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THE MINISTERIAL ADDRESS.

We publish in this number of the Deseret News an address issued by the "Ministerial Association of Salt Lake City," adopted on Monday, Feb. 11, 1900, "for the benefit of Congress and the people of the country," It is said to have been accepted unanimously, but neither the names of the persons present nor those of the committee that prepared the paper, are appended to

We hope the address will be carefully scanned by our readers, that its sophistry, deliberate untruth and wilful prevarications may be clearly perceived, and the spirit which prompted its fabrication may be understood. There is no need to reply to all its perversions and misstatements. To notice a few of them will be sufficient to place the appropriate stamp upon the whole concoction.

First we direct attention to an interpolation in an alleged quotation from the Doctrine and Covenants, 132: 4. Reference to it will show that these Reverend (?) gentlemen have inserted the words "plural marriage" in parenthesis, to give their own color to the sentence. The words cited refer to the eternity of the marriage covenant then revealed. To suit their purpose they interpose words of their own not to be found in the text. The honesty of such a procedure by professed ministers of religion will of course elicit general

Then follow some remarks said to have been made by "Mormon" Apostles, which have been by them denied and repudiated, and one of them is attributed to a paper that did not publish it. In neither case are the words taken from any authorized report, but from alleged correspondence, anonymous and unauthenticated. Next the arle by Elder B. H. Roberts in the Improvement Era, answering the question of some gentlemen in the East in reference to the sanction given by the Bible to polygamy, is made to do duty again by those "Christian" special pleaders as in "defense and support of polygamy." If they did not understand the purpose and intent of the whole matter there might be some excuse for their course. But they know all about it and cannot plead ignorance in pallia-

tion of their turpitude. The magnitude of the offence of "bellef" by "monogamous Mormons" in an unpopular doctrine is amplified by those advocates of American institutions, and the features of a former statute that provided disabilities for such belief are praised and endorsed. The religious liberty breathed in those sentiments is such as would be apropos to the most despotic form of barbarian government.

The "specific condition" by which Statehood was granted to Utah is once more referred to, and avowed to be that "the practice of polygamy and polygamous cohabitation should entirely cease." The writers of that assertion know very well that no such "specific condition" was required or agreed to. The language of the Enabling Act, which contains the only "specific condition" on which Statehood was granted, is this and nothing more: "Polygamous and plural marriages shall be for ever prohibited." They are and will be forever prohibited and the "specific condition" has been complied with, in every sense of the words intentionally formulated as they appear,

Another piece of deliberate and premeditated falsehood on the part of the framers of the address is thus presented. They say:

"In the sworn testimony of the President and leaders of the Church, before the Master in Chancery, in order to recover the escheated property of the Church, they plighted their sacred honor that polygamous relations already contracted should absolutely cease."

We have the full testimony before the Master in Chancery on the escheated property case, and it contains no promise of the kind mentioned. The questions propounded and the answers given, were solely as to the scope and meaning of the manifesto of September 24, 1890, as understood by the witnesses. There was no "plighting of sacred honor" about anything. The paragraph we have quoted from the address was manufactured for deceptive purposes by

its very plous authors. The assertion that those "solemn pledges" were ratified by "two successive conferences of the Mormon people" is simply adding falsehood to false. hood. The minutes of the Conferences have been published in full. The manitesto of President Woodruff was ratified by the body of the Church. It was in these exact words, which have been published over and over again;

"Inusmuch as laws have been enacted by Cengress ferbidding plural mar-riages, which laws have been pro-nounced constitutional by the court of last resort. I hereby declare my inten-tion to submit to those laws, and to use my influence with the members of the Church over which I preside to have

There is nothing in my teachings to the Church or in those of my associ-ates, during the time specified, which can be reasonably construed to incul-cate or encourage polygamy, and when any Elder of the Church has used lan-

such teachings, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints s to refrain from contracting any marriage forbidden by the law of the la WILFORD WOODRUFF. President of the Church of Jesus

brist of Latter-day Saints. President Lorenzo Snow offered the

"I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day aints, and the only man on the earth t the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the manifesto, which has been read in our hearing and which is dated September 24, 1899, and that as a Church in General Conference assembled, we accept his declaration oncorning piural marriages as author-tative and binding."

The vote to sustain the foregoing motion was unanimous.

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. The words "not exceeding" are carefully left out by the truthful ministers, and the penalty inflicted, one hundred dollars-they neglect to say \$150 in one case-is represented as "minimized," when it might have been lawfully placed at one dollar, and the fact in mitigation, that the defendants pleaded guilty, is also kept out of sight by these delightfully frank and honorable expounders of law and

politics in the garb of gospel ministers. But they go on to assert that "Utah law makes no provision for a grand jury." Get the Complied Laws of Utah, 1898, and the laws passed in 1899, and you will find in the former three entire chapters-19, 20 and 21-of the criminal code, devoted to the subjects of the formation, power and duties of the grand jury. The laws of 1899 make further provisions concerning that body, which these purveyors of information for the benefit of Congress and the country declare do not exist in Utah. In logic these expounders are as in-

vincible as in law. Just take this paragraph of the address: Speaking of the "Mormon" leaders it says:

"Their greatest fear at this moment is that Congress will take steps to submit an amendment of this nature to the Federal Constitution to the several States for their approval. We copy the following verbatim from the issue of the Deseret News of October 18, 1898. The 'News,' let it be remem bered, is the official organ of the 'Mormon' Church: 'From what has been said on the subject, it is sufficiently clear that if Congress takes the matter up in the form of an amendment to the Federal Constitution, Utah will be among the first States to ratify such an amendment."

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 chagrined and their expectations as to its consequences would be coldly damp-Of course the presence of two "Mor-

mons" 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 eading "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 ordnance 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 e greater and blacker than all the social plague-spots that disfigure the face and eat into the vitals of the social sys-

em 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 mobs 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, agitations to grouse prejudice and foster fury are substituted. The purpose, however, a the same. And the results will be similar. "Mormonism" will be advertised. The Gospel will be preached. Truth will triumph over error. And the last dispensation will go forward to victory and the work will never cease un-

til it prevalls over all the earth. RENTUCKY, A CONTRAST.

The situation in the State of Kentucky does not appear to assume a peaceful and orderly aspect very rapid. ly. 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 governors. The contest has been brought 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 ackowledge the authori-

ty 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 Boston Herald, however, takes another view, That paper thinks the legislature is to tiame for the embroglio. The State constitution provides that "contested elections for governor and lieutenant governor shall be determined by both houses of the general assembly according to such regulations as may be established by law." The legislature, therefore, was acting under a law much older than the Goebel law, one framed to give effect

to this constitutional provision. 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

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 perfeetly 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 as 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 Have just finished reading for the second time your leading editorial in this evening's "News" — "The Conflict Inevitable." As a self-respecting mem-ber 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 peobut not least, for its absolute truth as to 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 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 sys-tem 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 ours is a message 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 cow-ardice. 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 mar-riages are not permitted un-der the sanction of the Church; and when the Church does not counor encourage infringement upon the laws prohibiting polygamous liv-ing (unlawful cohabitation) though the infringement of such laws should ome 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 pre-texts 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

Of course, every truth, and especially every religious truth, has its struggle for existence. It must be prepared to endure severe analysis. It must sub-

standards of divine authority, the rigid tests of right reason, true phil-osophy and fair argument. It must ex-pect to encounter the scorn and ridicule of those intrenched behind the es-tablished usages of orthodox beliefs, and the abuse of the intolerant. 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 Latterday Saints have received are passing through this flery ordeal and ultimately will come out all the brighter and clearer for it, it is useless for those who hold those truths to cty "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 accom-plished. 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 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 appailed 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 by indirection in a score of ways. They do it when they whine for peace at the sacrifice of truth. They do it by mani-festations of weakness bordering on cowardice, in vain efforts to placate an implacable foe. They do it by toleratng assaults upon men whom they, by every bond of brotherhood and Christian fellowship, are bound to respect and honor, if not revers. They do it by supporting men and newspapers who habitually deride our faith, revile our religion, slander our Church, misrepresents 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 brettren 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 upprotested; their falsehoods unanswered; and their hypocrisy unrebuked.

In contradistinction to namby-pampyism as th such express my profound adand justified by the editorial which called out this expression of my senti-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 be instruments used against truths which to us are sacred. Or failing it that, then let us serve notice upon all those employing such means that we are not so weak or cowardly as to give our support in anyway to those who in the employment means against our religion, our friends, or 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 treat-

Truly yours, SEVENTY.

The Kentucky situation is getting so quiet as to be ominous of another out-

Senator Clark of Montana has got the worth of somebody's money in the notoriety given him.

Trouble with the wires east put an an-

noying 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 re-

lieve 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 Magers-

fontein, General Roberts has a big task

at hand for the 35,000 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 15,851, and the Confederate losses 17,804 -a total for the two days of 33,655. In the three days' fighting at Gettysburg, July 1, 2, and 3, 1863, the losses were: Union army, 23,186; Confederates, 31,-

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 pre-

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 mill-

tary expert, who is so close to Lord Wolseley 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 vernors. The contest has been brought endure severe analysis. It must sub-mit to measurement by the recognized interested parties on the other side.

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