

## DESERT EVENING NEWS

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SALT LAKE CITY, - JUNE 20, 1906

## UNIVERSALLY DENOUNCED.

The special attention of our readers is directed to the exposure on another page of this paper, of a most dastardly act perpetrated by a press correspondent in this city, which has evoked the detestation and contempt of the entire newspaper fraternity here, with the sole exception of the scoundrel who is responsible for the outrage. Those feelings are shared by the merchants, real estate men and all classes interested in the welfare of this city and state, irrespective of creed or party. Non-Mormons are even more indignant, if possible, than the "Mormon" part of the community.

The story sent over the wires to Denver papers and copied into other journals, that "Mormons" started the fire in the Tribune composing rooms is a utterly without foundation in truth. Under the circumstances in which the catastrophe occurred, so palpably absurd, that the originator of the calumny appears before the public as a dolt in his extreme depravity. There is no excuse for his baseness or apology for his assiduity. Nothing but anti-Mormon hatred and a wilful desire to slander and deceive, account for the fabrication of his dispatch to the Denver Times.

It is the duty of that paper to disclose his name. It is firmly believed by gentlemen associated with the press of this city, that the author of the shameful story is a well known sender of bogus "news" reflecting on the "Mormon" Church and people, but we will not mention names until we are sure we are right. Other dispatches have been wired from this point that were as false as the one now under the fire of general condemnation. That is but a sample of the rest, which are just as unreliable but perhaps not quite so vicious.

The miserable wretch who is engaged in that kind of work, invites all the scorn and derision that are now provoked against him. He need not fear the personal retribution that he deserves, for no one here would harm him or touch him. But he will remain under the despising and loathing of every decent person, and should be shunned as a moral leper, barred out of all respectable society.

## AN IMPORTANT "IF."

The Rochester, (N. Y.), Democrat and Chronicle commences an argument against Senator Smoot with this sentence: "The authority of the twelve apostles over the consciences and lives of Mormons is practically absolute." It makes this ridiculously false assertion on the authority of statements in the majority report of the committee, which, although contrary to the evidence adduced, do not go to the extreme point reached by the Rochester paper. If its premises were correct, and it is true that Reed Smoot "does represent in the Senate a power and an interest regarded by him as greater and more mandatory than the Constitution of the United States," then its conclusion would be logical that "he should be sent home." Certainly, "If." But "If" the assertion of the Rochester paper is untrue, then its entire argument with its conclusion fall flat in the mire with many other anti-Mormon fallacies and falsehoods.

Neither the Democrat and Chronicle nor the signers of the majority report of the committee, can find anything in the doctrines or discipline or practices or customs of the "Mormon" Church to justify the announcement concerning the authority of the Twelve Apostles of that Church, nor can anybody be found, who is in good standing in the Church, who will admit for a moment that either his conscience or his life is under the direction or control of the Twelve Apostles or of any other body of ecclesiastics. The Council of the Twelve Apostles, as was shown clearly and positively in the testimony before the committee, is not endowed with authority to regulate the consciences of Church members, nor has it any power over their lives. The affirmation of the Rochester paper is a bit of sheer fiction.

It is not supported by anything to be found even in the biased report of the majority of the committee. In spite of evidence to the contrary, the framers of that report convey the notion that the Church of Jesus Christ of Latter-day Saints is dominated by a "self-perpetuating body of fifteen persons," meaning the First Presidency composed of three persons, and the council or quorum of the Twelve Apostles. It was shown beyond fair question that these are separate and distinct organizations, and that the presiding authority is vested in the First Presidency. The functions of the apostles were explained, and it was proved that the right of presidency rested in the Twelve only when the First Presidency was by any means temporarily dissolved; that the council of the Twelve acts under the direction of the First Presidency as much as any other organization of the Priesthood; and that there is no power vested in, exercised or claimed over the consciences or lives of the members, either by the First Presidency, the Twelve Apostles or any other organization in the Church.

The "Mormon" people have gathered from the leading nations of the world and from every part of this Republic. They came out of the different religious bodies and accepted the principles

of the latter-day Gospel from a sincere conviction of its truth. To do so they had to stand on their own independence of thought and action, in the face of popular opinion and the threats, taunts, derision and sometimes forcible hostility of their neighbors and former associates. They forsake their native lands and severed family ties in most instances and traveled thousands of miles to join their co-religionists in a distant land. They are not of the stuff out of which slaves are fashioned. They are under the free institutions of the United States. They claim and exercise the rights of free thought and free will. They yield their liberty to no man or set of men or organization under the sun. Their children, forming the great body of the community in this State, breathe the free air of the grand mountain heights that surround our fruitful valleys. They are under no yoke of bondage. They face a hostile world without fear and without a tremor or a doubt as to the outcome.

All the stories about their submission to a "hierarchy" are but echoes of falsehoods concocted in this city by a shameless set of vengeful plotters against the peace of society as ever cursed a quiet community. Disappointed politicians, preachers who have failed to accomplish anything in their line of life, press writers hired to work for ambitious parvenues, who have heeded for the influence of Church dignitaries in vain, and some people who have accepted the untruths manufactured by the class we have mentioned, help to keep up the din of misrepresentation that is sounded through the land, and that is repeated from paper to paper, until public opinion is formed out of mingled nonsense and calumny.

No less false and foolish is the report that there is "a power and an interest regarded by Reed Smoot as greater and more mandatory than the Constitution of the United States." His duties as a Senator are not regulated or directed by any Church authority or influence. There is no attempt on the part of the Church to which he belongs or any of its authorities to interfere with the functions of civil government, national or local. The sphere of the Church and that of the State are separate and distinct in the minds and in the acts of the Latter-day Saints. Reed Smoot is as free to perform the duties of the office to which he was elected by constitutional methods, without any dilution or hindrance from his Church associates, as is any Senator or Representative in Congress. There is nothing in the evidence before the committee which proves the contrary.

The opinions of persons who simply echo popular sentiment that has grown out of false rumors and deep prejudice, amount to nothing as evidence. They ought to have no influence on the minds of rational and thoughtful people or papers. Irrefutable facts and testimony show them to be untrue, and time will demonstrate their fallacy. If the assertions made by the Rochester Democrat and Chronicle were right in letter or in spirit, we would join in its declaration that "Senator Smoot ought to be sent home." But in view of the facts, we fully coincide with the report of the five eminent members of the committee that he is entitled to his seat, and we are sure that he will fill it to the credit of the State he represents and to the honor of this great nation.

## MORE PRESS OPINIONS.

We have a few more press comments on the case of Senator Smoot, as presented in the reports from the committee on privileges and elections, and add them to those already published on this page, feeling assured that they will be of general interest. They afford further illustrations of the correctness of the saying that "Truth will win its way," and that "Time works wonders." Prejudice is hard to overcome, and falsehood flourishes for a while, but in the end the right will conquer.

The Portland Oregonian, which has always taken the non-Mormon side of questions relating in any way to the majority of the people of Utah, yet deals fairly with the reports that have come from the committee in the case of the senior Utah Senator. The following is a full copy of an editorial from that paper:

"Assume a virtue if you have it not." It seems to be the motto of a group of Senators who have pronounced against Senator Smoot of Utah, and want to unseat him. Against Smoot, as man, citizen or Senator, nor a word is to be said. He is a man of exemplary personal and private character; but he is a member of the Mormon Church. Some Mormons practice polygamy, or have practiced it; but Smoot is not one of these. A man must be turned out of the Senate, if any of the members of the Church to which he adheres do wrong. This is the substance of the dictum of the majority of the Senate's committee on elections. Everything that could stir prejudice against the Mormon is urged in to support this view. It matters not that Smoot himself is a man of irreproachable character. All who have testified on the subject admit that he has led and is leading an upright life, free from immoral practices of every kind. It is shown that he never has countenanced or encouraged polygamy, but has done as much as any one to bring about the prohibition of the practice.

"Stones close inquiry was made into the private character and secret practices of the Senators who condemn Smoot, what one of them could get from any quarter such report as the majority of the committee, eschewing cant and pharisaism, render in Smoot's favor."

"Smoot's religious beliefs or Church connections concern nobody but himself. No one has a right to pass judgment upon them. At least or at most they cannot be more absurd or erroneous than those of a lot of other people. But it is a fashion of old sinners to pretend to sainthood, as opportunity may offer, in order to cover delinquencies of their own. For it is to be understood that such virtue as backs up this raid on Smoot not only stands on frozen Alps of purity, but would give no quarter to friends or other plunderers, or to any kind of misbehavior. The request in temporary authority, in 'Measure for Measure,' is a type of a lot of 'mighty good people.'"

The Fort Worth Record takes up the majority report without reference to the report of the minority, and, taking for granted the chief charges against Senator Smoot and the Mormon Church proceeds to comment editorially upon them. It says:

"No Mormon need apply. That is the effect of the majority report of the Senate committee on the fitness of Reed Smoot to sit in the United States Senate. The report finds that polygamy is still practiced by many Mormons with the connivance of the apostles or rules

of the Church, of whom Smoot is one; that the rulers of the Church exercise a controlling influence in political affairs, and that the 'endowment oath' commits the rulers to enmity against the nation.

"The first count is no more to be considered. In the face of the authoritative disapproval of the Church and the rapid decline of polygamous practices, than tacit approval of lynching by a member of Congress might induce. Polygamy is prohibited by an express law of the church. It is known to be falling into contempt among Mormon people; it is disappearing as rapidly as it is possible with a social institution that heretofore had the sanction of law and the supposed approval of Divine revelation. To expect the Church authorities to stamp it out instantly is too much. It ought to be sufficient that they have set their faces against it and that the Mormons of the present and the rising generation are thoroughly committed against the practice. Senator Smoot himself is a monogamist and is on record as consistently using his influence to suppress the evil."

"The finding that the rulers of the Church exercise a controlling influence in political affairs is probably true, and it is to be condemned, but at the worst it is not such control as is contemplated in the idea of union of church and state. There are many cliques in politics, many factions in parties and frequent instances of religious prejudice in public affairs. They are all bad, and the case of the Mormons differs only in being worse. If it is proper to exclude Senator Smoot on this account it is proper to invalidate all Utah elections, state as well as federal. The control to which the religious allies applies to all political action in the Mormon community."

"That paper gives the text of the alleged endowment oath and argues that, though on its face it looks 'ferocious and treasonable,' yet 'in the light of history it may now be called a figure of speech,' that taking it at its worst, 'Senator Smoot has since subscribed fealty to the United States in his constitutional oath of office, and to that extent has recanted the Mormon vendetta.' The Record then argues that:

"If Smoot is disqualified, every Mormon is disqualified, for the private members of the Church subscribe to all the doctrines which the rulers promulgate. If Smoot may not hold office the Mormon elector should not be allowed to vote."

"If Smoot must be held responsible for polygamous crimes which he cannot abate, other senators might as reasonably be held accountable for the crimes of their constituents which their states fail to punish."

The Great Falls, Montana, Daily Tribune, which is a Democratic paper, deprecates the lining up of certain Senators apparently on party lines against Reed Smoot, and thinks the alignment of the Democrats on the committee "without sufficient justification in the evidence produced before the committee" and it fears that "if he be seated his seat in the Senate on the grounds forecasted by the evidence, a very bad precedent indeed would be made and one that is liable to return to plague its authors." That paper then remarks editorially:

"It is worth while reviewing this campaign for the unseating of Reed Smoot from its inception. It commenced with a number of clergymen and sisters of various religious denominations, hostile to that with which Smoot was connected, alleging that he was a polygamist and violator of the law against a plurality of wives, like Congressman Roberts, and deserved a life term. There was not a particle of evidence worth the name produced in support of that charge, and it was soon practically dropped and another charge substituted in its place. This was to the effect that Reed Smoot owed a higher allegiance to the Mormon Church than he did to the United States, and that his obligations to the Church were inconsistent with his obligations in the oath of office taken by him as senator. Reduced to its common terms, the argument was that the Mormon Church teaches that the law of God (only to be known through its medium) is to be obeyed before the law of men (made known through government statutes) where the two conflict. It seems to us that the Mormon Church has a familiar word to the ear. The late William E. Gladstone once maintained in an argument with Cardinal Manning that a good Catholic could not be a good citizen at the same time, because of questions of morality with which the state dealt in legislation, and with which the church also dealt, a man must owe his first and highest allegiance to one or the other, and both claimed the supreme right to his obedience. With slight variations the same argument might be fitted to the teachings of the Presbyterian or Methodist churches. In fact, to expel Senator Smoot because of his loyalty to his religious beliefs is creating a mighty dangerous precedent. The substance, seems to us about what the majority of the committee want to do, however their purpose is disguised by specious reasoning."

"Again, we feel impelled to protest against the action of men and women who have signed monster petitions praying the senate to expel Reed Smoot, and like action taken by hostile religious conventions and gatherings. This is not a matter of legislation, it is a judicial matter, and it is very important one at that. The senate is sitting as a final court of investigation for action on charges against the eligibility of a citizen to represent other citizens in a sovereign state. It is grossly improper while they are hearing testimony and investigating the case to petition them to find a verdict of guilty before the evidence is all in. In any other case involving judicial action in a court inferior to the United States Supreme Court, were these religious brothers and sisters to present a petition to the jury to find the accused guilty while the case was on trial, the judge would very properly expel the petitioners from the courtroom for contempt of court. Senator Smoot is a Republican machine politician and a Mormon apostle, neither of which positions meets with admiration or approval with most Americans, but we feel saying most emphatically at this time that the conviction of Senator Smoot has right along appeared to us very much like persecution, and we believe a grievous injustice will be done him, the State of Utah, and American institutions, if he is expelled on the showing of evidence made."

## A PHYSICIAN'S FAITH.

Dr. Lippard, the physician of the Pope, is, it is claimed, a "spiritualist." He is said to have issued a book in which he maintains that today we have the proof, not of the probability but the certainty of communication between "terrestrial beings and the intellect and supernatural forces which once had an existence on earth, but which now belong to other worlds, unknown to us." The Doctor, we are told, declares it is no longer possible to doubt the reality of the relations between beings of a higher order and man, nor can we question the faculty with which these beings respond to man's prayers, nor the reality of the phenomena which at man's demand may take place.

The book is said to have made quite a stir in Italy, but just why is not clear. Dr. Lippard is undoubtedly a good Catholic, and believes, as do all Christians, in the reality of the unseen world. If by "spiritualism" is meant one who believes he has the power of calling up spirits at will, or command departed

persons to take part in such seances, the Doctor does not appear to be a spiritualist. For that is widely different from the belief in the reality of the world beyond the veil.

To find an eminent physician a firm believer in the reality of the spiritual world may be something to make a note of. For many disciples of Aesculapius are, for some reason or other, crass materialists. They seem unable to believe in anything they cannot dissect. An eminent professor once said: "I have been digging in the cadaver for over twenty years and never found any vestige of a soul." Consequently he refused to believe in its existence. That is the position of many physicians. Those who, like Lippard—and they are also many—believe though they have not seen, are worthy of all honor.

All paving of roads leads to Moran.

The rare days are coming in bunches now.

Bad whisky constitutes a good deal of the spirit of anarchy.

People who own cats and chickens shouldn't throw stones.

"Distance lends enchantment to the view," sometimes in the case of a candidate.

Politics in all probability will not make bedfellows of Arizona and New Mexico.

The President has proven that there are more ways than one of having one's way.

Get up early tomorrow morning so as to enjoy to the full the longest day of the year.

Esperanto is said to be impracticable because it has no slang or naughty words in it.

It must have been a very wet season in New York, so much water has been squeezed out of stocks.

The trouble about seeing America or any other place first is that the ticket agent has first to be seen.

Dowry says he got his Elijah's mantle by degrees. It seems to have been longer in coming than it will be in going.

The Russian nobles call the peasants "brothers." They have the same brotherly feeling for them that Cain had for Abel.

A Colorado judge holds that corporations can commit no crime. Perhaps the same court would hold that they never commit outrages.

To read that Russia is shocked over the massacre of Jews at Bialystok would make one laugh were it not for weeping for these victims of fiendish hate.

Secretary Taft has prepared a bill which Senator Warren has introduced for him to get rid of inefficient officers and facilitate promotions in the army. If it will effect its purpose it should be enacted into law. But so long as favoritism and not merit rules in making many appointments and promotions, the army will be overburdened with inefficient officers.

"When China emulates her neighbor in the adoption of western civilization and adapts her system of jurisprudence and her modes of judicial procedure to western ideas of justice, her tribunals will be treated with as much respect as is now shown to those of Japan," says the New York Sun. When China shows herself to be a nation of light-heart, like Japan has, her tribunals will be treated with as much respect as is now shown to those of Japan."

"Dishonest mortar—a corrupt, conglomeration of sea sand and lime—was responsible for nearly all of the earthquake damage in San Francisco," says Dr. T. Nakamura, professor of architecture of the Imperial university of Tokyo and one of the most distinguished members of the committee dispatched to that city by the Japanese government to investigate the effects of tremor and fire. A pretty broad indictment, containing, most probably, quite as much truth as poetry.

## RECENT PUBLICATIONS.

Gunter's Magazine for July has several excellent short stories. Among these are: "The Elusive Mrs. Dickerson," "The Oysterman Below," "What Dolores Can," "Bombling Henrietta," "Mr. Capper's Dog," "The Duffer." Among the notable articles are part second of "The Pitfalls and Triumphs of Mining Speculation," "Twist Sword and Glove," Archibald Gunter's novel, is continued, "Pursuit of the Hour," are entertainingly discussed. The illustrations are very good, and the cover design gives the publication a very attractive appearance—3 E. Fourteenth St., New York.

The Business Philosopher is a little magazine that can be heartily recommended to all, for everyone will find in it some helpful suggestions. It is full of brief, breezy articles on practical topics, the kind that will master "a man stupid because a man inspired." Among the topics discussed in the June issue are the following: "The Latest in Business Banquets," "Law and Luck," "Ideals of Growth and Success." This is accompanied by a fine portrait of Abraham Lincoln.

The magazine is devoted entirely to the "science of business and the principles determining the revolution of success." The Science Press, The Republic, Chicago.

Out West for June is a "San Francisco Number." It commences with a paper by Paul Cowles, of the Associated Press, on "What Really Happened." This is a graphic description of the great catastrophe, copiously illustrated. It is followed by a paper entitled "The Tremblor," a personal narrative by Mary Austin. This is also well illustrated. The earthquake at Stanford University is described by David Starr Jordan. There are several other notable contributions on the subject, and the entire disaster is depicted with strict regard to the facts.—211 New High St., Los Angeles.

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R. C. Pitzer: "All the World's a Stage," M. A. Brady: "A Rope and a Tree," John Kenneth Turner: "The Chevalier D'Evantes," Chas. W. Cuno: "The One Who Confesses," Frank N. Selser: "Aziza of Barbador," Bruce Bartow: "At the Sign of Cross," Walter Pultizer: "Gulder's Tragedy," Lydia F. Peaster: "On Broadway and Off," "For the Honor of the Bellfairs," Ralph Johnson: "The Proposal of Barron," John F. Dillon: "Affaire D'honneur," Mary Alden Carter, and "The Autumn of Love," Walter Pultizer—114 E. 25th St., New York.

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