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DESERET EVENING NEWS.

TRUTH AND LIBERTY.

16 PAGES—LAST EDITION | FRIDAY APRIL 5 1907 SALT LAKE CITY UTAH | FIFTY-SIXTH YEAR

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IN THE WORLD FOR THE WORLD'S GOOD

MISSION OF MORMONISM

The Church Sets it Forth in a Dispassionate Declaration To All People.

FALSE CHARGES ARE REFUTED

Religion of the Latter-day Saints Is the Primitive and Pure Christianity.

GOSPEL IS ENSIGN OF PEACE

The New Faith as Practised by Mormons Teaches Truth, Inculcates Morality, Guards the Purity of the Home, Honors Authority and Government, Fosters Education, Exalts Man and Woman, Denounces Crime and is a Foe to Tyranny in Every Form.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS TO THE WORLD.

Greeting:—

In the hope of correcting misrepresentation, and of establishing a more perfect understanding regarding our religious and our religion, we, the undersigned members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled, bear this declaration.

Such an among some imperative. Never with our principles as at our purposes more widely misinterpreted, more grossly misunderstood than now. Our doctrines are distorted, the sacred obligations of our religion impugned, our Christianity questioned, our loyalty doubted, our character traduced, and our course of conduct so misunderstood as to provoke misrepresentation and condemnation.

Truth About Mormonism.

In reply to the charges made against us, for ourselves and for those who, under divine direction, founded our religion and our Church, for our posterity, to whom we must transmit the faith, and into whose keeping we shall give the Church in purity and before mankind, whose opinions we respect we solemnly declare the truth to be.

Our religion is founded on the revelations of God. The gospel we profess is the gospel of Christ, restored to earth in this the dispensation of the fulness of times. The high claims of the Church are declared in its title—The Church of Jesus Christ of Latter-day Saints. Established in divine direction, its name was revealed by Him whose Church it is—Jesus the Christ.

The religious of this people is plain Christianity. It is based in expressive of the Bible as are the doctrines of the Creed.

[illegible] as we accept for [illegible] Christ in person and by mission [illegible] revered Three as the Supreme, the crucified and risen Lord, through whom alone can mankind adequately be brought His teachings [illegible] adopt as a standard and [illegible] a few the slightest exceptions. In connect with the requirements presented by Him is we extend to membership in His Church, sincerely frank repentance, baptism by immersion in the name of the Father and the Son and the Holy Ghost—if we be Christ, the Son of God, Christ-like, and the Lord of Jesus Christ of Latter-day Saints is a Christ-like church.

The theology of our Church is the theology taught by Jesus Christ and His apostles, the theology of scripture and reason. We not only acknowledge the sufficiency of ancient scriptures as the guiding force of human inspired acts and utterances in ages gone, but also declare that God now speaks to man in this final period of probation.

We believe in the Godhead, consisting of three individual personages—Eternal Father and Holy Ghost.

We hold that man is a spirit, the child of God, formed in His image and endowed with divine attributes and possessing power to think, [illegible] the gross desires of earth to the [illegible] aspirations of heaven.

We believe in the preexistence of man as a spirit, and in a future state of individual existence, in which every soul shall find its place, as determined by justice and mercy, with opportunities of endless progression in the varied mansions of eternity.

We believe in the free agency of man and therefore in his individual responsibility.

We believe that salvation is for no select few, but that all men may be saved through obedience to the laws and ordinances of the gospel.

We affirm that to administer in the ordinances of the gospel, authority must be given of God, and that this authority is in the power of the holy priesthood.

We affirm that through the administration of ordinances by the holy priesthood as have been conferred upon men in the meridian age, and that under this divine authority the Church of Christ has been established.

We believe that the object of this organization is for the teaching of the gospel in all the world, the gathering of scattered Israel, and the preparation of a people for the coming of the Lord.

"Mormonism" seeks its converts among all classes and conditions of society, and those who accept it are found among the best men and women of the nations from which they come, honest, industrious, virtuous, and reverent. In their community life they are peaceable, law-abiding and exemplary. Their instincts, tradition and training are opposed to vice and crime. The religion they have embraced, the Church of which they are members, condemns every form of evil, and their lives, with few exceptions, are exponents of righteousness. Most of the early proselytes to our faith were descendants of the Pilgrims and Puritans. Joseph Smith, Brigham Young, and other leaders among the Latter-day Saints, traced their lineage to the founders and first defenders of the nation. Joseph Smith was a native of Vermont, and by vocation a farmer. All trades and professions were drawn upon for the membership of the Church. In England, its first foreign mission field, it was mainly the middle and working classes that responded to the gospel message. All over the world it has been the same—our converts have been men and women of character, intelligence, and integrity. There is nothing in "Mormonism" to attract the selfish or the vile.

The effort to differentiate the "Mormon" priesthood and the "Mormon" people, by allowing that the latter are a good people, though misguided folk, while alleging that their leaders are the personification of all that is bad, is a most futile one. The great majority of the male members of the Church hold the priesthood, and though constituting the official body of the Church, they are a portion of the people. Priesthood and people are inseparable, and, vindicated or condemned, stand together.

Invites Investigation.

The charge that the Church relies upon duplicity in the propagation of her doctrines, and shuns enlightened investigation, is contrary to reason and fact. Deceit and fraud in the perpetuation of any religion must end in failure. A system of religion, ethics, or philosophy, to attract and hold the attention of men, must be sincere in doctrine and honest in propaganda. That the Church employs deceptive methods, that she has one doctrine for the priesthood and a other for the people, that she teaches a set of principles to her members in Zion, and another to the world—is not true. Enlightened investigation is the very means through which the Church hopes to promote belief in her principles, and extend the beneficent influence of her institutions. From the beginning, enlightened investigation has been one thing she has sought. To secure this she has sent her missionaries into all parts of the world, especially to the centers of civilization and enlightenment, where her literature has been freely distributed, yet frequently her claims have been disallowed without investigation, and judgment has been pronounced without a hearing. At the Columbian exposition, which celebrated the four hundredth anniversary of the discovery of America, the religions of the world were represented in a great parliament, for the purpose of showing to the most impressive way, what and how many important truths the various religions hold in common. . . . to set forth by those most competent to speak, what are deemed the important distinctive truths held and taught by each religion; . . . . . to inquire what light each religion has afforded or may afford to the other religions of the world. To this gathering the Church of Jesus Christ of Latter-day Saints, though the most distinctively American church, was not invited; nevertheless she sought opportunity to place side by side with the creeds of all the great historic faiths, a presentation of her principles, and to voice to mankind the truths she deemed most important and most helpful. This opportunity was denied the Church, except upon such terms as were humiliating and subversive of the end sought—a wider publication and a more just consideration of her faith. After such an experience, and other of like kind, though of varying degree, we submit that it ill becomes our accusers to charge us with shunning enlightened investigation.

A Friend to Education.

It has been charged that "Mormonism" is opposed to education. The history of the church and the precepts of its leaders are a sufficient answer to that accusation. Joseph Smith, the first president of the Church, founded schools, and attended them as a student, as did many of his followers under his advice and influence. Brigham Young, who succeeded Joseph Smith, counseled his as a founder and patron of schools, and every subsequent president of the Church, his associates, and the people generally, have been equally zealous in this cause. In the course of their exodus from Illinois, our people built log schoolhouses while halting on the Missouri river, then the frontier of the nation, and after they had traversed a thousand miles of wilderness, and planted their infant colony in the valley of the Great Salt Lake, schoolhouses were among the first buildings they erected. Such has been the course pursued in every Mormon colony. The State of Utah now dotted with free schools, academies, colleges, and universities, institutions which have given her marked educational prominence, furnishes indisputable evidence that her people—mostly "Mormons"—are friends and promoters of education. To the Latter-day Saints, salvation itself, under the atonement of Christ, is a process of education. That knowledge is a means of eternal progress, was taught by Joseph Smith—it is impossible for a man to be saved in ignorance.—A man is saved no faster than he gets knowledge. The glory of God is intelligence.—Whatever principles of intelligence we attain to in this life, will rise with us in the resurrection.—He who gains in this life more knowledge than another, will have so much the advantage in the world to come. These were aphorisms with the Prophet Joseph Smith.

Morality of Mormonism.

Neither is it true, as alleged, that "Mormonism is destructive of the sanctity of the marriage relation, or, on the contrary it regards the lawful union of man and woman as the means through which they may realize their highest and holiest aspirations. To the Latter-day Saints marriage is not designed by our heavenly Father to be merely an earthly union, but one that shall survive the vicissitudes of time, and endure for eternity, honoring honor and joy to their world, glory and eternal life in the worlds to come.

The typical Mormon home is the temple of the family, in which the members of the household gather morning and evening, for prayer and praise to God, offered in the name of Jesus Christ, and when accompanied by the reading of scripture and the singing of spiritual songs. Here are taught and gently enforced the moral precepts and religious truths, which, taken altogether make up that righteousness which exalteth a nation, and ward off that sin which is a reproach to any people. If such conditions are not a sufficient answer to the charge that our homes are non-christian, subversive of moral virtues, and destructive of the state's existence, then we turn to the present generations, "Mormon" American citizens, products of our religion and our homes, for our vindication. Here are our sons and daughters, submit them to any test of comparison you will; regard for truth, veneration for age, reverence for God, love of man, loyalty to country, respect for law, refinement of manners, and, lastly, in this issue between us and our accusers the crowning test of all, purity of mind and chastity of conduct. It is not inordinate self praise to say of the generations of our people, born and reared in "Mormon" homes, that they will compare favorably, in the Christian virtues, and in all that makes for good citizenship, with any community in this or any other country.

Charge of Commercialism.

The charge that the Church is a commercial rather than a religious institution; that its aims are temporal rather than spiritual; that it dictates its members in their industrial activities and relations, and aims at absolute domination in temporal affairs,—all this we emphatically deny. That the Church claims the right to counsel and advise her members in temporal as well as in spiritual affairs is admitted. Leading Church officials, men of practical experience in pioneer life, have aided the people in establishing settlements throughout the inter-mountain west, and have given them, gratuitously, the benefit of their broader knowledge of things, through counsel and direction, which the people have followed to their advantage; and both the wisdom of the leaders and the good sense of the people are vindicated in the results achieved. All this has been done without the exercise of arbitrary power. It has resulted from wise counsels, persuasively given and willingly followed.

It has also been the policy of the Church to foster home industries. Where there has been a lack of confidence in some of these enterprises, and private capital has been afraid to invest, the Church has furnished funds that the practicability of the undertaking might be demonstrated, and repeatedly the wisdom of this policy has been made manifest. Thereby the resources of various localities have been developed, community industries diversified, and the people, especially the poor, given increased opportunity of employment and a better chance to become self-sustaining.

No Arbitrary Power.

We deny the existence of arbitrary power in the Church, and this because its government is moral government purely, and its forces are applied through kindness, reason, and persuasion. Government by consent of the governed is the rule of the Church. Following is a summary of the word of the Lord, setting forth the principles on which the Church government is to be administered:

The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon men, is true; but when they undertake to cover their sins, or gratify their pride, their vain ambition, or exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile.

Nominations to Church office may be made by revelation, and the right of nomination is usually exercised by those holding high authority, but it is a law that no person is to be ordained to any office in the Church, where there is a regularly organized branch of the same, without the vote of its members. This law is operative as to all officers of the Church, from the president down to the deacon. The ecclesiastical government itself exists by the will of the people; elections are frequent, and the members are at liberty to vote as they choose. True, the elective principle here operates by popular acceptance, rather than through popular selection, but it is none the less real. Where the foregoing facts exist as to any system it is not and cannot be arbitrary.

The Church officers, in the exercise of their functions, are answerable to the Church. No officer, however exalted his position, is exempt from this law. All decisions, rulings and conduct of officials are subject to investigation, correction, revision and final rejection by the general assembly of the priesthood of the Church, its final court of appeal. Even the president, its highest officer, is subject to these laws, and special provision is made for his trial, and, if necessary, his deposition. Where these facts exist in any administration of government, it cannot be justly classed as a tyranny, nor considered a menace to free institutions.

The Tithing System.

The tithing system of the Church, so often denounced as oppressive, and as imposing an arbitrary ecclesiastical tax, is in reality a system of free-will offerings. True, the members, by the law of the Church, are under moral obligation to pay one-tenth of their interest annually. But from the very nature of the principles on which churches exist, they being voluntary associations for the fostering of spiritual life, and the achievement of moral and charitable ends—in which associations membership cannot be compelled—there is no compulsory means of collecting this or any other church revenue. Tithing is a voluntary offering for religious and charitable purposes, and not a scheme of extortion for the enrichment of the higher officials. Service in the interest of the Church is given, for the most part, without monetary compensation; where compensation is allowed it is moderate; the high Church officials are not rich, but in the majority of cases are men of limited means and where it is otherwise their wealth did not come from the tithes of the people;—these facts are a complete refutation of the slander that our tithing is a system of extortion practised upon the people for the enrichment of the priesthood. Like the Church government throughout, the tithing system operates upon the principle of free will and the consent of those who hold the faith to be divine.

A Loyal People.

Neither in mental attitude nor in conduct have we been disloyal to the government under whose guarantees of religious freedom our Church was founded. The Book of Mormon proclaims America to be the land of Zion, a land dedicated to righteousness and liberty, a land of promise to certain branches of the house of Israel, and also to the Gentiles. It declares that God will fortify this land against all other nations; and "he that fighteth against Zion shall perish." By revelation to Joseph Smith the prophet the Lord declared that it had not been His purpose in the establishment of the Federal union through "wise men in council," but it was His purpose that it should be established. It has had His blessing and yet, Zion is a nation, and given unto it a law to enforce the divine decree concerning the land of Zion, that free institutions might not perish from the earth. Cherishing such conceptions, we have no place in our hearts for disloyal sentiments, nor is there the shadow of treason in our conduct. While we are well-disposed toward American institutions, or disloyal to the United States, we would be perjured to those principles to which, by nature and education we are attached, and would repudiate the revelations of God concerning this land.

In reaffirming our belief in the high destiny of America, our attachment to American institutions, and our loyalty to the United States, we declare that these sentiments, this loyalty, have suffered the memory of all the wrongs inflicted upon our fathers and ourselves.

If patriotism and loyalty are qualities manifested in times of peace, by just, temperate, benevolent, industrious and virtuous living, in times of

(Continued on page two.)

DR. E. G. GOWANS IS APPOINTED

Well Known Physician is Selected As Judge of the Juvenile Court.

HE WAS NOT AN APPLICANT.

Commission Invited Him to Call and Talk the Matter Over With Result That He Accepted.

It is to be Judge Gowans of the juvenile court. The vexatious problem as to who is to be father to all the delinquent children in town and encourage them on their way back to normal living, while holding them in check from going too far along the road to criminal lawlessness, was this morning settled by the juvenile court commission.

The profession of the ministry was not tried this time, nor was that of the school teacher, a number of whom had been tried. Instead a judge from the ranks of the medical men was selected, and after a brief talk with the court commission Dr. Gowans agreed to assume the duties of judge instead of "Dr." to his name, and to go into the task of reclaiming wayward children.

Dr. E. G. Gowans, the new appointee, is a member of the faculty of the University of Utah, where he has been medical advisor to the athletic department for a number of years, as well as instructor in medical courses. He was born in Illinois 49 years ago, and is a son of President Hugh S. Gowans. Prior to completing his medical education he was a teacher in the Brigham Young college at Logan, and on returning from the east, after completing a course in eye, ear and throat specialties, he opened a practise in this city accepting in addition a position in the University of Utah faculty. He was not an applicant for the position of juvenile judge, but was called in by the commission this morning. He talked the matter over with them for some time, and when he finally left it was with the promise that he would accept the position. None of the applicants for the position were considered.

BINGHAM POSTAL SERVICE.

Rural Free Delivery Route 3 Ordered Established June 1.

(Special to the "News.")

Washington, D. C., April 5.—Rural free delivery route number 3, has been ordered established June 1, at Bingham Canyon, Salt Lake county, Utah, serving 450 people and 200 families.

CARL BARNES SHOT IN BREAST

Mysterious Affair Occurs at the Home of Miss Myrtle Snow On F. Street.

FRIENDS CLAIM ACCIDENT.

Young Man is Now at St. Mark's Hospital With a Bullet Through Left Lung.

At about 12 o'clock last night there was a case of shooting at 37 F street in which a young man named Carl Barnes, aged about 22 years, an employe of the Treed Furniture company, was the victim. The young man is now at St. Mark's hospital in a critical condition, the left lung being pierced by a bullet.

For a time there was an air of mystery surrounding the shooting and it was said that the young man attempted to kill himself because of trouble with a young lady. Miss Myrtle Snow, with whom he has been keeping company for some time. The shooting occurred at the residence of Miss Snow. It was also reported that someone had fired but three shots and ran off in fright, friends of the young man.

Claude Freed, married of the affair and was at the Snow residence within 10 minutes after the shooting. Mr. Lester Freed stated to the "News" yesterday that Claude had young Barnes taken to the St. Mark's hospital, where he is now being cared for.

FREED'S VERSION

Concerning the stories of attempted suicide, Mr. Freed declared there was no truth in them whatever.

"We have heard," said he, "that a story was going the rounds that young Barnes had trouble with the young lady and that he tried to kill himself, but there is absolutely no truth in that statement. He had been calling on the young lady for some time and last night was fooling with a revolver when he accidentally shot himself. It was purely an accident and that's all there is to it. Claude was there within 10 minutes after the accident and had the wounded man taken to the hospital. Barnes is there now, and while the wound is serious it is believed that it is not fatal. He is still conscious and is resting easily."

NOT REPORTED TO POLICE

The shooting was not reported to the police, as the interested parties thought it best to keep the affair quiet if possible, in view of the rumors being circulated to the effect that it was an attempt at suicide or murder.

Young Barnes resided with his mother at 37 F street. Mrs. Barnes is quite ill as a result of the unfortunate occurrence and was not interviewed on the matter.

FELONY CHARGE FOR CHIEF SHEETS

If Information Alleging Misdemeanor is Quashed Nature Of Trial May Change.

WILL PLEAD NEXT TUESDAY.

On That Date Closing Arguments Will Also be Heard as to Nature of Proposed Trial.

The arguments on the motion to quash the information against Chief of Police George Sheets, charged with criminal complicity with the Bamberger and Bell-Mackie gambling houses, filed by the Mr. Whitney brothers, and which was argued in the city last September, were heard by Judge Armstrong this morning in the criminal division of the district court and the motions were given until Tuesday next to submit authorities in support of their contentions. The time for the chief of police was also continued until that date.

Should Judge Armstrong sustain the motion to quash the information, it will probably direct that Chief Sheets be prosecuted upon a charge of a misdemeanor, as the present information charges. Dist. Atty. Leatham argued that it was clearly within the discretion of the court to quash the information in the matter, if it decided and to direct that the defendant be prosecuted for a felony. Consequently if the motion is vigorously prosecuted by the attorneys for the chief, it is granted the chief will no doubt have to face a charge of felony.

WEDGWOOD'S ARGUMENT.

Atty. E. A. Wedgwood presented the arguments in behalf of Chief Sheets. Attys. Soren N. Christensen and S. R. Tingman, who appeared for the chief at the preliminary hearing, were present in the court but did not argue the matter at all. It was contended by Mr. Wedgwood that the information was defective in that it alleged the commission of a felony instead of a misdemeanor and in case the misdemeanor was merged in the felony. That being the case, it was contended that the chief had never been given a preliminary hearing on the felony charge and had not been bound over to the district court on such charge and hence the information should be quashed.

Dist. Atty. Leatham made a brief argument in support of the information and cited a number of authorities to support his contention. He argued that the statutes of this state require the information to allege some overt act on the part of the accused in addition to the mere agreement to form a conspiracy. In other words it must show that some act has been committed by reason of such conspiracy. He therefore argued that the information must necessarily allege that the conspirators deprived some one of property before the allegation of the robbery of the McWhirter brothers of more than $10,000 was put into the information.

The district attorney conceded that the court, in its discretion, could quash the information and order the defendant prosecuted for a felony. He asked further time to submit authorities on the points raised by the defense so Judge Armstrong gave them both until next Tuesday to do so and the date for taking the plea of Chief Sheets was accordingly continued to that time.

CHURCH BUYS RESIDENCE SITES

Trustee in Trust Purchases 245 Acres on Eleventh East For $70,000.

A realty transaction of much interest and importance to this community and especially the young part of it was completed this week, when President Joseph F. Smith, through Taylor Bros., bought for $70,000 the 245 acre Crismon tract between Twelfth and Thirteenth streets south of Eleventh East as far north as H. Aldis. President Smith made the purchase as trustee in trust, and the purpose is to cut the tract into residence lots and sell them to families of modest means as homes.

The tract is a commanding situation, the land being overlooking the valley, and in 1896 was bought for Washington Crismon by Messrs. Alvin and Francis. The college, however, did not want it, and the property reverted to Mr. Aldis, who now disposes of it to the Church. The help thus extended to young couples, especially by this enlightened policy on the part of President Joseph F. Smith, will be greatly appreciated. It is young people just starting out in life who are needed where such practical assistance as this can not fail to be of the great importance to them. Taylor Bros. will continue to act as agents and will handle all the information matters.

DEATH OF MRS. NICHOLSON.

Wife of Recorder of Salt Lake Temple Called Home.

After a long and painful sickness, Mrs. Susanna E. Nicholson, wife of Elder John Nicholson, for many years recorder in the Salt Lake Temple, passed peacefully away at her family residence, 19 Fifth avenue. Mrs. Nicholson was to her sixteenth year, and has resided in Utah since 1861. Despite the advanced age at which she died, her mental, Mrs. Keep, still showing her residing in a street.

Mrs. Nicholson has long been identified with the growth of Utah, although in recent years her health has been poor and she has not taken active part in social affairs. For the past three weeks she has been failing rapidly, and her death came at the end of little continued illness. She was surrounded by members of her family, and a number of intimate friends at the end, although her son, Angus K. Nicholson was absent in New York.

Mrs. Nicholson was born in London in 1847, and came to Utah with her sister, Mrs. Emily Maynes, in 1861. The following year she was married to John Nicholson, whom she had previously known in London. The marriage taking place in this city. Their married life has been an exceptionally happy one, and one in which both were specially devoted to each other. Mrs. Nicholson is survived by seven children, while three have died before their mother. The surviving children are John R., Angus K., Bruce, Louis, Mrs. Geo. Castleton and Mrs. George Cope.

The funeral services will be held tomorrow at 12 o'clock at the Eighteenth ward chapel.

BOMBARDMENT OF AMAPALA.

The Tower of One Church Only Was Damaged.

San Salvador, April 5.—The bombardment of Amapala by Nicaraguan steamers only damaged the tower of one church. The United States cruiser Chicago anchored off Amapala has received orders from Washington to leave in the direction of the gulf of Fonseca in order to be near the probable scene of war developments.

President Bonilla has established governmental headquarters at Amapala. The Salvadoran frontiers are protected by a large army.

JOHN R. WALSH INDICTED.

Chicago, April 5.—The federal grand jury today returned an indictment containing 175 counts against John R. Walsh, the former president of the Chicago National bank.

The counts charge misapplication of funds and credits of the bank and also allege that he made false entries in his reports to the comptroller of the currency. Between 50 and 60 transactions are covered in the indictment, the aggregate sum involved being about $3,500,000.

BUTLER DISAGREES WITH ROOSEVELT

New York, April 5.—President Nicholas Murray Butler has returned to Columbia university from his honeymoon trip to the Pacific coast. Dr. Butler says that he disagrees with the attitude of President Roosevelt regarding the Japanese question. He believes that the people of San Francisco are fully justified in excluding the Japanese from their schools. Speaking of the Japanese question, he said:

"The California sentiment on the Japanese question has not been made entirely clear. The whole school question about which the recent discussion arose turned in reality upon the admission or exclusion of adult Japanese side-by-side with little children in the public schools learning the English language. As to the unwisdom of this there can hardly be two opinions.

"The feeling against Japanese, which has been voiced largely by the Japanese and Korean Exclusion league, did not have a particularly creditable origin, but has been strengthened among certain classes who fear the Japanese as competitors. The more thoughtful Californians, however, believe that the so-called problem of oriental immigration can be more satisfactorily settled on national rather than on local lines and thus to the best interests of the United States and the dignity of the people of China and Japan themselves. The more violent expressions in regard to the matter seem to me to be the least representative."

RUEF'S TRIAL POSTPONED UNTIL NEXT MONDAY.

San Francisco, April 5.—The trial of Abe Ruef on a charge of extortion has been postponed until next Monday morning. When the case closed yesterday five jurors had been selected subject to peremptory challenge which it has now been decided will be deferred until 12 men have been examined and passed. It was just learned that the ex-boss will present a contract in evidence as the basis of his chief defense in the case now before the court, and also on the other indictments charging him with extortion in the French restaurant cases, showing that he was retained and counsel for the men whom he is accused of soliciting. This contract will show, it is claimed by Ruef's attorneys that he was retained to act as counsel for the restaurateurs for two years, at an annual salary of $5,000. They will contend that the significant detail of the contract is that it was made to extend beyond the life of the administration of Mayor Schmitz and that this shows that the relations between Ruef and the restaurant men were the ordinary relations between an attorney and his clients. The prosecution while refusing to discuss the contract, claims that they can prove to the jury that the political affinity between Ruef and Schmitz was used as a club over the heads of the restaurant keepers to force from them the $5,000 yearly retainer.

The case of Louis Glass, former manager of the Pacific States Telephone & Telegraph company, under nine indictments for bribery, has been postponed until next Thursday. It is not known yet what plea will be made to the charge now before the court.

The case of A. S. Detweiler of Toledo, indicted in connection with the Home Telephone company's franchise, has also been postponed until the same date.

Dist. Atty. Langdon and Francis J. Heney announced yesterday that it is their intention to extend the investigation into the actions of the board of supervisors which went out of office in January last.

WHY SWETTENHAM SENT IN RESIGNATION.

London, April 5.—The Standard notes declares it is able to publish for the first time the circumstances leading to the resignation of Sir Alexander Swettenham as governor of Jamaica. The paper says that according to Sir Alexander's own statement in a letter to an intimate friend, he resigned in consequence of a unpopular demand from the colonial office to upgrade in Rear Admiral Davis. To this Sir Alexander replied that if such a course was really necessary he would do so with pleasure but that such a compulsory apology carried with it his resignation. Sir Alexander denies emphatically that there was any dispute between him and the American admiral at the time of the Kingston earthquake, saying:

"We were the best of friends during the whole time the admiral was here. He had the use of one of my private carriages, and drove around with my secretary."

The Standard adds that this letter was written privately as one friend might write to another, but it fell into the hands of a leaper newspaper correspondent. If the documents referring to the resignation of Sir Alexander were published, the paper continues, it would be found that the statement that he applied to be retired "on the ground of age" was entirely misleading.

CHURCH NOW OUT OF DEBT

Last Cent of Million Dollar Bond Issue Paid, Says President Smith.

IMPORTANT ANNOUNCEMENT.

Owes no Man or Woman a Penny That it Cannot Now Promptly Pay on Demand.

NO MORE FINANCIAL BONDAGE.

Not a Cent of Tithing Used for Pay or Expense of Any Church Official—Profitable Investments Made Long Ago Furnish the Revenue Necessary for That Purpose—Past Year Has Been Prosperous and People Are Happy and United as Never Before.

What promises to become one of the most important conferences of the Church, commenced at 10 o'clock this morning in the great tabernacle, the auditorium of which was completely filled by saints from far and near.

The distinguishing features were the discourse of President Joseph F. Smith, who spoke for nearly an hour, and the reading of an address, appearing over the signatures of the First Presidency, by Apostle Orson F. Whitney. The document is directed to the people of all the world and is a review of the tenets and practises of the Church, a statement of its faith and a denial of the numerous false charges recently made against it. The reading was listened to with rapt attention and was followed by a unanimous adoption on the part of the large congregation.

Conference opened auspiciously, notwithstanding threatening weather. There were present of the general authorities the following: Presidents Joseph F. Smith, John R. Winder and Anthon H. Lund; Apostles Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney and David O. McKay; Presiding Patriarch John Smith; presidents of seventies, Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Chas. H. Hart; Bishops William B. Preston and Orrin P. Miller. There was also a large representation of presidents of stakes and missions, and bishops of wards.

The morning session was opened by the choir and congregation singing the hymn beginning, "Guide us O Thou Great Jehovah." Prayer was offered by Elder David McKenzie. "Redeemer of Israel" was then sung by the choir and congregation. The opening address was delivered as usual by President Joseph F. Smith.

PRESIDENT SMITH'S REMARKS.

President Joseph F. Smith was the first speaker at the opening meeting, and delivered a very interesting and instructive discourse. He expressed his delight in seeing so many present at the first meeting of the conference which, he said, indicated an interest in this work, which was very commendable.

President Smith spoke at length of the condition of the Church, and was especially happy to be able to say that there never was a time since the organization of the present presidency when they were as united as today, as united in spirit, in faith, and in works. The presidency and the apostles are also united and laboring together in love and harmony. He was also pleased to say that the same good will, love and union, exist between these two bodies and the presiding seventies of the Church, and it was a source of gratitude to him that all these brethren were so faithful in the performance of every duty and that they are always ready and willing to perform every duty that is required of them. The president spoke briefly of the efficient work being done by the presiding bishopric, and of the work to be accomplished by the patriarchs of the Church.

RESIDENTS OF STAKES.

Referring to the presidents of the various stakes of Zion, President Smith said: "I can speak heartily and warmly of the fidelity, intelligence, wisdom, strength and influence of those who today, through the organized stakes of Zion are acting as presidents of stakes, with very few exceptions, and I would hardly desire to admit there is any exception, but if there are any exceptions, they are exceedingly few. The presidents of the stakes of Zion and their counselors are men after God's own heart. They are true to their calling, true to their companions, true to the Church of Jesus Christ of Latter-day Saints, faithful in the discharge of their duty, diligently looking after the spiritual as well as the temporal welfare of the people of Zion over which they preside."

President Smith then spoke of the important duties devolving upon the high councils of the various stakes and said that men would not be selected for these places who were not exemplary in their lives, said they should be counselors to the presidents of the stake; they should not only be able to fairly adjust the differences that may arise in the stakes, but look after the proclamation of the gospel both by precept and by example. Speaking of the members of the bishoprics of the various wards, President Smith said he did not know of any organization in the Church of greater importance than that of the bishoprics of the wards. They were indeed fathers to the people. It is their duty to look after the widows, the fatherless, the poor, the needy, the sick and the afflicted. It is their duty not only to be temporal fathers of the people but spiritual fathers as well.

He said it was expected that the bishops of the wards should know every individual member of their wards