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REED SMOOT'S TESTIMONY

We publish in this issue of the Des-
eret News from the official report of
the proceedings before the committee
on privileges and elections of the United
States senate, the full text of the
testimony given under oath by Senator
Reed Smoot. We hope the public will
read the account from beginning to end
even though it requires some time and
patience to do so. It will be seen by the
careful reader that the Senator stands
by his religion, his Church and his as-
sociates in the ministry, while endeavor-
ing to maintain his right to the seat
in the United States Senate to which he
was duly elected by the Legislature of
Utah, composed chiefly of Republicans
who were elected with the understand-
ing that Reed Smoot was to be the
choice of their party for the office which
he now holds.

The replies of the Senator to ques-
tions propounded to him, which have
caused a certain amount of comment
and some criticism among the people
here, were drawn from him in cross-
examination. There is no need to make
any apology for them, as they express
his views in a direct and simple man-
ner, and were candid and as straight-
forward as were possible considering
the manner in which he was interro-
gated. The animus of the attorney for
the protestants and the earnest aid
given to the attorney by the chairman
of the committee, must be evident to
every close observer. The purpose of
some other members of the committee
was also strikingly apparent, and was
not by any means friendly to the re-
spondent.

Many questions put to the witness
and repeated in different forms, were
clearly endeavors to confuse and en-
tangle him, so as to place him in a false
position. We think that, on the whole,
Senator Smoot acquitted himself admir-
ably, considering the situation. With a
sharp and practiced attorney firing at
him rapidly such queries as those that
appear in the record, followed up by
similar interrogations from different
members, and made still more difficult
to reply to by the half sarcastic and
wholly caustic inquiries by the chair-
man, the witness was placed in a very
difficult position, rendered more try-
ing by the protracted sitting which he
endured while not in the full measure
of his accustomed health and strength.
The attitude of his inquisitors had the
appearance of hostility, and certainly
exhibited no sympathy with him or
his cause, whatever may have been the
actual feelings and views of those mem-
bers of the committee who attended the
hearing.

One of the strong efforts put forth
by the attorney for the protestants and
by the chairman of the committee, was
to make Senator Smoot appear to be
in the wrong, because he did not per-
sonally complain against leading au-
thorities of the Church for living with
their plural wives whom they had mar-
ried previous to the Manifesto of 1890,
and had not taken them to task for
their conduct, as though the Senator
was under any religious or legal obli-
gation to so complain or instruct or
protest. Everybody here who knows
anything of the conditions existing and
the rules of the Church, understands
that it was none of Reed Smoot's busi-
ness to undertake any such task.

Another piece of sharp practice was
the endeavor to make the witness give
his view of what other people might
think. Without any power to learn
the thoughts of others, he was pressed
to tell what he thought they thought.
He was also supposed to know all
about the private lives of men with
whom he was acquainted, when he had not even vis-
ited their homes or become acquainted
with the members of their households.
If the same rule were applied to his in-
terrogators in reference to the domes-
tic and other relations of their fellow
Senators, how would they regard the
queries and the querists and what
kind of replies, if any, would they be
likely to make? But of course that is
another matter.

So in regard to the trap set for the
Senator to induce him to place a di-
vine command or injunction above and
in conflict with the law of the land.
He was asked "You think the laws of
God are superior to the laws of man?"
To this he responded, "I think the laws
of God upon conscience of man are
superior." What answer would any
man, whether President, or Senator, or
Judge or simple citizen who professes
to be a Christian, give to such a ques-
tion different from that we have quot-
ed?

Senator Smoot made a clear distinc-
tion between a revelation from God to
him direct, and one that came merely
through some rule of the Church. In
the latter case, if it was in conflict
with the law of the land, he expressed
the opinion that every man would act
on his own free agency, and obey

either as he chose, being willing, of
course, to abide the consequences. In
the former case, he stated that if the
command of God came to him direct,
which was in conflict with the laws of
his country, he would move away to
some place where he could obey the
divine law. What of that? Is there
anything in it irrational, treasonable
or irreligious?

What did the Pilgrim Fathers do when
they found themselves in the position
proposed by those members of the com-
mittee that propounded the query?
Have not many of the world's great
religious reformers found themselves
in the position suggested, and moved
to more liberal places and communi-
ties? The very question thus harped
upon was suggestive of the proposition
that the "Mormon" Church was likely
to promulgate some law alleged to be
divine, but in conflict with the laws
of the United States. The fact is that
there has been no such mandate, nor is
there likely to be in the future. It was
a catch query, and the witness met it
fairly, perceiving the snare set for his
feet and declining to step into it. Those
who will find fault with his replies
ought to be placed in a similar position
as to catechism that he occupied
before his questioners.

Another point insisted upon very
strongly was that the Senator declined
to reveal what occurred in the endow-
ment proceedings, and therefore should
be required to do so. This was one
of the contentions during the entire
examination, and the attorney for the
protestants seemed to be puzzled over
what he thought was a lack of reason
for the secrecy which is observed con-
cerning the ceremony. He could not
understand why that secrecy should be
maintained if there was no fear of per-
secution for revealing the whole mat-
ter. Perhaps the attorney was only en-
deavoring to perplex the witness, but
it would be interesting to know whether
he holds to the view that a sacred
obligation or promise need not be kept,
unless there is fear of some harm or
persecution following the disclosure.
That would not exhibit a very nice
sense of honor or regard for a man's
word, given either to God or man.

During the greater part of the pro-
ceedings witnesses were permitted to
state, which they did very positively,
that there is no obligation in the endow-
ment ceremony which interferes with
the duty of a citizen towards the gov-
ernment, and no vow of vengeance upon
the nation for the shedding of the blood
of the prophets, but were not re-
quired to give affirmative evidence as
to the nature and details of the cere-
mony. But in the latter part of
the inquiry a change of policy took
place, and witnesses in behalf of the
defense were told that if they testi-
fied that something alleged did not
take place, they would be required to
reveal that which did occur. The wrong
of this was clearly pointed out by coun-
sel for Senator Smoot, but that made
no apparent impression either upon the
attorney for the protestants or the
chairman of the committee.

One thing that must strike the mind
of all persons who have followed the
proceedings from the beginning, is the
immense amount of repetition in the
questions asked of the different wit-
nesses and in many instances of each
witness, most of them entirely unneces-
sary, but asked undoubtedly for the
purpose of endeavoring to find some
contradictions in the evidence of dif-
ferent individuals on the same matter,
and often to provoke opposite replies
in an individual's own testimony.

Another thing very plainly apparent
is the fact that during the examination
of witnesses for the protestants, the ut-
most latitude and any amount of time
were given to them, but when the side
of the respondent was brought forward,
his witnesses were clipped and curtailed
and told not to preach, but to hurry up,
as the desire was that the case should
be closed without delay. Senator
Smoot, however, as the lengthy ac-
count we have published will show, was
permitted to occupy much time and
perhaps more than was desirable when
the cross-examination took place.

We commend his evidence to the can-
did judgment of our readers, and be-
lieve that they will agree with us that
he came through the ordeal with honor,
and that there is nothing in that which
was disclosed which affords any reason
why he should be removed from the
seat in the Senate of the United
States to which he was fairly, honest-
ly and cordially elected by the large
majority of the Legislature of the State
of Utah.

NO HIERARCHY.

The persistent references to our hon-
ored and beloved Church leaders as a
"hierarchy"—in the vocabulary of the
opponents a synonym for despotism—
are serving at least one good purpose.
They are prompted by the spirit that of
old inspired Nero, or Julian, the fam-
ous apostate, but they call attention to
the absolute absence from the Church
of any institution that has even a re-
semblance to a "hierarchy." And thus,
these malicious attacks draw attention
to one of the strong proofs of the divine
inspiration of the founders of the
Church, and their successors. For, if
they had not been guided by wisdom
from above, they would almost certain-
ly have fallen into the error of all
Christianendom and established a priest-
caste with more or less resemblance to
the pattern of the world, instead of
building exclusively upon the founda-
tion of prophets and apostles.

Let us turn, hastily, to ecclesiastical
history for an illustration of this truth.
The Moslem dispensation was framed
on the principle of a hierarchy, but
many of the laws and ordinances relat-
ing thereto were known to be tempo-
rarily given as a lower stepping-stone
to a higher plane. The people were not
prepared for the higher law, and were
therefore given the lower, which they
were told, would pass away in the ful-
ness of time.

With the establishment of the church,
the higher law was introduced. Under
this the boundaries of caste and
class were burst asunder. The
Priesthood was no longer con-
fined to a sacerdotal tribe, but was
made co-extensive with the commu-
nity of believers, who were referred to,

in toto, as consecrated "kings and
priests" to God.

By the beginning of the third cen-
tury, this scriptural simplicity com-
menced to be marred by pagan, and
perhaps Old Testament influences. Pro-
fessor Lightfoot ascribes the fatal
change to pagan influences exclusively.
Be that as it may, as the life of the
church lost spirituality, form and show
became prominent, and in the fourth
century what may be called a system
of sacerdotalism flourished and gradu-
ally a hierarchy was established. And
thus, a fall to the lower plane took
place.

The reformers attempted to bring
back the primitive simplicity and puri-
ty of church government, but with no
success. And even the advancement
they made, was not followed up by
their successors, and hence, some of the
Protestant bodies are as much sub-
ject to a class of priests, as the church
from which they broke loose; while oth-
ers, in their endeavor to ob-
literate all traces of their past
historical connection, are without
Priesthood, without authority, and
without leaders, except such as act on
the authority of men alone.

The Church of Jesus Christ of Latter-
day Saints stands today, in its organi-
zation as a powerful testimony to the
divine wisdom that inspired its found-
ers. It has no hierarchy, no priest-
caste, no sacerdotalism. Its leaders,
though true ambassadors of Christ to
men, with all the gifts, powers, and au-
thority belonging to that most holy call-
ing, claim no other prerogative than
that of servants of the Lord and fellow-
servants in the midst of their brethren.
These facts are made peculiarly promi-
nent by the repeated misrepresenta-
tions. While shows best upon a dark
background, and distortion of facts
very often serve to bring forward the
beautiful details of truth.

RUSSIAN "NEWS."

The New York American reproduces
a page of Russian cartoons, supposed to
be descriptive of the war in Asia. Such
pictures, it is claimed, Russian editors
are compelled to print, for the educa-
tion of their readers, and still more, we
suppose, for the enlightenment of the
vast multitudes who cannot read.

The feature common to almost all the
cartoons is the gigantic proportions of
Russia and the diminutive size of Ja-
pan. In one picture the Russian Gull-
iver is throwing the Japanese Lilliput-
ians into the sea, as so many mice, just
to show "John Bull and Uncle Sam
how easy it is." In another picture Rus-
sian sailors of gigantic stature are
represented as amusing themselves by
cutting off Japanese noses. In other
cartoons the Russians are subjecting
the Japanese to the knot. Cossacks
are represented as dragging Japs
through the water, tied to their saddles.

In the light of the dispatches from
the seat of war, the production of such
pictorial misrepresentations is almost
marvelous. During the Chinese-Japan-
ese war, the Chinamen were official-
ly informed of the most marvelous Chi-
nese victories, and the destruction of
hosts of enemies. And these stories
were given credit, even by Chinese in
this country, who could read the dis-
patches. They claimed that the war
correspondents wilfully suppressed all
news of Chinese success. Russians are
trying similar methods among the ig-
norant masses in Russia.

But, perhaps, it is not so wonderful
after all. Falsehood exercises a mar-
velous power upon some minds. It is
like the fascination of the actress who,
it is said, draws full house, in a Paris
theater, on the reputation she has
gained, for being the ugliest woman on
the stage. Crowds are flocking to see
her, and her admirers are legion. False-
hood exercises power upon many, in
the same way. And this is by no means
peculiar to Russia and China. Our own
party leaders often fight each other
with just similar weapons, as the Rus-
sian cartoons referred to. In picture
and text they misrepresent each other,
and twist facts out of all resemblance
to truth, amidst the sneers and jibes of
silly followers. And politicians are not
the only worshippers at the altar of
falsehood. Even religious con-
fessors of higher ideals too often resort
to falsehood as a weapon against op-
ponents, as they have so often proved
in their unwarranted assaults upon the
Church of Jesus Christ of Latter-day
Saints. Perversion of truth is not dis-
tinctively Russian. There must be fa-
cination in falsehood, to some minds,
just as there, to others, is an irresistible
power in truth.

Hoch's last wife seems to have been
the submerged tenth.

As yet the Czar has not learned that
revolutions never go backwards.

Mayor Weaver is going to give Phil-
adelphia a great shake-up. Shake!

The Legislature must be doing lots
of work, it is making so little splurge.

It looks as though winter was get-
ting a good ready to linger in the lap
of spring.

A winter battle between Russians
and Japanese would leave many cold
in death.

The public sentiment of this State
is against partisan boards. And the
public sentiment is right.

It would be worth a fortune to have
the contract for furnishing the Rus-
sian press censor with blue pencils.

Hoch admits the soft impeachment
that he married ten women. For each
impeachment there will be an indict-
ment.

Every reason for having national
and state banks examined by a bank
examiner applies with equal force to
private banks.

Mrs. J. Hays, daughter of Jefferson
Davis, would do wisely to remember
and heed the injunction to let the dead
bury the dead.

An ambassador at the court of St.
Petersburg says that the Czar sees no

signs of peace. He probably sees signs
of disaster, though.

Russian soldiers continue to shoot
down Russian strikers, while the Rus-
sian authorities continue to say that
peace and quiet have been restored.

A contemporary says that the Ari-
zona strip scheme has become a Slame-
se twin of the statehood bill. Rather
has it not become a verminiform appen-
dix which should be cut off?

It is reported that on Wednesday
next there will be a general railroad
strike throughout Poland. The woes
are treading thick and fast on each
other in the Czar's dominions.

The Kansas lower house has adopt-
ed a resolution for an investigation of
boodling charges. What's the matter
with Kansas seems to be what's the
matter with a good many state legis-
latures.

What are we coming to? Long since
it was proven that Washington never
had a little hatchet and that his father
never owned a cherry tree. Now it is
said that Lincoln was not the author
of the saying, "You can fool all the
people some of the time and some of
the people all of the time, but not all
the people all the time."

ON RELIGIOUS TOPICS.

From an Edinburgh Cable.
Sabbatarianism is gradually breaking
down in Scotland. Letters may be had
on Sundays at various postoffices by
calling for them. During Christmas the
postal authorities at Aberdeen boldly
took the bull by the horns and sent
heavily laden postmen out to deliver
letters and parcels to the citizens on
Sunday morning. The experiment was
the first of its kind in Scotland. It
not only helped the postoffice officials,
but proved a convenience to the pub-
lic.

New York Churchman.
If there is any form or phase of hu-
man endeavor or human experience that
the church cannot enter as guide and
helper, then the Church misrepresents
Christianity, or Christianity is inade-
quate to the needs of humanity. The
effort to limit the church's mission to
individual men, as units in the aggre-
gate instead of as members of a society,
is a perversion of Christianity which
tends to deprive the Christian church
of its commanding power.

New York Examiner.
Precisely, strictly considered, is the
proclamation of Christ crucified and
of the great salvation offered in his
name. It is the delivery of the mes-
sage of reconciliation from God to men.
Perhaps the reason why there is so lit-
tle evangelization nowadays is because
there is so little real preaching. There
is certainly a great deal of ineffective
sermonizing—ineffective, that is, in
bringing souls to Christ. Is there not
need of more earnest, direct pleading
with men to accept the great salvation?

American Hebrew.
Our teachers of morals and religion
are not sounding a false alarm in the
denunciations of the present loose con-
ception of the marriage tie. Society is
becoming all askew in its attitude to-
ward violators of the seventh com-
mandment, and especially in its blind-
ness to the danger lurking in a light-
hearted, easy-going indifference to the
sanctity of marriage. The appeal to be
made to the law will not produce the
desired result. The law is not strong
enough to check the evil, which is con-
ceded to be a real one, for law in mat-
ters so dependent upon feeling, and up-
on a relation so bound up in the most
intimate feelings of mankind cannot
hope to remedy matters wholly. The
appeal must be made to the individual.
A false conception of marriage is cur-
rent. Marriage is not regarded as a
sanctification of two beings in a holy
desire to be of service to each other,
to develop their powers, to realize more
fully than in any other relation
that great principle of life, to bear with
one another; and it is instead accepted
as a perfunctory and necessary ac-
tablished by an enactment of law. Our
preachers should strive to inspire a
loftier ideal of marriage, which may
lead to a recognition of the true value
even of marriage between dissimilar
persons.

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The regular \$2.50 line for
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we have ever offered, but Spring
goods are coming in and we
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thing wrong with a single piece, but they must go at these greatly reduced prices
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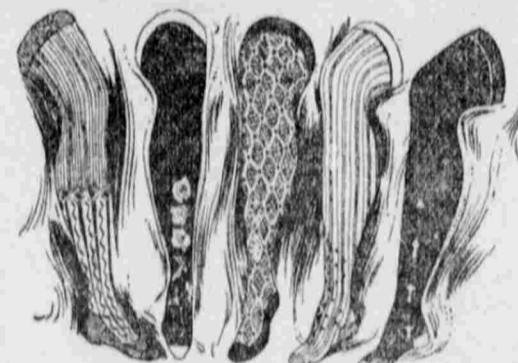
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Boys' and Girls' Fine and Heavy Ribbed Black
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25c value for 20c 75c value for 50c
35c value for 25c 1.00 value for 70c
50c value for 35c 1.25 value for 90c

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Our complete and handsome line of Infants'
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value for 30c

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line of Ladies' Fancy Hose.**

Ladies' Black Cotton Hose—

35c value for 25c 30c value for 20c
Misses' Fine Ribbed Black Cotton Hose—
35c value for 25c

Boys' Heavy Black Cotton Hose—

35c value for 25c



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