DESERET EVENING NEWS: SATURDAY, MARCH 25, 1905.

be mistaken; a charge so absurd at would certainly not be made on our of the United States senate.

foor of the United States Senate. I will read you the charge: I dependent of these business con-the [President Smith] is in receipt income like unto that which a particular income like units from a national family derives from a national ry. One-tenth of all the annual gs of all the Mormons in the gave to him. These funds is of all the morning in the flows to him. These funds to the sum of \$1,000,000 annually, we cent upon \$32,000,000, which is wrett of the entire taxable wealth inter of the entire taxable wealth the State of Utah. It is the same if he owned, individually, in addiall his visible enterprises, one-of the wealth of the state, and tion of the wealth of the state, and quarter of the wealth of the state, and derived from it 5 per cent of income without trantion and without discount. " With an income of 5 per cent upon one-quarter of the entire assessed valuation of the State of Utah today, how long will it take this monarch, how long will it take this monarch, how long will it take the productive for revenue, to absorb the productive for revenue, to absorb the productive that he shall be receiving an for revi power so that he shall be receiving an income of 5 per cent upon one-half the property, and then upon all of the pro-perty of the state? This is worse than the farming taxes under the old French kings. Will Congress allow this awful calamity to continue?"

NOT DONE IN IGNORANCE.

I say that a meaner falsehood could be uttered than is uttered in those uttered than is uttered in those ces. And it was not done in nce. It was done with the intent eive the people of the United to awaken their bitterness the great majority of the people against the great majority of the people in this state, and to represent the "Mor-mons" as subservient to a monarch, to a tyrant living in grandeur and up-on the profits of their earnings, and was intended to work mischief towards the people of this state. I need not deny falsehood—you all know the charge be untrue—that the funds which into the hands of the Trustee-inflow into the hands of the Trustee-in-trust are but trust funds. Not one dollar belongs to him personally. These funds are used for the various purposes that we have just been considering.

FURTHER MISREPRESENTATION.

Again, this speech falsely represent hat the "government money" is tithed. I shall have to read the passage from the speech in which the charge occurs n order to get you to believe that, I now. So here it is:

"It will astound you to know that ery dollar of United States money every dollar of United States money paid to any servant of the government who is a Mormon is tithed for the bene-ft of this monarch. Out of every \$1,000 thus paid he gets \$100 to swell his grandeur. This is also true of money paid out of the public treasury of the State of Utah to Mormon officials."

Nor is the end yet: "But what is worst of all, the mon-ch dips into the sacred public school und and extracts from every Mormon eacher one-tenth of his or her earn-ngs and uses it for his unaccounted purposes; and, by means of these pur-obses and the power which they con-titute, he defles the laws of his state, the sentiment of his country, and is waging war of nullification on the school system, so dear to the American people, And that is not all:

"In all this there is no thought on my part of opposition to voluntary gifts by individuals for religious purmatters connected legitimately ligion. My comment and criti with religion. ism are against the tyranny which nisuses a sacred name to extract from individuals the moneys which they ought not to spare from family needs and which they do not wish to spare."

A PERTINENT QUESTION.

Then tell me why they spare it That is my question. The lithes that are paid by "Mormons" are voluntary donations to carry on the work of the nd the Church possesses no which it can coerce man, wohurch. child to the payment of tithes Will you tell me when a man was ever arominunicated solely because he did not pay his tithes. Is there any such

But to proceed with the proof that

want to talk about that just five minutes

THAT "STAND PAT" TELEGRAM. The man who can utter such adroit falsehoods as these is the kind of man who could believe with the Republi-cans at one time that the foreign importer of goods paid our tariff taxes and then later could join with the Dem

ocrats and conclude, after all, that it must be the consumer who pays the Such a person as wrote that speech , such a person as wrote that speech could be one who, sent from a Demo-cratic convention, held in one of the states, to the national Democratic con-vention, could enthusiastically wire back from the far east that he was well pleased with the Democratic plat-form and nominee, that the thing for Democrats to do was to "get together and stay together," and then could come home and, hearing the chink of silver, interpret it as a call to him to assist in the organization of a new par-ty that should work for the defeat of ty that should work for the Dem-

ocratic policies. The kind of man who wrote that speech could perform any inconsistenc in the most consistent manner. I war-rant you that he is one who could eat

Fant you that he is one who could eat his cake and yet have it; who could let go and hold on at the same time; he could run with the hare and yet bark with the hounds; if he were only a physical, equestrian acrobat, as he is a mental acrobat, he could perform a feat up to the present time recorded feat up to the present time regarded as impossible—that is, he could ride at the same time two horses going in opposite directions (laughter), whereas it has been quite universally held that if a man rides more than one horse at time the horses must go in the same direction. The author of that speech is like one

The author of that speech is like one of old, who, however, shall be name-less, because his name is never men-tioned in polite society, he can, I war-rant you, "quote Scripture to his pur-pose, aye, and clothe his naked villainy with old odd ends stolen, out of holy writ, and seem a saint when most he p-ays the devil."

GUESS WHO HE IS?

The author of that speech might be one who in the hour of his greatest need when on trial, in a way, before the need when on trial, in a way, before the people of the community where he dwelt, would solicit — or have solicited for him — and receive the assistance of a power-ful friend in whom the people had con-fidence; a friend who hoped for his future, and who believed at the time, this possible author of the speech in this possible author of the speech in question was being unfairly dealt with, and hence gave him a certificate which rehabilitated his reputation, and saved him from condemnation by the people; and after receiving such magnanimous treatment, dealt out to him in a spirit of mercy and generosity, this possible author could turn and smite the hand

that blessed him, and smite the hand that blessed him, and bark, cur-like, at the heels of the one who did him the great kindness! Such an one as this might have written the speech which Sonator Kearne denote and took to the might have written the speech which Senator Kearns adopted and took to the senate chamber of the United States for its christening. It is falsely alleged in this Kearns

Church is a menace to Gentile indus-tries in the state excepting mining and smelling, and even these, it charges, are threatened with extermination on contain endline. ertain conditions: "Let it be sufficient on this point for

me to say that all the property of Utah is made to contribute to he grandure of the president of the Church, and that at his instance any industry, any in-stitution within the state, could be destroyed, except the mining and smelting industry. Even this indus-try his personal and Church organ has attacked with a threat of extermination by the course of the additional large by the courts, or by additional legic-lation, if the smelters do not meet the

view expressed by the Church organ THE SMELTER LIE.

The charge that , the smelters are threatened with externination by the courts is refuted by the very article from the Deseret News the senator quotes in support of this supposed threat. The facts briefly stated are

How Much Is It Worth to save half the wear on your

clothes? Fels-Naptha soaks out the dirt. Very little rubbing. Fels-Naptha Philadelphia

tiles looking to their injury; and I fee

safe in saying there will be none. Now I come to the most interest-ing part of the speech, that which most It is charged in the speech that which most becomes the now ex-senator to make. It is more worthy of himself. You ob-serve I said the "ex-senator;" thank the Lord for the "ex!" (Joud applause). It is charged in the speech that the Mormon" Church is in politics. I read ou the passage:

'Through these channels of social and "Through these channels of social and business relations they (the "Mormon" leaders) can spread the knowledge of their political desires without appear-ing obtrusively in politics. When the end of their desire is accomplished, they affect to wash their hands of all responsibility by denying that they en-gaged in political activities. Superficial persons and those desiring to accemt gaged in political activities. Superiodal persons, and those desiring to accept this argument, are convinced by it. But never, in the palmy days of Brig-ham Young, was there a more complete political tyranny than is exercised by the present President of the "Mormon Church and his Apostles. . . . Partie Partle are nothing to these men except as par-ties may be used by them. So long as there is a Republican administration and Congress, they will lead their followers to support Republican tickets; but if by any chance the Democratic party should control this government with a prospect of continuance in power, you prospect of continuance in power, you would see a gradual veering around un-der the direction of the "Mormon" leaders. When Republicans are in pow-er the Republican leaders of the "Mor-mon" people are in evidence and the Democratic leaders are in retirement."

DEMOCRATS IN EVIDENCE.

I plead not guilty to the charge, of being in retirement-speaking for on Democrat; and I know my own case is paralleled by many other cases of leadng "Mormon" Democrats; we are neve in retirement. We are always in evi-dence, much to the disgust, perhaps, of some people; nevertheless, when the drum sounds the war spirit is on, and we are in the fight; and expect to be in the fights of the future. I shall leave our Republican friends to plead their own case, knowing very well their ability to do so.

The ex-senator very courageously declared that he would not pass by his own case; and I am glad he did not, because there are some very interesting items in it that I shall be very pleased to corsider, and it constitutes him a very ricturesque figure for at least one brief moment. First of all, I want to call your attention to the fact that this man admits that he was elected to the senate by that Church Influence.

HOW HE WAS ELECTED.

He claims a sort of a "far off" kind He claims a sort of a flat off which of friendship with President Snow. It certainly must have been very "far off," I can't make out the affinities on which it was based. It certainly did not arlse out of any similarity of tastes, or anything in the compatability of tasts, or any thing in the compatability of tempera-ment between the two men, for the poles are not farther apart than the natures of these men. This is what the ex-senator says concerning his electiou: For some reason he (t'resident Snow) did not oppose my election to the sen-ate. Every other candidate for the place had sought his favor; it came to me without price or solicitation on my part. The friends and mouthpleces of some of the present leaders have been mean enough to charge that I bought the senamean enough to bought the sena-renzo Snow, Presitorship from Lorenzo Snow, Presi-dent of their own Church. Here and now I denounce the calumny against that old man, whose unsought and un-bought favor came to me in that con-test. . . I was elected. After all their telefore my opponents were

highest service to his country must be careful to attain to this place by the purest civic path that mortal feet can tread.

IDEAS NEEDED TO GROW. I am happy to learn that this gentle-man's ideas have grown. There was much need of such a growth, surely. But what a lotty morality breathes through these sentences! It is very impressive in view of what I am going to call your attention to presently, I want to reveal to you the character of this man. I will read again:

"No man can retain his seat from Utah and retain his self-respect, after he discovers the methods by which his election is procured and the objects which the Church monarch intends to achieve

Mark that! And yet Mr. Kearns managed to retain the seat for four long years, after he had learned by what means it had come to him: and allow-ed his self-respect, meantime, to take care of itself. I suggest also that had his term of office extended four years longer-notwithstanding what he has learned about the honor and dignity of a United States senatorship, he would doubtless have continued to hold on to his "honors," through those four long, troubled years of "dishonor." I would like to know what development of ideas hetween the time of his election and like to know what development of ideas between the time of his election and the expiration of his term of office was possible concerning the mischief of Church interference in politics that could so wonderfully open the eyes of this ex-senator to the iniquity of the methods by which his election was procured? Why, from way back in ter-ritorial days, for 45 years, this question of the relation of Church and state has been debated in Utab, and we have learned every lesson it seems to me learned every lesson it seems to me there is to learn on the subject; and yet after the long controversy it took four years in the senate of the United States for this man to discover to wondrous iniquity of receiving Church influence in an election to the senate of wondrous inquity of receiving Church influence in an election to the senate of the United States! But I have observ-ed in several other of our experiences in the State of Utah that for some mysterious reason politicians never can see the mischief there is in the use of Church influence unless they can't get it, or they suspect it is being used for the interests of "the other fellow," KEARNS TRIED TO GET CHURCH

INFLUENCE.

But to return to our ex-senator. He "No man can retain this seat from

Utah and retain his self-respect after he discovers the methods by which his which the Church monarchy intends to achieve. Some of my critics will say that I relinquished that which I could not hold. I will not pause to discuss that point further than to say that if I had chosen to adopt the poly with I had chosen to adopt the policy with the present monarch of the Church which his friends and mouthpieces say I did adopt with the king who is dead, it might have been possible to retain this place of honor with dishonor You have seen Mr. Kearns-this sem blance of a man that in nothing reselmbles a senator rise in his place and attitudinfize to fit the phrases of his adopted speech before the gaze of this great nation while he denounced the use of Church influence in politics; the use of Church influence in politics; and now you hear him say that if he had only adopted the methods charged against him in obtaining his first elec-tion with the present "Church mon-arch," he might have retained this honorable seat in the senate "with dis-honor." Would he solicit Church in-fluence? the influence of the President of the Church, for his re-election? Cer-tainly not! Such a thing never enter-ed his politically plous mind! YET, KNOWING FULL WELL THE SERI-OUSNESS OF THE CHARGE I KNOWING FULL WELL THE SERI-OUSNESS OF THE CHARGE I MAKE, I SAY TO THIS GREAT AU-DIENCE, AND WOULD SAY IT TO THE PEOPLE OF UTAH AND OF THE UNITED STATES IF MY VOICE COULD REACH THEM. AND THAT UPON MY WORD OF HONOR, THAT THIS MAN, EX-SENATOR KEARNS, NOTWITHSTANDING ALL HIS LOFTY UTTERANCES, BOTH DI-RECTLY AND INDIRECTLY, TOO, SOUGHT THAT VERY INFLUENCE FOR RE-ELECTION WHICH NOW HE AFFECTS TO SCORN. HE, BY PERSONAL APPLICATION TO DUESTOENT JOSEPH F. SMITH, RECTLY AND INDIRECTLY, TOO, SOUGHT THAT VERY INFLUENCE FOR RE-ELECTION WHICH NOW HE AFFECTS TO SCORN. HE, BY PERSONAL APPLICATION TO PRESIDENT JOSEPH F. SMITH, SOUGHT IT IN THE CITY OF WASHINGTON, WHEN PRESI-DENT SMITH WAS THERE TO TESTIFY BEFORE THE SENATE COMMITTEE ON PRIV-ILEGES AND ELECTIONS. HE SOUGHT FOR THAT INFLUENCE IN SALT LAKE CITY, SOUGHT IT PERSONALLY OF THE PRESIDENT OF THE CHURCH, AND RECEIVED THE GRAND REPLY, "WE ARE NOT IN POLITICS!" HE SOUGHT CHURCH INFLUENCE INDIRECT-LY, THROUGH WHAT WAS IN-TENDED TO BE THE GOOD OF-FICES OF A FELLOW SENATOR, WHOSE INFLUENCE RESTS UPON THE SAME BASIS AS HIS OWN, THE INFLUENCE OF WEALTH. NOT ONLY ONCE DID HE THUS SEEK IT. BUT ON SEVERAL OCCASIONS, YET HE STANDS IN HIS PLACE IN THE SELF-RESPECT AFTER HE DISCOVERS THE METHODS BY WHICH HIS ELECTION IS PROCUR-ED AND THE OBJECTS WHICH THE CHURCH MONARCH INTENDS TO ACHIEVE!" STILL, WHILE IN POS-SESSION OF ALL THE KNOWL ED AND THE OBJECTS OF THE "MORMON" CHURCH LEADERS, MR KEARNS SOUGHT THAT IN-FLUENCE WHICH HE SAYS EVEN TO BE THE INNOCENT RECIPIENT OF WALL BE DISCOVERS THE METHODS BY WHICH HIS ELECTION IS PROCUR-ED AND THE OBJECTS WHICH THE CHURCH MONARCH INTENDS TO ACHIEVE!" STILL, WHILE IN POS-SESSION OF ALL THE KNOWL-EDGE HE HAS NOW AS TO THE METHODS AND OBJECTS OF THE "MORMON" CHURCH LEADERS, MR KEARNS SOUGHT THAT IN-FLUENCE WHICH HE SAYS EVEN TO BE THE INNOCENT RECIPIENT OF WULD BE DISHONDR! IN WHAT LIGHT DOES THIS MAN NOW STAND BEFORE THE PEOPLE OF THIS STATES? TO SAY THAT HIS COURSE WAS ONE OF LYING AND HYPOCRACY WOULD BUT FAINTLY DESCRIBE IT; BUT BUT | there can be no doubt but they will be

THESE TERMS, WEAK AS THEY ARE, MAY BE THRUST INTO THE VERY THROAT OF HIM, "AS DEEP AS TO THE LUNGS," LET HIM PLUCK THEM OUT IF HE CAN! NOT ONLY DID MR. KEARNS SEEK CHURCH INFLUENCE IN ORDER TO ENCOMPASS HIS OWN RE-ELECTION, BUT THE TRIBUNE WAR MADE UPON THE "MORMON" CHURCH WAS BEGUN AND CAR-RIED FORWARD IN HIS INTER-ESTS; IN THE HOPE THAT THE PRESENT LEADERS OF THE CHURCH COULD BE FRIGHTENED INTO SUPPORTING HIM FOR RE-ELECTION, I THANK GOD THAT HE FOUND THOSE WHOM HE COULD NOT FRIGHTEN; WHAT-EVER ELSE COMES OF IT, I THANK THE LORD FOR THAT. THE LORD FOR THAT.

ADVICE FROM REPUDIATED MAN. In concluding his adopted speech the our Utah ilis; and of course there is none of us who would question his ability to tell the senate fust what ought to be done to a state that will no longer have Mr. Kearns for its sen-

The recommendation in substance is this: Notice must be served upon Church leaders that they must live within the law. That notice was re. ceived a long time ago; and the "Mor-mon" Church leaders not only received the notice, but acquiesced in it too. President Wilford Woodruff received President Wilford Woodruff received an inspired word that relieved the Church of the burden of maintaining in practise a principle which before then had been regarded as a duty to maintain, in practise as well as in faith. Thus the way was opened for the "Mormon" leaders to make a concess "Mormon" leaders to make a conces-sion to the sentiments of the people of the United States, and to the laws of the United States, and to the laws of Congress. It is realized by the "Mor-mon" leaders also that even if they could they cannot with profit nor to the advantage of the community treat with deflance those laws of the state which prohibit polygamous living. But while that is the case, those involved in that system of marriage which was taught as a divine institution for more than a generation in Utah, have the common generation in Utah, have the common rights that belong to those who enjoy the privileges of our free institutions, including home rule, and the admin-istration of the law according to the sentiments of the people where they reside, just as they have the right to be tried by juries of the vivinage where it is alleged the laws are broken. If that local, popular sentiment shall de-cide that it would be against public policy and the weifare of a large class of the community to rigidly enforce

of the community to rigidly enforce those laws, then I say they are entitled to that clemency. It is for that very reason that home rule in government is so precious a boon, and so necessary to the preservation of the liberties of the reservation of the those the people. It is not just that those involved in the "Mormon" marriage system shall be put in jeopardy of fines and imprisonment by a contemptile spotter and spy, merely an employe f the lowest sensational paper in the United States, the very worst of yellow journals. They have a right to be free from that kind of oppression, and to be subject to the law as administered in harmony with the American spirit of

law administration. DON'T BLAME WHOLE PEOPLE. Some one will say, however, that there are violators of the law in Utahi and that, too, in relation to new mar-riages since the issuance of the Mani-festo, and since the admission of the state into the Union. If that be true, if all that is claimed in relation to it be true, (but that is not admitted,) then why not execute the law against be true, (but that is not admitted,) then why not execute the law against those who have vloaled it, and who have broken, so far as they are con-cerned, the pledge that was given by the state on this subject? Why not prosecute them, and not attempt to do what Edmund Burke a long time ago de-clared he knew not the method of, namely, to draw an indictment against an entire people? In other states are an entire people? In other states are not the laws violated? And who is held responsible for that violation? The whole community who are not par-ties to the violation of the law? No: the absurdity of that appears upon the face of it. Why should the people of Utah be judged by a standard differ-ent from that by which would be judged the people of Ohio, or the peo-ple of Pannaviant ple of Pennsylvania, or the people of Montana? From the first Utah has suffered from this kind of treatment. Every murder that was committed in the community in early days was charged to the "Mormon" Church. When there was a hanging in Mon-tana, or a throat cutting in Nevada, or a lynching bee in Wyoming, the par-ties concerned were the ones indicted and compelled to bear the burden of their awful crime; but if such a thing happened in Utah, the "Mormon" Church must be involved. And so now in these alleged violations of the law concerning polygamous marriages, the Church is made a party to the trans-gression of individuals.

THESE TERMS, WEAK AS THEY ARE, MAY BE THRUST INTO THE VERY THROAT OF HIM, "AS DEEP AS TO THE LUNGS." LET HIM PLUCK THEM OUT IF HE CAN! DUCK THEM OUT IF HE CAN! cause sensational charges are made against them in sensational anti-"Mormon" newsppers; or because Madames Rumor and Neighborhood Gossip say they are guilty as charged. Let the men guilty of violation of the law bear their own burdens.

NO PART IN THEIR OFFENSE.

The people of Utah have neither lot nor part in their offense; and it is an infamy, the like of which is not matched elsewhere in our nation, to attempt to throw the responsibility of their wrong doing upon the great mass of the citi-zens of Utah, upon the state, or upon the "Mormon" Church, when they are not parties to their crimes. So long as there is no attempt to change or au-nul the compact that the people of Utah entered into with the people of the United States which commact is found United States, which compact is found in the Constitution of our state and the Enabling act, and no effort to shield those who violate the law, so long the people of Utah are keeping their

A COSMOPOLITAN COMMUNITY.

pledges.

Now a few words in conclusion. We And ourselves a very cosmopolitan com-munity in Utah, gathered from all parts of the world, of all sects and persua-sions in religion, of all parties in poli-tics, engaged in all of the common avocations of life, from cultivating the soi to delving in the boweis of the earth to delving in the bowels of the earth for its precious ores, its coals and its oils. We inhabit a state the industrias of which are varied and profitable; and if it may not for this approximate the industrial if it were not for this apparently irre-The were not for this apparently irre-pressible conflict concerning social and religious matters, we might by united effort make of this old "Dead Sea State" a very live and splendid com-monwealth, where hundreds of thou-sansd of our fellow citizens besides those now on the ground, could fir.' homes beneath more cloudless days dur-ing a year than in any other state of the Union; homes where they might culti-vate soll the most fruitful in our great homes where they might country; joy an atmosphere that thrilis the hu-man system like glorious wine, giving life, health and vitality to men. We

might rear here a splendid manhood and womanhood, and have peace and con-tentment, and show the world how good tentment, and show the world how good and how pleasant it is for brethren to dwell together in unity. All this is pos-sible, notwithstanding our varied re-ligious faiths and our various political convictions. And it does seem to me that the time has come when the wise and conservative citizens of our state of all religious and of all political par-ties should take counsel together and hes shown take counsel together and see if this glorious result to which 1 have pointed cannot be attained; for when knaves conspire, wise men should counsel together. A while ago I told you that isolation for the "Mormon" people is both impossible and undesly able NOT ON THE PROGRAM.

The idea of the withdrawal of our Gentile population is nonsense, and not upon the program. It is equally true that the Latter-day Saints, come what upon the program. It is equally true that the Latter-day Saints, come what may, will not surrender their religious faith. That cannot be done. Our Gen-tile friends must learn to tolerate us notwithstanding what they may regard as the absurdity of our religious be-lief. On the other hand, "Mormons" recognize their amenability to the laws of the state, and we say to them-at least I utter it as my personal conviction—that "Mor-mons" hold themselves amenable to the laws of the state, and if their friends and neighbors in the vicinity where they respectively reside are offended at their conduct, taking generously into account the past from which some of our obligations (I will not say troubles) come, why then there is nothing for it but submission to the law as interperted by the courts and by the people in the vicinity where we re-side. I say, under these conditions, side. I say, under these conidtions our Gentile friends must learn to folside. erate us, as we are willing to tolerate them. The great bulk of our Gentile friends came to these mountain vallies because of the financial prospects they saw here spread out before them. They here to establish homes, to enjoy came here to establish homes, to enjoy the climate, to regain health, and to possess with their fellow clitzens though "Mormons," a goodly land. They are not interested in "Mormon" polemics. They care not a fig. in the main, for the "Mormon" religion. Then why not say to those who are a distrubing element and making false charges not only against the "Mormons" hut say to those who are a distrubing element and making false charges not only against the "Mormons" but against the State-false charges which we have been considering here tonight in the speech of the man who was a senator from Utah, and whose personal newspaper day after day vomits the bit-terness of hell against the greater part of the community-why not say to these disturbing elements, as God says to the sea, "Hither to shalt thou come, but no further, and here shall thy proud waves be stayed?" If "Mormons" and Gentiles in their treatment of each other will adopt this spirit and such a course as is here sug-gested is pursued, there is a glorious future for Utah; and I am not at all despondent. It is my faith that as a commonwealth we shall attain to the high destiny that we have held in our hopes for our bejoved Utah. I believed hopes for our beloved Utah. I believe that wise counsels will at last prevail. I believe the time will come when our citizens will dwell together in peace and unity. That is my fixed faith, and what little I may be able to do I in-tend shall be done for the accamplish-ment of so desirable an object. With all my heart I thank you for this splendid hearing.



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ing just across the loins, the symptoms gradually developed until it became a regular thing to have backache. The constant shaking, jolting and jarring of the train aggravated the complaint and with the passing of time it grew worse and I was compelled to look for worse and I was compelled to look for scinething to bring relist. An advertise-ment about Doan's Kidney Fills at-tracted my attention just then and I went to the F. J. Hill Drug Co.'s store for a box. The treatment gradually lessened the aching until it disappeared. This should be of considerable value to those who suffer in Salt Lake City from backache."

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charges that government noney is tithed:

"My comment and criticism relate to the power of a monarch whose tyranny is so effective as that not even the moneys paid by the government are monsidered the property of the govern-ment's servant until after this monarch shall have selzed his arbitrary tribute, with or without the willing assent of the victim, so that the monarch may engage the more extensively in com-mercial affairs, which are not a part of either religion or charity."

either religion or charity." Can straight-out lying or any other description of lying whatsoever beat this? Not from the regions of the low-est hell can come a spirit more damined in faischood than the author of this speech, and a senator of the United Nates sank lower than the author of the faischood by repeating it from his the falsehood by repeating it from his place in the senate chamber.

Date in the senate chamber. One man works for the government; another teaches school. When such employes receive money for the com-pensation of their services that money, of course, belongs to them. They own it. It is not government money. The farmer who dirs and delyes in the It is not government money. The farmer who digs and delves in the earth for his compensation, and who by Virtue of his toil and going into part-mership with nature—with the soil and the rain and the sunshine—produces his crop and sells it in the market, and holds the cash in his hand—I say that money is no more completely the farm-er's than is the money earned by the government employe and the teacher theirs. It will go without saying that the schoolteacher and the government thers. It will go without saying that the schooltacher and the government employe has just as much right to de-vote a portion of his income in the work of the church of his choice as has the farmer a right to contribute from his income to a like purpose. This part of the speech is an infamous ap-peal to the prejudices of the people of the United States, and is based on falsehood absolutely. falsehood absolutely.

I might, if it would not take too long, enter into those paragraphs of the speech which by wonderful twisting and turning undertake to make it appear that the Gentiles also are made to bear the burden of this tithing system -this alleged "ecclesiastical tax, levied upon the people of the state," but it would require too long a discussion, and so I shall pass it. These several clauses of the append

These several clauses of the speech just considered indicate better than any others that I have found, the prob-able authorship of the speech; and I



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these: In the south end of Salt Lake valley, near to Salt Lake City, are a number of smelters that daily belch out volumes of smoke and deadly fumes which are injuring the interests fumes which are injuring the interests of the farmers in that locality, and threaten in time to desolate the south-ern suburbs of Salt Lake City. The de-mand is that this evil shall be remedied, or else, of course, that the cause of the difficulty be removed, and now the proposition in the "News" which is not at all what Senator Kearns' adopted speech makes it out to be:

adopted speech makes it out to be: "The Deseret News has counseled peace, consideration for the smelter people in the difficulties that they have to meet, favor toward a valuable in-dustry that should be encouraged on proper lines, and arbitration instead of litigation. But it really seems now

as though an aggressive policy will have to be pursued, or ruin will come to the agricultural pursuits of Salt Lake county, while the city will not es-cape from the ravages of the smelter flend. If the companies that control those works will not or can not dis-pose of the poisonous metallic fumes that reaches that the smeltaster the the that pour out of their smokestacks, the fires will have to be banked and the nuisance suppressed. We do not be-lieve the latter is the necessary alter-native. We are of opinion that the

native. We are of opinion that the evil can be disposed of, and we are sure that efforts ought to be made to effect it without further delay." The other part of the senator's as-sertion on this point of the "Mormon" Church being a menace to Gentile in-dustry I really would not consider were it not for the fact that others are tak-ing up the refeat and publishing such ing up the refrain and publishing such pipe dreams as this:

ing up the refrain and publishing such pipe dreams as this: "But if this is the purpose [I. e. to drive out the Gentiles], several things ought to be kept in mind. The first one is that most of the wealth of Utah has been created by Gentiles. The Saints were not opulent when the Gen-tlies came in force to Utah. Except for the money that the Gentiles have paid the Saints for labor and supplies, the Saints would not be very opulent now, again, if something like a holy war is medidated against Gentiles, thay will neither lay down now nor run away. It would not take much of a crusade to cause the Gentiles of Sait Lake to light their homes with coal oll, to waik rather than ride on the street cars, to trade only with Gentile merchants, to employ only Gentile help — in short to closely imitate what the Saints are doing by them now. Do the chiefs of the Church desire to previouslate this state of a faters".

Do the chiefs of the Church desire to precipitate this state of affairs?" WANT OUR GENTILE FRIENDS.

I should think not. We may have had our differences with our Gentile neighbors and friends, but we should be exceedingly sorry to part with them. No, indeed; we would rather see them increase than diminish; ride in street-cars than see them walk; and burn electric lights rather than tallow dips,

r coal off. But to be serious, issolation for "Mormonism" is neither possible nor desira-ble. Here in Utah and the intermoun-tain west our faith must teach its doctrines, and here our people so exem-plify its principles that those who come in contact with them shall yet respect both the religion and those who accept it, and practise it. "Mormons" have

it, and practise it. "Mormons" have no disposition at all to be unfriendly to Gentiles; and in refutation of the charge that "Mormons" are unfriend-ly towards Gentile industries and business, I call your attention to the fact that in the great and varied mercanfile business of our state, in our commerce, business of our state, in our commerce, in the banking business, in mining and smelting, our Gentile friends have be-come wonderfully prosperous, a condi-tion that could not have been realized under circumstances described in Mr. Kearns' adopted speech. There has been formed no opposition against Gen-

test. . . I was elected. After all their trickery my opponents were defeated, and to some extent by the very means which they had basely in-

There is more of it, but this is enough, I think to constitute the admission that Mr. Kearns was elected, according to his view of it, by Church influence. Either to affirm or deny this claim is not my purpose. But mark further what Mr. Kearns says:

what Mr. Kearns says: "No man can retain his seat from Utah and retain his self respect after he discovers the methods by which his election is procured and the object which the Church monarchy intends to achieve?" achieve.

Then I put to him this question "Why did you for four long years in dishonor retain the seat that came to you by these-according to your description -dishonorable methods?" The gentleman's speech comes four years too late to have any grace in it. If the next day after his election, knowing then as day after his election, knowing then as thoroughly as he knows now, the means and methods by which he secured that election—if at that time he had pub-lished to the people of Utah and to the people of the United States something like this:

BUT HE DIDN'T.

"I discover that I have been elected by the influence of the Mormon Church leaders. That influence was unsought by me, but I cannot afford to accept a seat in the senate of the United States procured by methods so injurious to the state, so disturbing to our peace. 1 therefore lay down the honor that this

he goods, and with great generosity to himself appropriated these goods to his own use; they directly or indirectly clothed him, perhaps, and fed him, or ministered to his vanity; then after thoroughly exhausting the stolen goods and the proceeds from them he order and the proceeds from them, he arises in a spirit of lofty morality and de-nounces the means—if not the thieves—

by which they were brought to him. What would be your thought of such an

What excuse does the now ex-senato what excuse does the now ex-senator make for thus appropriating the high honors of a senatorship that came to him by reason of his election by Church influence? This is what he offers as his excuse:

Influence? This is what he offers as his excuse: "I have served with you four years, and have sought in a modest way to make a credible record here. I have learned something of the grandeur and dignity of the senate, something of its ideals, which I could not know before coming here. I say to you, my fellow senators, that this place of power is infinitely more magnificent than I dreamed when I first thought of oc-oupying a seat here. But were it thrics as great as I now know it to be, and were I back inthat old time of struggle in Utah, when I was seeking for this honor, I would not permit the volun-teered friendship of President Snow to bestow upon me, even as an innocenit recipient, one atom of the Church mon-arch's favor." A little later in the speech he also says:

says: "My ideals have grown with my term of service in this body, and I believe that the man who would render here tha

COMPACT HAS BEEN KEPT.

I say that the State of Utah has kept the compact that she made with the people of the United States. When she said as she did say in her Constitution that polygamous or plural marriages shall forever be prohibited and provided for the punishment of such crimes, the State of Utah could not guarantee that every one would obey the law, any more than the inhabitants of Arizons, when they say through the law that horse thieves shall be imprisoned, can engage that a horse shall never again be stolen in that territory, and no horse thief ever escape. What they do mean to say is that if such a crime is committed, and the parties are arraigned mitted, and the parties are arraigned through the recognized process of the law, they shall meet the just penalty of their acts. That is all they are pledged to do. And so I say concern-ing those in Utah who may violate the laws, they are amenalize to the laws of the state, and if brought before the courts, and the evidence is sufficient, there can be no doubt but they will be

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