

DISCUSSION OVER THE "MORMONS."

Boston Woman is Bitter Toward
People in Utah.

ATTORNEY MAKES A REPLY

Salt Lake Non-"Mormon" Shows
Wherein the Anti-"Mormon"
Sentiment is Wrong.

Following is an extract from a letter written by a Boston lady to a prominent non-"Mormon" attorney in this city, and the reply thereto of the gentleman, by whose courtesy we are permitted to publish both:

THE EXTRACT.

You will forgive me for protesting against your intimation that you "respect the Mormon faith." Did you not rather intend to say that you respect the men, despite their faith? For who can point out any preponderance of moral or spiritual faith in the teachings of their leaders? The city of "Mormons" Temple stands, so long will it be the center from which spring gross materialism and the propagation of polygamy—not perhaps in Utah, but in other Territories. Only lately have two Elders from Salt Lake been driven from Brooklyn because of their polygamous doctrines, and within a week two others from Salt Lake City were driven with anger from a large city in Australia, for the same reason. All this does not proscribe the city of the State to my mind. On the contrary, they should be permitted the heaven of culture and Christian thought and life to give them new and better ideals. And I am well aware that among "Mormons" themselves there can be found, as you have said, culture and refinement.

THE REPLY.

Salt Lake City, Utah,
December 10, 1900.

Dear Mrs. —
I enclose you a report of the colloquy or debate, if it may be thus named, held yesterday at the Tabernacle between a "Mormon" Elder and a lady representative of the W. C. T. U. I also enclose a printed slip giving the "Mormon" doctrine. I further enclose a slip taken from the Tribune of this morning, giving a report of the resolutions adopted at a meeting in Washington yesterday.

Why is it that people, when engaged in a religious crusade, never take the trouble to verify the truth of their information? For instance, there is not one word in the Book of Mormon concerning polygamy. Polygamy was based upon an alleged revelation at a meeting of the Twelve Apostles. Again, it is absolutely untrue that since the adoption of the "Mormon" doctrine, the "Mormons" have "resumed" polygamy. The Christian world seems not to comprehend that it is the practice of "Mormons" to keep faith with all men. It was only after twenty years of desperate struggle that they surrendered polygamy, and when they did so they did so publicly, regretfully, and with earnestness and sincerity. Since that time there has been a single polygamous marriage solemnized in Utah. There could not have been one solemnized except by men who would not deny it if they had done it. For they were men who of old went to prison for six months rather than make a promise that they would thereafter obey the law against polygamy. Now I do not claim that all those who were living in polygamy before statehood have since then surrendered their additional wives. When the State was admitted, there were 2,300 polygamous families in Utah. Of these 1,000 heads of families have since died. Of the remaining 1,300—most of them old men—possibly 200 yet secretly maintain their former relations. This, in a population of 200,000, with 70,000 adults, of whom not less than 50,000 are married, would prove that one married man in 200 is too much married. I fear that there are few Christian, or Jewish, or heathen communities anywhere in the world that would not show up a much larger average of immorality. The vice of Mormonism—that feature of it which excites the anger and active hostility of the Methodists and Presbyterians, and other denominational Protestants (for the Catholic do not worry about it)—is not polygamy, it is the great success of the Mormon missionaries in obtaining converts, since polygamy was eliminated from their system. This is the "virus" which they denounce.

I attribute this success to the fact that Mormonism is something more than a theology. It is a co-operative industrial society. It is an educational, social, and mutual improvement, and business, and benefit society. It not only promises spiritual benefit to its followers, but it secures their temporal welfare. It finds him employment. It instructs him how and where to work. It sees that he does not lack for food, shelter, and clothing. It furnishes him with society and amusement. Nowhere is there a more music better patronized than in Utah, and every little town of 1,000 people has its opera house, and the local dramatic and musical entertainments are above mediocrity.

I protest against my statement that I "respect the Mormon faith," and ask me if I did not intend to say that I respect the men despite their faith. No, I meant just what I said. I respect all faith that inculcates temperance, truth, honesty, and self-sacrifice, as I believe most faiths do. I do not follow that I accept their allegories, or their misrepresentations, or their misconstructions, or their crudities. I respect the virtues of Buddhism, though I do not believe that God is a spiral staircase of whirling atoms. I respect the temperance and devotion of the followers of Mahomet, though it is my profound conviction that your sex have souls. I respect the Jewish faith, though I am not convinced that Jonah occupied the interior of the whale, or that the walls of Jericho were really blown down by one of Gideon's cornet solos. I respect the faith which fills the land with hospitals where sick and aged women make life one long of mercy, although I do not approve of the building of the pyramids, or accept as literally true the allegories of the feeding of the multitude with five loaves and fishes, or the changing of water to wine. So I respect "Mormonism" without believing in the golden tablets, or respect the Christian scientists though I do not believe that they can rid me of my rheumatism by calling it a theory, when it is in fact a condition and a very painful one.

Our theological friends in their unfeigned zeal for reform are prescribing a very drastic and dangerous remedy for an imaginary disease when they rush to amend the United States Constitution in order to lay a heavy hand upon "Mormonism." In polygamy there is not the meretricious relation, it is the sanctioning of such relation by a religious ceremony. In prosecutions for this offence it is necessary to prove the ceremony, and this being secret, proof could never be obtained. Under the Edmunds law there is, I

think, but few convictions for polygamy, though hundreds were sent to the penitentiary for "unlawful cohabitation." An amendment to the Constitution in order to be effective would have to provide for all offences of that nature, and jurisdiction over such offences would have to be surrendered to the United States courts. Laws to enforce such an amendment would necessarily have to be equal and uniform in their operation. Congress would not make one law for Salt Lake City and another for Boston. Possibly the reformers with such an amendment could put an end to the evil doings in the tenderloin, and make the colored people in the south all virtuous, and suppress the polygamous unions on the Indian reservations, and bring the practices of "placement" in Porto Rico to a sense of their sinful condition, and cause the Tagale and the Malayese, and even his highness that brand-new American citizen the Sultan of Bulu, to comply with the law and diminish the number of his household—and then again possibly not.

Ah, my friend, believe me there is no truer aphorism than that "the world is governed too much." For evils which offend our prejudices but do not assail our rights the remedy should be persuasion, not summary laws. The statutes of our state's fortunes are sculptured with the chisel not the axe, and there is no commandment more useful if observed, and which I fear more frequently violated than the eleventh commandment, "Thou shalt mind thy own business."

We are so sorry to hear of your contention, and I hope that the next century will find you entirely recovered. All our household including your four footed friend join in kindest remembrances to you and yours.

As ever yours,

CONFERENCE IN SALT LAKE

Stake Meetings Held in Salt Lake City,
December 8th and 9th.

Instructions Given Therein to the
Latter-day Saints—Stake Authorities Presented.

The Salt Lake Stake conference, which began in this city on Saturday morning, came to a close Sunday afternoon, after a most interesting session. The proceedings of the forenoon were given in the "News" on Saturday. The instructions and events of the other sessions are published today.

SATURDAY AFTERNOON SESSION.

The choir and congregation sang, "Our God, we raise to Thee."

Prayer by Patriarch Anders W. Winberg.

Singing by the choir and congregation, "O, say, what is truth?"

Elder Heber J. Grant, of the Council of the Twelve Apostles, said he felt grieved at the very small attendance of the people at this session of the conference. He had noticed at some of the Stake conferences recently visited by him that very few of the people came to the meetings on Saturday, and in view of this he felt that no Stake conference be held on Saturday until such time as they were appreciated by the Latter-day Saints. He could not account for the indifference on the part of so many of the people, unless it was that they had lost the taste for the Gospel to some extent. Very many among us need spiritual strength given them to press forward in the work of the Lord. We require spiritual food just as much as food for the body. Our work lives should be devoted to righteousness. It is an easy thing to perform any duty in the Church when we get the spirit of it—the inspiration of the Holy Ghost. To the one who pays tithing as he goes along, it is comparatively easy to pay it. It is with the performance of every other duty and labor devolving upon us.

Elder George Teasdale, of the Council of the Twelve Apostles, thought that a great many of the people of this city were not attending the Stake conference, owing to being employed for other. The Latter-day Saints are always persuaded to live lives of righteousness. Those who are to inherit the kingdom of heaven are preparing themselves for the coming of the Son of Man. Brethren who come here to be ordained to the office of Elder or to any other place, covenant before heaven to honor and magnify their callings, and if they disregard the promises thus made by God, they are to be greatly punished. God is merciful to us, and if we draw near to Him, He will draw near unto us. The speaker said that if it had not been his duty to come to the meeting and speak to the congregation he would not have come.

Elder Angus M. Cannon said that the presidency of the Stake had tried to have Stake conference on Saturday and Sunday and on Sunday and Monday, but it appeared that the bulk of the people did not want to attend. He asked the president to invite their friends and neighbors to come to the meetings tomorrow.

Adjourned until Sunday, at 10 a. m., with singing, "Guide us, O thou great Jehovah." Benediction by Patriarch Alonzo H. Raleigh.

SUNDAY MORNING SESSION.

The congregation at the Assembly hall Sunday morning was addressed by President Angus M. Cannon, Elder Benjamin Goddard and President Joseph E. Taylor.

After the meeting had been opened with singing and prayer, President Cannon had the roll of officers in the Priesthood in the Stake called, to ascertain how many of them were present. Considerable time was taken up in this matter, as President Cannon intended to call the roll of each member, to find out the cause of his absence. At the conclusion of the roll call the president of the Stake spoke in a very earnest manner on the failure of many to be present. He said that the Priesthood was not given to men for nothing, that when it was bestowed upon them they were expected to work faithfully and to honor their callings. He bore a strong testimony to the divinity of the Gospel and urged all to be faithful and to keep in the line of their duties.

Elder Benjamin Goddard, by invitation delivered an address to the Sunday school workers, pointing out the great good that is being done by that auxiliary organization in the Church. He said that it was at Sunday school where the seeds of love for the Gospel and the Church were sown in the hearts of the children, and when once rooted there, they were seldom uprooted. By way of illustrating the force of that influence he related the story of Nehemiah, who, when a young man, left Jerusalem and was raised in a foreign court to the position of cupbearer to the king. But he still retained his love for Jerusalem, and when he learned that his beloved city had been destroyed he went to the king and obtained that ruler's consent and aid to go to Jerusalem and rebuild her walls and streets. Elder Goddard bore testimony of the Gospel, and closed by invoking God's blessings upon the Sunday schools.

President Joseph E. Taylor then made a few remarks, emphasizing the point that the paramount object of the Saints should be the building up of the kingdom of God. He urged the Saints to be faithful and attentive to their duties. The choir sang the hymn, "The spirit of God like a fire is burning," and the

benediction was pronounced by Elder John Nicholson.

SUNDAY AFTERNOON SESSION.

The Sunday afternoon session of the conference, held in the Tabernacle, was opened by the choir singing the hymn, "Glorious Things of Thee Are Spoken."

The opening prayer was offered by Bishop Heber C. Iverson, after which the services were continued by the choir singing the anthem, "Let the Mountains shout for Joy."

The general assembly of the Church of Jesus Christ of Latter-day Saints and the authorities of the Salt Lake Stake were then presented by Counselor C. W. Penrose, and were unanimously sustained. After presenting the names of the officers Elder Penrose made a few remarks, saying that although none of the officers received a salary for their services, they were nevertheless expected to perform the duties of the office. He said that the Priesthood, above any other duty, was something, he said, that most of them were accustomed to doing. Elder Penrose contended the meager attendance at conference the day before, and affirmed that the apostles who were present had to address a great many empty benches. He called upon the Saints not to forget to gather together at conferences, to hear the word of the Lord as it comes from the lips of His servants. Elder Penrose went on to explain the necessity of the Saints attending the quarterly conference, urging that it was their first duty, even though they be engaged in the Sunday school or any other work. The good of these auxiliary organizations could not be overestimated, but the first duty of the members of the Church who are engaged in the Sunday schools is to attend the Stake conferences.

Turning his attention to the work accomplished by the Latter-day Saints, he stated that the system called "Mormonism" was the system that had come down from heaven, and is to be the whole earth. He pointed out many false principles that already had given away under the influence of the Gospel, and showed how a better knowledge of the justice and mercy of God had spread over the earth by the Elders of Israel.

Elder Joseph E. Wells was the next speaker. He stated that he had a knowledge of the divinity of the Gospel, and that what is called "Mormonism" contains all truth. He had labored as a home missionary in the Salt Lake Stake for thirteen years, and in that time he had received courteous treatment at the hands of the various Bishops. His greatest testimony, he said, came to him while upon his feet addressing the people. He testified that there is nothing that brings so much joy as to see the souls of men as does the Spirit of God. He concluded by expressing a desire to continue faithful in the service of the Lord.

Elder Horace S. Ensign then sang a solo, rendering it in an artistic and capable manner. Elder Joshua H. Paul next occupied the attention of the conference, explaining that he had not expected to be called to the stand, but such a call he was always ready to respond to. Because the Gospel had been the hope of his youth, had filled his early manhood with gladness and was crowning his present days with joy and satisfaction. He said that the "Mormon" people had many enemies, but he was confident that it is opposition which develops character and women. He pursued that line of reasoning to some length, saying that the skykalk rises against the wind, that if it were not for the opposition of the wind, it would be unable to rise. He closed by testifying earnestly that he knew that the Lord lives, and that the Gospel is true.

Miss Addie Murcutt, of Melbourne, Australia, who is on a tour around the world, was accorded the pulpit for the solo. She said that she had never before stood on "Mormon" ground, but that she felt that she was no stranger here. In a beautiful and graphic manner she depicted the terrible confagration that visited Melbourne, Australia, and said that she then said that there was another fire raging in the island that was more fearful than the material elements that had devastated the island continent. She referred to the habit of drinking intoxicating liquor.

Miss Murcutt paid a tribute to the Tabernacle organ, but said that the largest organ in the world was in Sydney. She thought that it was something for Australia to claim the largest of anything in the world. After describing the organ, she mentioned the advantages of Australia, she spoke again of the liquor traffic that is darkening the earth. She related in a very amusing manner the incident of her first visit to London, and then turning from the faces of her hearers, she described the terrible condition that exists among the people in the east end of that great city. She stated that 160,000 people died of drunkenness in the United States annually; in the land that is fondly called the land of the free, and the land of the brave. In fighting the great drink evil she said that all could meet on a common ground, "Mormon," Jew and Gentile, and she closed with an eloquent appeal to the people to fight on in the good cause, for it was right, and right would finally triumph.

President Angus M. Cannon followed in a few remarks, endorsing what had been said by Miss Murcutt as to the necessity of opposing the drink evil. He testified that the Gospel had been revealed to the Prophet Joseph Smith, and then described the adversity through which the Prophet had passed to establish the Church of God in the earth. He said that when the Latter-day Saints held full away in this country there were no saloons or houses of prostitution, but now when others have obtained control, conditions were different, and these vices are spread in many parts of the country. He closed by appealing to the people to resist temptation and to live pure and upright lives.

The choir sang the anthem, "Praise the Lord, All Ye Nations," and Patriarch John Smith pronounced the benediction. The conference was then adjourned.

COMPLIMENT CHOIR LEADER

J. W. Ashton Receives a Feeling Farewell on Leaving the Fifteenth Ward.

A very pleasant event took place on Wednesday evening in the Fifteenth ward meeting house in the nature of a surprise and farewell to J. W. Ashton on the occasion of his leaving the ward. "Jeddie," as he is familiarly called, has been leader of the choir for many years, and is highly esteemed by all who have the pleasure of his acquaintance. He has built him a new home in an adjoining ward, and Wednesday evening was his last appearance at choir practice. The choir were having their meeting in the vestry, while the residents of the ward and his friends from different parts of the city were gathered in the assembly room. After taking the final leave at choir practice, the choir were having their meeting in the vestry, while the residents of the ward and his friends from different parts of the city were gathered in the assembly room. After taking the final leave at choir practice, the choir were having their meeting in the vestry, while the residents of the ward and his friends from different parts of the city were gathered in the assembly room.

An informal program was rendered, Jesse T. Badger being master of ceremonies. Those taking part were Master Shirley Jones, Mr. J. D. Rogers, Miss Julia Jones, B. W. Ashton, Ashley Brothers, and others. At the conclusion of the program, Bishop Jos. H. Morgan made a few appropriate remarks, after which E. G. Holding, in behalf of the residents of the ward, presented to Mr. Ashton a beautiful onyx clock. The recipient responded very feelingly, after which the young ladies served refreshments, and the evening terminated in pleasant social chat.

WILL MEET IN MICHIGAN.

Thirteenth Annual Meeting of American Economic Association.

Topics of National Interest to be Discussed—Good Achieved by the Association's Former Editors.

The thirteenth annual meeting of the American Economic Association will be held in Detroit and Ann Arbor, Mich., December 27th, 28th and 29th, and bids fair to prove unusually interesting and important. In addition to the usual supply of papers on economic theory, topics of special popular interest will be discussed by competent speakers. The growing recognition of the need, in this country, for better commercial education, is recognized in a paper by Prof. Edmund J. James of the University of Chicago, who, while in Philadelphia, built up the Wharton school of Finance and Commerce at the University of Pennsylvania, and has recently made a special investigation of the methods of commercial education throughout Europe. "The Business Man's Views" of the same subject will be represented, and there will be exhibited also a series of maps illustrating the industrial development of the United States which were awarded the grand prize at the Paris Exposition. The taxation of quasi-public corporations is another vital question which will be discussed from various sides.

On December 29th a special train will take the members of the Economic association, and of the American Historical association, which will also be in session at Detroit, to Ann Arbor, where under the chairmanship of President James B. Angell of the University of Michigan, former minister to China and Turkey, a joint session on Colonial Problems will be held. At this session Dr. J. H. Hollander, treasurer of Porto Rico, will present a paper on the fiscal system of that island, and "Our Porto Rican Policy" will be discussed by ex-President John H. Finley of Knox College, the new professor of political science at Princeton, who has just returned from a study of the conditions of our West Indian possessions.

The American Economic association, which was organized in 1885, with the late Francis A. Walker as its first president, is distinctly national in character. It is the organ of no party, sect, or institution. Persons of all shades of economic opinion are found among its members, and widely different views are given a hearing in its annual meetings and through its publications. It also reports from time to time through special committees, on questions of pressing importance, and thus helps to enlighten public opinion. In 1895 it thus published a substantial report of the census plans and methods, which exerted an appreciable influence for good upon the twelfth census. This year there were printed a valuable report by a similar committee on the fiscal aspect of colonial administration. Municipal financial statistics and the economic position of the American negro are among the subjects to which the association will next turn its particular attention. The president, at present, is Prof. Richard T. Ely of the University of Wisconsin, the secretary is Charles H. Hull of Thoson, N. Y., by whom copies of the program or any desired information about the association will be furnished.

GIVEN MILITARY BURIAL.

Remains of James M. Robertson Interred in Soldiers' Plot.

The remains of Sergeant James M. Robertson, the soldier who fought in the Philippines as a volunteer from Utah, were disinterred at the Potter's field, yesterday, and given a burial with military honors in the soldiers' plot in the city cemetery.

The remains, after being taken from the grave, were conveyed to O'Donnell's undertaking parlors, where a proceeding was formed at 2 o'clock. The hearse was followed to the cemetery by a number of Utah volunteers, a firing squad from the National Guard, and a few friends of the deceased. At the grave, brief services were held by Father Keenan of the Catholic church. The military salute of three volleys was fired over the grave, and taps were sounded by trumpeter Elmer G. Thomas of the Utah batteries. The Utah soldiers.

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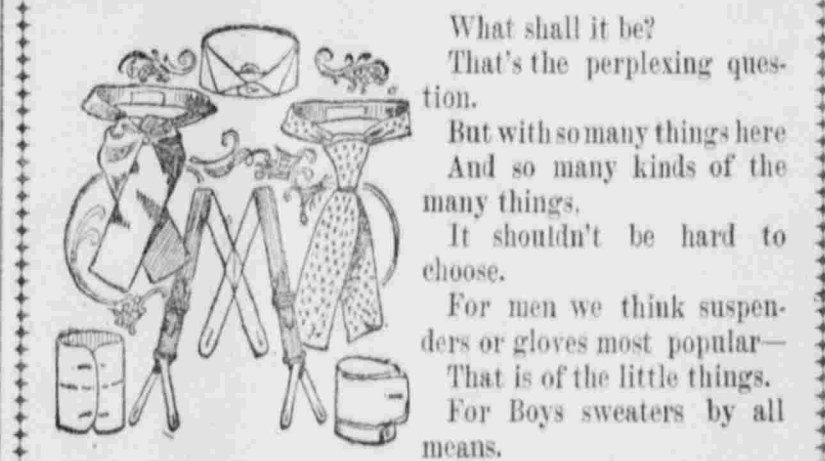
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GARDNER DAILY STORE NEWS!



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The suspenders are in boxes, already to present to him—75c to \$3.00.

The gloves come in both styles—dressed kid and undressed kid—lined or unlined—as low as 50c and up to \$2.50. The sweaters for boys are college colors, \$1.25 and \$2.50, and plain colors 50c up.

For men they're \$1.75 and \$2.50 for the college colors, and \$1.00 up to \$3.50 for plain colors.

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