murder for money—that's not so many years ago either." Mr. Kearns dare not deny this. And this is just a fair example of the reliability of all of the writer's proof. Now for the truth about tithing. Believing the admonition of the Nazarene that: "These ought ye to do," the "Mor-mons" pay a tithe of their income to a general fund for the erection of churchgeneral fund for the erection of church-es, maintenance of colleges and univer-sities, and the support of the indigent and feeble. This is truly a "free-will offernig." and I challenge any one to prove that compulsion, threat or any means of persuasion except scriptural argument and quotation of hiblical promises are used in its elicitation. I can visit nearly any church in Chi-cago, or elsewhere, next Sunday and hear more argument directed to the pocyet hooks of the listeners than 1 heard in many months' attendance at these middle eastern states; driven across the plains; their homes burned behind them; their possessions destroy-ed or stolen, and these mobs, often led by so-called Christians and ministers, driving this new religious body on and on across the plains in the cold and storm of winter. Infants were born and young mothers died, old men and women died, and were burled under a snowy grave along the trail. Young babes gave up their little lives and all suffered from the terrible exposure to teard in many months' attendance at Latter-day Saint meetings. The "Mor-nons' " financial plan does not disturb blizzards and cold, and yet, when the so-called Christians began their perseblizzards and cold, and yet, when the so-called Christians began their perse-cutions, polygamy was unthought of among the "Mormon" people, It was not until they saw the ness of peop-ling the wilderness, to which they were driven, with good men and women that they began the prac-tice of polygamy and remembering the admonition of Paul to the Corinthians to be not unequally yoked together with unbelievers, and their women be-ing in the large majority, they estab-lished as a right, not an obligation, the system of polygamy. They didn't bother the rest of the world with it and ther; did not abuse it and they were not breaking the law of the land. And when the law-makers wanted to have something tangible to fight thay passed a law making it a crime. From that time to this there have been no plural marriages contracted with the sanction of the Church. There may, however, have been some who have broken the law-but not with the sanc-tion of the Church. SHOWS UP FALSEHOOD. mons' "financial plan does not disturb their sacred worship nor waste the valuable time of the worshippers. Neither are the poor embarrassed or dissuaded from attending service al-together by an incompetent system of Sunday commercialism. This can by no means be said of religious receitier in general; toward all of which I am kindly disposed.

kindly disposed.

INVENTOR OF TRAGEDIES.

If our sensational inventor of traze dies were actuated by motives of true beneficence instead of blit rne.s. ab. a beneficence instead of bitt rneas, and a desire to join the unscruptions in play-ing upon the insane prejudice of an unthinking populace for revenus, she would point out the defects of this sys-tem and offer remadies instead of abuse. If you would have us believe that by this means the "Mormons" are impov-erished and imposed upon I would an-swer the first by saying that when this principle was introduced among them they were very poor and that now un-biased statistics tell that 90 per cent of them own their homes and 98 per cent them own their homes and 98 per cent are free from debt. Where would you point to a parallel? I could name many point to a parallel? I could name many intelligent non-"Mormons," who, ob-serving the benefits of this plan, are now paying an honest one-tenth to this fund: indeed you might have read in "Pluck" for June of this year, where Mr. J. C. Geitz of St. Louis ascribes his success to obscience to this principle:

But you say: "There are men and women still living in polygamy." Yes, and God bless them, they are taking care of the families that are theirs and became lawfully theirs. And there isn't a just man or woman who would have those family ties broken and a happy home broken and children made fatherless and good wives de-trived of the protection of faithful husbands. "Pluck" for June of this year, where Mr. J. C. Geitz of St. Louis ascribes his success to obedience to this principle; or of William Colgate of New York, who started by giving one-tenth of a very meager salary to church work and had millions to dispose of for philan-thropic purposes. It might be of inter-est to you to know, also, that Rev. A. J. Gordon has quite recently published in the Baptist Missionary Magazine, and in pamphlet form for general distribu-tion among the Baptist churches of the east, an article entitled "God's Tenth." in which he urges, the heavenly origin and the psychological benefits of tith-ing. The first Methodist Band of the Epworth league of Los Angeles have been circulating for several months a card containing the following: "God's Financial Plan, Believing that all Christians should systematically and sacredly set aside a certain portion of their income for the cause of Christi and furthermore, that it is the plain teaching of God's word, and His finan-cial plan that one-tenth of our incoma belongs to Him: Therefore, we hereby covenant with God and one another

SHOWS UP FALSEHOOD.

Trived of the protection of faithful husbands. They are not forgetting the com-mandment which God gave His peo-ple through Moses in Exodus xxi: 10: "If he (a man) take him another wife, her food, her ralment, and her duty of marriage shall he not diminish." The writer tells of the recent plural marriages of the young woman who acts as guide through the Temple grounds. This is also a wilful false-hood—but somebody told somebody else and somebody else told somebody else and somebody else told somebody else and so it must be true. This re-minds me of one of the resolves of the famous Buster Frown in the Chi-cago Tribune; in conclusion he says: "I know people who are just the same as sheep, they follow tradition and do what the leader does and Mrs. Grundy is the Bell sheep. The doctor tells 'em what to take and the preacher tells 'em how to vote. Why aren't we free?" And so, some maliclous enemy tells a falsehood about the "Mormon" peo-ple and some ignorant person believes it and tells some money grafter who that we will set aside one-tenth of our income, hold it as a sacred trust and give it for the cause of Christ: That we, who make this covenant, by attaching our names hereto, shall be known as members of 'The Tithing Band of the Epworth League.'' Don't you think a crusade for the liberation of the Bap-tists and Methodists would be timely? ple and some ignorant person believes it and tells some money grafter who would become famous for enlightening would become famous for enlightening (?) the world—but who has no con-science. And Mrs. Grundy knows it's popular to hug the latest sensation and —"Why aren't we free." Because we are too cowardly to recognize the truth when we see it—and more so to give voice to it when we do recognize it. Some one says. "At any rate one must have queer taste to care to be a plural wife"—well perhaps, but I don't know that it is criminal to have poor taste. I have also seen monogamous men

no financial obligation or perturbation. Their colleges, universities and state academies provided by this means, ac-credited throughout the United States, easy of access, and thorough in train-ing, have brought to their doors the op-portunity for higher education and are literally filled with the brightest, hap-near franket from an detter bodies. I have also seen monogamous men I have also seen monogamous men with one wife whom it seemed had poor taste in her choice, but that was her affair not mine. I have failed to see wherein polygamy concerns people whose comeony it is not. I compute say plest, frankest, freest student bodies n earth. whose concern is not. I cann whose concern it is not. I cannot say that it appears to me personally as being a state of domestic happiness to which I would aspire and I am afraid that if God Himself should ap-pear and request or allow me to enter into that relation with my fellow beinto that relation with my fellow be-lngs, as He did in Bible times, I should refuse-but at the same time if He allowed my neighbors to live in these relations, I would try, I belleve, to mind my own business. Are polygamous families always happy?--Well-are monogamous fam-ilies always happy? You see we must look the matter squarely in the face. If we dig out the dirt from one corner it must be dug out from the others. I know a good many polygamous famiknow a good many polygamous fami-lies, and every one is a peaceful, happy thes, and every one is a peaceful, happy family. Some one says: "I don't un-derstand how they can be." Well, neither do I from my personal feel-ing, but neither do I under-stand how a great many mo-nogamous families, I know, can be happy. Now I do not say that every polygamous family is happy; that would be a foolish statement, for, in the first place. I do not know all such in the first place. I do not know all such which may exist. In the second place they are but human beings. And just look into a few of the homes you know and tell me how many you find that are perfectly happy—where there is not a mark of councilor the homes spark of something marring the home rest, and if you find all screne and happy-then come let us stone the olygamists. I am not sure what the picture of the little log house, which was produced in The Housekeeper, meant to signify but I presume it was to portray the poor and stagnant state of rural Utah. The picture is taken from a souvenir postal card and might or might not be the home of a "Mormon" pioneer. But "Mormon" or Gentile-I say God bless and speed the family who built that little log house and tilled the soil surrounding it and helped to settle that wild desert west and make it what it is-a garden in the vast wilderness.

Kearns wanted. The victim was slain, and the dying man, to ease his con-science, confessed that he had committed the murder for money-that's

dered. It's quite probable he was planning to be murdered? She says further. "Let us beware lest the perfect and powerful organization of the "Mormon" Church does not un-dermine the principles of our homes of our public schools, of our churches and our national government." It's truty a pity that some "fair homes" have not the clean foundation, sending forth as clean, pure and loval

men and women as citizens of the United States as have the "Mormon" homes. And it's a greater pity that out churches have not a practical side, as nas the "Mormon" Church. As some one has gold, "the convert to Mormonism may be sure not only of securit in the world to come but of securit here and now. If he asks for brea he is not given a stone, but a tor?." The "Mormon" carries his religion into his everyday life: makes it a material religion. "Anyone can be good on religion. "Anyone can be good on Sunday, it takes a man to be goon on week days."

MAY WAKE UP SOMETIME. MAY WAKE UP SOMETIME. What does it matter if the Mormons have some peculiar beliefs which we cannot see through or believe? Maybe after a while we will wake up and accept some of their ideas as already some of our churches are doing today, though they will not admit it is Mor-monism. What do the temple cere-monies matter to us? The writer perafter a while we will wake up and accept some of their ideas as already some of our churches are doing today, though they will not admit it is Mor-monism. What do the temple cere-monies matter to us? The writer per-

haps has mingled just enough truth with the vile misrepresentations of the simple ceremonies to make another of hose contemptible lies which is brand. these contemptible lies which is brand, ing her deeper and deeper as one un-worthy the name of true womainhood. A menace to our schools? This is what Dr. James L. Hughes, noted Ca-nadian educator writing in the Canadi-an algazine of Toronto for June, 1804, says: "I found, too, that the Mormon back between educational says: "I found, too, that the Mornion people have very advanced educational institutions. No state schools provide a more excelsent advanced Normal school than the state Normal school in Solt Laber Otto

school than the state Normal school In Salt Lake City, "I had beleved that the Mormon leaders tried to keep their people shut in from the world in order that they might more easily be kept in the faith. I found it to be a cardinal principle of the Church to send the leading young men and women abroad for study and work in order that they may bring back to Utah the most advanced ideals of the highest civilization in all lands. They usually have about 2,000 young peo-ple in other lands, and in nearly all cases they have been guided by the Church but the courses of study or work they are pursuing. Most of these young people have been educated church academies or the univer-

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vriedman Bros, Sho

THE MARK OF MERIT

t books in the academies and universities. I know no other people who study the Bible so persistently. The Life of Christ is the history studied most care-fully in the university. \* \* Taken as a whole there is probably no other city where an unpredudiced man may find batter an environities for and ying find better opportunities for studying economic, social and educational ques-tions than in Salt Lake City."

I will add also that the school property of Salt Lake City is worth \$1.218,664,60. The number of school children is 13,742, and for every school child there is invested \$100 in the school. the school.

Education is compulsory. It is not only supposed to be but it is. Every-thing is furnished free to the child, even to the tablets and pencils. There can be no excuse for a child graving up without an education, and it is not allowed.

### TESTIMONY CORROBORATED.

And here let me give a few statistics which may be also interesting: Salt Lake City--city and county building cost \$255,000. Utah has the highest birth rate and the lowest death rate of any state in the Union. Salt Lake City has the daily proven area and the weak

THE

world; has a regular choir of 500 trained voices, which can be increazed to 1,000 in two days. Here is another of the writer's pitiful

attempts. She brings forth, as if it was merely a new idea, the old, old thread-bare story of the Book of Mormon be-

bare story of the Book of Mormon be-ing a plagiarism of an unpublished nov-el, which has since been published, known as the "Spaulding Manuscript," which she claims came uniswfully into the possession of one Sidney Rigdon (who was a friend of Joseph Smith) who plagiarised this novel. Now I would state for the benefit of the writer, and any other uninformed inquirers, that the "Spaulding Manu-script" theory has long ago been ex-ploded. There is no more similarity be-tween the Book of Mormon and the "Spaulding Manuscript" than there is between day and night. Evidently the writer has read neither. It is a fact that Sidney Rigdon never saw or knew of the Book of Mormon until if was handed him completely inished. This is his testimony on his dying

Initiated. This is his testimony on his dying bed as well as before, and we have ample proof that he was an upright and responsible man. I have met and talked with his son, John W. Rigdon, who is also an honorable and spiendid old genutaman. old gentleman.

Then follows excerpts from letters written by John P. Meakin and V. S. Peet, corroborative of the foregoing.

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For the present he requests you especially to

iging illegitimate children into rid their answer and their belief they have performed the great-sible service for these very chilgiving them human birth and making it possible for them to be-gods." This is a most sinful lie Rods petrated by its author, for what pur-e? for the help of her poor, down-iden sisters? Oh-but it makes the y more interesting, and what is blackened reputation of a host of , virtuous men and women, comred to the few extra papers this spicy ory will sell, and perhaps a little

tah has the largest birth rate of any Utah has the largest birth rate of any tate in the Union-but God bless the nothers, and the fathers and the ba-ness-they come legitimately into the world, and are welcomed, and instead regret that another burden has been st upon them, there is rejoicing and y remember that in the days of old en God wanted to especially bless people, He promised them that their should be multiplied and become the sands of the sea. And these ormon' children are taught that viris a priceless jewel, and not only the s but the boys are taught so, and s strong, splendid men and women given to the world, honorable, virmen and women-and such the would degrade in the eyes of an rmed publi

states in the July number: "I deagain positively that the children rained in falsifying and evasion milles on subjects of the Church; the growing boys and girls are is in it." More than this, she told ersonally that "Mormon" mothers, rs of children, had told her this. ormon" mothers are such adepts cunning, do we suppose they are to overthrow this accomplished ception-by confessing to Genat they are liars? And again e it were true that a "Mormon" did teach her children to lle rc, she was what she taught her o be-a llar-and it is the testiof this woman which the writer in a wild grab for material for tory, and gives to the world as Think of it! and give it the of consistency if you can. This other malicious falsehood and I sometimes if the accusing faces nest eyes of these innocent little a not haunt her, while she can-sh the ever-ringing cries from " unstained lips, "Our honor is kened-your papers are sold!"

It comes to me also to wonder if riter remembers what the Bible cr. that-"Whose shall offend one ttle ones which believe in me were better for him (or her) that a I stone were hanged about his neck nd that he were drowned in the depth if the sea." Matt. 18: 6.

### ABOUT POLYGAMY.

Poylgamy? Well I must say a few rds about that too. The writer states slevely that it is being taught from pulpit continually and lived freely. she goes on to relate an incident oung girl, who, when being asked she would do if the man she loved hat she would do if the man she loved could also take another wife after is? When married, turned deathly pale, ien said she had not thought of such thing. Now I will leave it an open mestion-Is it possible that this cirl, he was a devout "Mormon," listened "AFTDODS constantly, wherein plural arriages were taught, upheld and ad-ocated, and yet had not thought of the possibility of such an occurrence thering into her own little world? And want to say right here and will stand want to say right here and will stand by it, that plural marriage is not aught from the pulpit, and is positive-y fach dden. I have listened to hun-reds of sermons and talked with as "muy ministers and Elders, and this have made against them is maliciousand intentionally false. And when e find fault with the polygamist of to-

## IN MATTER OF TITHING.

Regarding tithing—the writer states that every member is compelled to pay his or her tithing, then quotes from Hon. Thomas Kearns' speech before the United States senate: "The orig-inal purpose of this vast tithe—was the maintenance of the poor, the building of meetinghouses, and today the tithes are transmitted into each in the local are transmitted into eash in the locali-ites where they are paid, and they flow into the treasury of the head of the Church. No account is made or ever has been made of the tithes. The

owned

President expends them according to his will and pleasure, and with no ex-amination of his accounts, except by those few men whom he selects for that those few men whom he selects for that purpose and whom he rewards for their zeal and scorecy." Now this from Thomas Kearns she gives to the public as reliable authority, but she forgets or is she ignorant of the character of

or is she ignorant of the character of the men whom she quotes as reliable? I can best tell something about this man in the words of "Truth." "Truth" is a paper edited and published in Salt Lake City, Utah, by a fair and just man. He is not a "Mormon," nor has any "Mormon" the slightest interest in his paper. But he is a man with a capital M., and here is some truth about Mr. Kearns: "Mr. Kearns is about the worst specimen of society in the United States. He came to Utah from Nebraska, a fugitive from justice the United States. He came to Utah from Nebraska, a fugitive from justice not daring to use his own name, but going under an alias to escape the hangman's noose, and bearing the brand of Cain. Since he has been here he has established a reputation as libertine, a despoiler of woman, a man absolutely without principle in any walk of life, ignorant, uncouth, re vengeful, with few if any redeeming qualities. He killed a man in Ne-braska, and a miner in Park City im-plicated the ex-United States senator in the killing of another man, who owned some mining ground that

If the original purpose of tithe pay-ng was the building of meetinghouses, and the maintenance of the poor, and he policy has now been changed, how to you account for obvious fact that hey have larger and better schools and are erecting more churches than ever before? Fifteen months ago, about the time this statement was first made, and when the greedy agitation of the east was warming up, the "Mormon" Church did not own a foot of land Church did not own a foot of land nor a dollar's worth of property in Illi-nois or Indiana. Today their President holds the title to two splendid churches in the former state, one of which is in the heart of Chicago: and to one m Indiana. The poor are looked after, not by the President of the Church, but by local Bishops, and the custom in this respect has not changed an iota. But finally she says: "No account is In this respect has not changed an lota. But finally she says: "No account is made, or ever has been made of the tithes." What a shame! But come, listen to common sense. If a corpora-tion composed of religious worshipers creates a fund for charitable and phil-outhead distribution and by "yoon

belongs to Him: Therefore, we hereby covenant with God and one another that we will set aside one-tenth of our

"MORMONS" ARE FREE.

The "Mormon" is not imposed upon his worship is free; he attends under no financial obligation or perturbation,

anthropic distirbution, and by "com mon consent" appoint one of their number "trustee in trust," and he doesn't send the associate editor of "The Housekeeper" a periodical inancial statement, that's their business.

When she infers that the tithes were formerly disposed of openly and for preper purposes, but that under the present incumbent accountants who are rewarded for secrecy allow misuse of these funds, she tells a most pitlable intruth, as everybody knows that those

same men served under many of his predecessors in office. This lie is equal-ed only by the next inference that the counts are concealed from public in-ection. Who, outside of the protecspection. torate of some madhouse, would de-mand the privilege of inspecting the accounts of an association to which hey neither belong nor contribute. And vet the "Mormon" tithing accounts are open to all such of honest purpose who have not by trailorous conduct and mis representation proved themselves

#### FUND WISELY HANDLED.

unworthy

The "Mormon" tithing fund is as wisely provided, as liberally and equit-ably contributed to and as honestly and beneficially expended as any of any or-ganization of any age. "Without the-orizing, the 'Mormons' have gone to work and realized a practical socialism -if by socialism is meant a commu-nity where every individual enjoys the full benefit of his labor, and must labor to live; where the weak are not tramto live; where the weak are not tram-pled under foot in the struggle, and where the really unfortunate in the battle of life are cared for by the com-murity."-James W. Barclay, member of the Eritish parliament, after two ex-tended visits in Utah. Here is a little more of her logic. She

tells us in these words that "Further-more, if as the 'Mormons' say, the eremony has never been changed they are made to swear that by every means in their power they will seek to avenge the blood of the Prophet Joseph Smith upon the nation and to teach the same to their children." This is such a pitithe attempt at a falsehood that it might provoke a sigh if it were notso inmight provoke a sigh if it were notso in-consistent that we have to smile. Tues-day, Jan. 19, 1841, the Latter-day Saints were commanded, by revelation, as they believe, to build a temple at Nauvoo. Monday, Nov. 8, 1841, the temporary baptismal font in the temple at Nauvoo was dedicated. Wednesday, May 4, 1842, Joseph Smith instructed James Adams, Hyrum Smith, Newell K. Whit-ney, George Miller, Brigham Young, Heber C. Kimball and Willard Richards n the temple endowment coremonies, tely without principle in any of life, ignorant, uncouth, re ul, with few if any redeeming es. He killed a man in Ne-, and a miner in Park City im-d the ex-United States senator killing of another man, who some mining ground that the temple endowment ceremonies,

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