

DESERET EVENING NEWS
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such teachings, he has been promptly removed. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.
WILFORD WOODRUFF,
President of the Church of Jesus Christ of Latter-day Saints.

As to the execution of the laws in this State, the address of the ministers is equally misleading and, as we will prove, is in some respects grossly untrue. It is represented in those cases of unlawful cohabitation that have been either "minimized or evaded." It is made to appear that the statute provides for a penalty of \$300 fine and six months imprisonment.

But they go on to assert that "Utah law makes no provision for a grand jury." Get the Compiled Laws of Utah, 1895, and the laws passed in 1899, and you will find in the former three entire chapters—13, 20 and 21—of the criminal code, devoted to the subjects of the formation, power and duties of the grand jury.

That is to say the fear of the "Mormon" leaders is expressed in the quotation from the Deseret News, which shows that they do not care anything about it! If these very profound reasoners and learned law-explainers only knew how little the "Mormon" leaders are concerned about the proposed amendment, they would be greatly charmed and their expectations as to its consequences would be coldly dampened.

Of course the presence of two "Mormons" in Washington, just now, cannot be due to anything but a desperate and "vigorous" opposition to the proposed measure. And yet the gentlemen alluded to did not even take the trouble to appear before the committee having the matter in hand. Great jumpers at conclusions are the authors of the ministerial address! And they are so fearful of the mingling of Church and State, and the "influence of the Priesthood in Utah," that they take a hand in politics themselves and draw up some amendments to the national Constitution, to be adopted by Congress and the several States of the Union.

We need not wade through any more of the pool from which draughts are to be drawn off and sent to Congressmen and others. What we have sampled is enough. The drift of it all is that the leading "Mormons" are to be disfranchised. Congress is not only to legislate on this matter for "Territories and places over which the United States have exclusive jurisdiction," but to make laws for sovereign States, regulating their domestic affairs. What for? To secure the punishment, if possible, of a few persons who, having entered into obligations in plural marriage which they feel it would be wrong to violate, come in contact with local laws and are in danger of its penalties.

But these State laws are not stringent enough, and are not executed with sufficient severity to suit these followers of the meek and gentle Nazarene, so the Nation is to be aroused, and the Constitution is to be amended, and the mighty ordinance of the United States is to be loaded to the muzzle to shoot away a few specks that, in the eyes of these very truthful and honorable exponents of Christian ethics, appear to be greater and blinder than all the social plague-spots that disgrace the face and eat into the vitals of the social system of our country.

It is the same old relentless spirit that waged war against the Saints in Ohio, in Missouri and in Illinois. The weapons wielded by men with "Christian" ministers for leaders are not now leveled against the "Mormons." But the venom and wrath and disposition to crush and destroy exhibited then works toward the same end today. But it is not popular now to wield the torch or the rifle. Sermons, press reports, ministerial addresses, distortions of the truth, agitators to arouse prejudice and foster fury are substituted. The purpose, however, is the same. And the results will be similar. "Mormonism" will be advertised. Truth will triumph over error. And the last dispensation will go forward to victory and the work will never cease until it prevails over all the earth.

KENTUCKY, A CONTRAST.
The situation in the State of Kentucky does not appear to assume a peaceful and orderly aspect very rapidly. There seems to be one legislature in session at Frankfort, where Goebel was assassinated, and one at Louisville. There are two State capitals and two governments. The contest has been brought into the courts, but will the contesting

parties abide by the judicial decision? The Louisville agreement did not end the trouble, because some of the parties did not consider themselves bound by it. Will they acknowledge the authority of the courts?
It has been supposed outside of Kentucky that the so-called Goebel election law was the occasion of all the trouble, that law being said to place the machinery of the election in strictly partisan hands.

The State of Kentucky is to be heartily congratulated at present, that she has not within her borders a clique of demagogues bent upon "rule or ruin." If the commonwealth were thus afflicted, the demagogues would use the present political complications for their own nefarious ends. They would set up a cry in dismal chorus to the effect that rebellion is rampant in Kentucky, and that the laws are trampled in the dust. They would appeal to the nation and chant in unison to a monotonous melody the refrain that the people of Kentucky have "promised to obey the law and never meant to; that they promised to keep faith with the Republic, and broke it; that they tried to deceive the government of the United States; that they openly offended the sense of decency of the people of this country."

If, at the same time, Kentucky had within her boundaries an influential religious denomination, offensive to bigots because of its broad, rational, Bible views, a church for the destruction of which the powers of darkness were banded together—the charge would be made that all the trouble was caused by the members of that denomination. The leaders of that church would be denounced as murderers and traitors, and the mighty power of the Republic would be invoked against Kentucky by the conspirators.

But that State is free from such agitation. Whatever may be the faults of some of its citizens, by way of being too free with the display of guns, it is not made the text of a thousand sermons throughout the country for the purpose of disgracing the State. It is just as well that it is not, for some of the preachers would perhaps not be in a position to appear again in public. As it is, matters will adjust themselves, and equilibrium will at last prevail. Kentucky is to be congratulated. It is due to the absence of such agitators that the people at large understand perfectly that the disorder is but temporary and on the surface. They know that notwithstanding the doubtful appearance, the sound sense of the people will assert itself finally, and the present stain will be blotted out. It is impossible, when recent happenings are considered, not to be strongly impressed by the fact that Kentucky and Utah furnish striking illustrations of the power of demagogues even in this enlightened era. What an opportunity for mischief in the Southern State, had the agitator been there to take advantage of the situation!

NO COMPROMISE WITH ERROR.
We received today the following letter from an esteemed friend, and it voices the sentiments of a host of other valiant defenders of the truth we give place to it in these columns:
February 10, 1900.
My Dear Brother Penrose:
I have just finished reading for the second time your leading editorial in this evening's "News"—"The Conflict Inevitable." As a self-respecting member of the Church of Jesus Christ of Latter-day Saints I want to thank you for that editorial for the manliness of it; for its strength; for its plainness; for its noble spirit of independence; for its assertion of the rights to religious freedom for "Mormons" as well as people of other religious faiths; and last, but not least, for its plainness in its assertion of the inevitableness of the conflict between the truth which God has revealed and the errors abounding in this world. It warms one's heart to read what is at once a brave yet conservative setting forth of the rights of the Latter-day Saints under the laws of our country.

I am tired to the soul of me of the tame, enervating suggestions of the goody, goody peace criers who would yield and yield for the sake of peace until not a vestige of that noble system of truth which God has revealed was left to bear witness that it ever had an existence on the earth. No one, I think, is more impressed with the fact that our Lord is a messenger of peace on earth and good will to man than I am; that we are to raise a standard of peace to all men is part of God's special revelation to us; but it is not a message of peace at any price. It is not to be peace at the sacrifice of the truth of God committed to our trust. It is not to be peace purchased by cowardice. It is not to be the establishment of peace through fear; but it is to be peace through the triumph of truth, an important part of which is the recognition of the religious rights of the Latter-day Saints in common with the religious rights of all men. The right of the "Mormon" to religious freedom is scarcely recognized. It never has been from the foundation of the Church in 1830 until now.

It is in vain that our enemies will plead that they have only opposed "Mormonism" when the practice of its principles involved a violation of law. When it endured its severest opposition, and the most cruel violence, plural marriage was not taught or practiced. And now when plural marriages are not permitted under the sanction of the Church; and when the Church does not counsel or encourage infringement upon the laws prohibiting polygamous living (unlawful cohabitation) though the infringement of such laws should come to pass through an endeavor to fulfill moral obligations which were contracted in pursuance of what was believed to be, and was, divine sanction—even under these circumstances pretexts are not wanting for making war upon the Saints and the Church which is at once the teacher and guardian of the faith they profess. When it is not "polygamy," then it is "disloyalty," because of our belief in an inspired Priesthood. When it is neither of these, then it is "fanaticism," because of our belief in immediate revelation from God and in His power through the ordinances of the Gospel to heal the sick and confer upon men now all the spiritual and temporal blessings they ever possessed.

Of course, every truth, and especially every religious truth, has its struggle for existence. It must be prepared to endure severe analysis. It must submit to measurement by the recognized standards of divine authority, the rigid tests of right reason, true philosophy and fair argument. It must expect to encounter the scorn and ridicule of those entrenched behind the established usages of orthodox beliefs, and the abuse of the intemperate. All this will come, and has come, to the Gospel of Jesus Christ as revealed through the Prophet Joseph Smith. But while the religious truths the Latter-day Saints have received are passing through this fiery ordeal and ultimately will come out all the brighter and clearer for it, it is useless for those who hold these truths to cry "peace, peace, when there is no peace;" or to fancy that they can make such compromises with our assailants as will result in peace and at the same time establish the truth. Those two things so opposite to each other cannot be accomplished. Either the truth must be surrendered or the conflict must go on until the truth wins. In that war truth may seemingly lose battles, but only in seeming, and in the war it will be gloriously triumphant.

Meantime, what shall they do who hold the truth? Acquiesce in the assaults made upon it? Reason revolts at such a suggestion as that. All common sense repudiates it, and cries out, "No, surely not." And yet there are Latter-day Saints who, while they would stand appalled if accused of directly giving aid and comfort to the enemies of the truth, nevertheless do it by indirection in a score of ways. They do it when they whine for peace at the sacrifice of truth. They do it by manifestations of weakness bordering on cowardice, in vain efforts to placate an implacable foe. They do it by tolerating assaults upon men whom they, by every bond of brotherhood and Christian fellowship, are bound to respect and honor. It not to reverse. They do it by supporting men and newspapers who habitually deride our faith, revile our religion, slander our Church, misrepresent our motives, and who, not content with this mischief at home, go into the surrounding States, arouse sectarian prejudice against us and incite mob violence against our brethren traveling in those States to spread abroad a knowledge of the truth. Vain is the thought of those weak enough to think they can bring to pass peace through compromise with our assailants; who would allow their slanders to go uncontradicted; their abuse unprotected; their falsehoods unanswered; and their hypocrisy unrebuked.

In contradiction to such nabby-pamplism as that I again express my profound admiration for the course outlined and justified by the editorial which called out this expression of my sentiments. While not asking immunity from just criticism of our religious faith, or of the policy of our Church leaders, I do think the time has come in Utah when we should demand that slander shall close her harridan lips, when falsehood shall cease to defame the people; when abuse shall stop assailing honorable men; and when scorn and contempt and ridicule and slander and blasphemy shall cease to be instruments used against truths which to us are sacred. Or falling in with their policy, let us not let us those employing such means that we are not so weak or cowardly as to give our support in anyway to those who insist upon the employment of such means against our religion, our friends, our holy Church. While standing ready to respect the religious opinions of all men, doing to them no injustice nor violence, let us demand of all men for ourselves the same honorable treatment.

Truly yours, SEVENTY.
The Kentucky situation is getting so quiet as to be ominous of another outbreak.
Senator Clark of Montana has got the worth of somebody's money in the notoriety given him.
Trouble with the wires east put an annoying censorship on news for a time today; but the "censor" had no official grip with which to prolong the delay for more than a few hours.
Venezuela is now threatened with a new government. If there were less newness and more goodness in the governments there, the people might find some occasion for material progress in arts of peace.

News from Puerto Rico make it clear that a change is needed there to relieve the people of grievous burdens. Much has been done to ameliorate conditions, but the poverty and suffering require still further activity.
The tragedy which ended the life of Congressman Chickering of New York today is strongly indicative of the suicide theory; yet there is more than a mere possibility that his fall from a fourth story window may have been accidental.

If the London war correspondent, Julian Ralph, is correct in his estimate of the number of men necessary to drive back the 11,000 Boers at Magersfontein, General Roberts has a big task at hand for the 25,000 troops with which he is said to anticipate doing the work.
In reply to an inquiry: The Union army losses in the battle of Chickamauga September 19 and 20, 1863, were 15,841, and the Confederate losses 17,804—a total for the two days of 33,645. In the three days' fighting at Gettysburg, July 1, 2, and 3, 1863, the losses were: Union army, 23,186; Confederates, 31,621.

When Paul Kruger said, in October last, that the British would lose 10,000 men before reaching Pretoria, he might have had no suspicion that there would be a loss of 10,400 before penetrating Boer territory; but results show that in view of the Transvaal preparations Kruger was making a conservative prediction.
Another lesson of the horrors of war is given in the lamentable condition of Kimberley. As usual, the non-combatants are the greatest sufferers, the supplies being diverted to the support of those actively engaged in the conflict. What a responsibility must be borne by those who hold the blame for starting the present war.

The London Morning Leader's military expert, who is so close to Lord Wolsley as to be regarded as expressing that officer's sentiments on public questions, says the ministerial scheme for enlarging the British army is "a colossal, costly imposture," designed to hoax the country into an idea that reform is being instituted, and also to throw dust in the eyes of foreign nations. That it is colossal and costly none will doubt, even though they insist there is no hoax about it; and as to the dust-throwing proposition, other nations will prefer looking through the eyes of their own experts and intelligence bureaus to taking the word of interested parties on the other side.

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