DESENET EVENING NEWS: SATURDAY, APRIL 7, 1906.



TREASONABLE TRACTS.

of blasphemy

The great red dragon means blasphemy. The great black devil-fish means slander. Every one of these Presbyterian anti-"Mormon" tracts are false and deceptive. There is just enough truth in them to make the whole a greater lie. They were written by narrow religious, anarchists to create bitterness and hatred. "The Mothers' Congress" through its president, Mrs. Frederick Schoff, of this city, is distributing treasonable and defamatory tracts that were written by sore-head, rejected politcians of Utah, who are trying a blackmailing scheme to compel the people of Utah to put them back in office. The Methodist Board of Church Extension, 1028 Arch the field, lecturing for them. Dr. Iliff, when he knows ther is no one in his audience to call him down, will tell e grossest falsehoods about Utah. His falsehoods have been so flagrant that it has been necessary to offer him a reward of \$2,000 if he can show he tells the truth. Mrs. W. P. White, 221 Witherspoon building, is also a slan-derous lecturer on Utah and the Mormons. Dr. Sarah Jane Elliot, Mrs. Mary De Vore, Mrs, Darwin R. James, Miss Theressa Stalker, Margaret Dye Ellis, Rev. J. Wesley Hill, H. P. Freeze and many others are Utah slanderers. I have ample proof of my statements. Their methods of slandering is something like this (how easy it is to turn the truth into the meanest kind of a lie). They look up the history of the "Mormons" and Utah from the beginning and every word or bad act of any person they find there and every bad act of every "Mormon" they ever read about elsewhere, and any vile story that came to them by hearsay, they group enough of these stories together for an evening lecture or a tract. They magnify and enlarge these classify, then present them to their stories. rearers or reader as the true condition of Utah

but it did not always take them six days. To be more specific, I will, enu-Church since that time, I will pay \$1,000 for such information, or if it can be shown that Joseph F. Smith, since he became president of the "Mormon" merate some of them. REV'S (?) WERE RESPONSIBLE. Soon after Senator Smoot was elected

tation of the glory of His eternal power

wisdom and goodness in the beginning,

to make, or create, of nothing the world and all things therein, whether visible or invisible in the space of six

days and all was very good." In their crusade against Senator Reed Smoot of

Utah the preachers used the same material to make their stories against him that God did when He made the world. ist. The Ministerial association un-doubtedly knew what was in Dr. Lei-lich's petition, for they were prepared for it, and right here was shown poli-tical trickery that even a political ward heeler would not think of performing. The Ministerial association immediately wired the investigation committee that

Insiston having Carnation Cream. You can use it in hundreds of ways in the

these stories about Senator Smoot, no of them showed up at the investigation to sustain one of the charges they had made. And in fact, the only preacher on the stand at the Smoot investigation was the Rev. J. M. Buckley of Morristown, N. J., 2,300 miles from Utah, and all the information he gave was what he gathered from a meeting in the Tabernacle while he was visiting

that Senator Smoot is, and always has been, true to his nation and his family, been, true to his nation and his family, that he never practised or taught po-lygamy, that he has never taken an oath against this government, but on the contrary is loyal to it. That he is temperate and a temperance man in every respect, and an honor to the community where he lives. We want to say to our eastern friends that whenever they see or hear of a person going through the country begging for helf for the poor churches of Utah and lecturing against the "Mormons," they can rightfully put him down as an impos-ter-a fakir."

Senator Smoot has every qualification, has never n any law of the land, honestly elected, the person who circulates a petition to keep him out of office is trying to break down article six of the Constitution of the article six of the Constitution of the United States which says, "No religious, test shall ever be required as a qualifi-cation to any office of public trust in the United States." When a person cir-culates a petition to override this arti-cle he is a traitor to the Constitu-tion and should be dealt with as such. I have no more interest in Senator

tion and should be dealt with as such. I have no more interest in Senator Smoot than I would in any Republican or Democrat, "Mormon," Presbyterian, Baptist, Methodist or Agnostic, if he has been honestly elected and behaves himself, he will receive my moral sup-port. As to the "Mormon" religion, I can only give the material side. I know nothing of the spiritual. I am not I will say to the Rev. S. E. Wishard or any one else. If you can show by any reasonable proof that the above statements were not fieldish lies. I will donate \$1,000 to any cause of charity that may be designated. The statement has been made by Dr. T. C. liff, Dr. S. E. Wishard, and and others that fund marriages have been performed by the "Mormons" since Sep-tember 30, 1890. I will say if reasona-ble proof can be made to show that—if even one plural marriage has been pernothing of the spiritual. I am not familiar with the "Mormon" spirits, Methodist spirits, Presbyterian spirits, or ardent spirits. I would not know on if I should meet it in the street. The "Mormon" Church has upwards of 400,000 members scattered over all parts of the globe. They keep about 2,000 mission-aries in the field all the time. One great reason why Utah is so far ahead t many other states in education and progress is from the fact that her peo-ple have seen the world. Nearly every adult male "Mormon" is or has been or a mission. These missionaries usually a mission. These missionaries usua travel in distant states from Utah in foreign countries. They are usually away from home 27 months. They pay all their own expenses except the re-return ticket. In many instances both the missionary and the family he left behind have to make great sacrifices to pay his expenses. While on his mission he does not drink any intoxicating li-quors, or tea or coffee; he does not use tobacco in any form or go to see his best girl. He must conduct himself above reproach. Laying aside the re-ligious part of it it pays the mission-ary and the State of Utah. When the missionary returns he has ceased to be a moss-back or a country gawk. He has seen what other people do, he has acquired the traveling habit, has learned new and up-to-date farming, is a good stump speaker and is generally well informed in the ways of the world He is a much wiser and better man and in one year after he returns he is usual-ly better off financially than he was before he left. In 1835 the "Mormons" adopted their articles of faith. I will quote articles 11 and 12. "Article 11.--We claim the privilege of worshiping Almighty God accord-ing to the dictates of our conscience and allow all men the same privilege, but them worship here. et them worsihp how, where, or what they may."

everything that would tempt their ap-petite. They were waited upon by young men and maidens. Every luxury or comfort that could be given thein was furnished freely and cheerfully. Any person, no matter what his religion or mationality is, if they are 70 or over, are invited. The Salt Lake Opera company gives the old folks a free concert every winter in the Salt Lake theater. 'The "Mormons" do not pass the hat in their meetings or beg from strangers. They support their churches from tithes. Every "Mormon" is expected to give 10 per cent of his net increase or caraings to the Church, although it is not compulsory. If he does not pay his tithes it does not debar him from vot-ing or holding office in the Church. It is the adv for the church. is the only fair way of supporting any church, for, the man who has an in-come of \$1,000 has 10 times as much to pay as the one who has a \$100 income There is no destitute poverty in Utah Utah is divided into districts, over which presides a "Mormon" Bishop, who looks after the wants of the poor, and as the "Mormon" store house is always full of "Mormon" store house is always full of provisions and clothing he has no trou-ble to supply their wants. It has al-"ways been the rule of the "Mormon" Church that every member should own a farm that will support him, and to keep out of debt. The "Mormon" Church purchases nearly every vary large tracts of land

The "Mormon" Church purchases nearly every year large tracts of land, and subdivides it into small farms, which they sell to new converts, and others, who want a home at a low price on a long term and low interest. They not only furnish the land, but teams and farming utensils so that any one who wants a home and is willing to work can have one.

That is what I call true religion. The man or woman who feeds a machine in a factory or clerks in a store or works for wages in the city with a boss over them, knowing that they must do as the boss says or go hungry, is a slave. But the person who owns a farm that will support him, is his own boss and a free

free man. 'The "Mormons" believe that it is just as important to raise good healthy children as the intelligent farmers do horses, cattle and hogs.

QUESTION OF POLYGAMY.

We will next turn our attention to polygamy. The lecturers who travel through the country lecturing against Utah always associate "Mormons" with polygamy or polygamy with the "Mormons." These lecturers roll poly-gamy as a sweet morsel under this tongue. They have it for breakfast dinner and supper, take it in the pulpit with them and indulge in it at night. Their lectures would be flat failures if they did not hold up the horrible bugaboo of polygamy to their audiences to create a sensation. Polygamy was never a cardinal law in the "Mormon" never a cardinal law in the "Mormon" Church, and was never placed in their articles of faith. Hundreds of "Mor-mons" never believed in it, and at its most prosperous period there was less than 4 per cent of the population in polygamy. Polygamy has been dead 16 years. In September, 1890, Wilford Woodruff, president of the "Mormon" Church declared that nolygamous par-Church, declared that polygamous mar-riages should forever be prohibited, and he was sustained by a unanimous vote of the "Mormon" Church. The "Mor-mons" have rigidly kept their word as not one plural marriage has been per-formed or sanctioned by the "Mormon"

Church since that date. The "Mormons" who had married plural wives previous to 1890 have kept them or tried to at least. Many were sent to the penitentiary because they would not forsake their wives and chil dren. When these men married their plural wives they thought they had a legal right to under article 6 of Constitution of the United States, when the supreme court decided that polygamy was not religion they stopped performing plural marriages. But the religious agitators run up and down the country and rail because the very few old men in Utah still retain and live with and provide for their plural fam-illes. I honor them for it.' It would



Hoy's HAIRHEALTH

HARFINA SOAP ways brings back the color and beauty of yo gray or fuded hair. Positively removes dandr "A Breath of Pine Balaam in Every "A Breath of Pine Balaam in Every Cake." Medicated, deodoriaing, fragrant. Multi-tudes of women say Hartina has no equal for promotes Ande bala the scalp, stops liching and promotes and scalp stops liching and stop liching and scalp stops liching and scalp stops liching and stop liching and scalp stops liching and scalp stops liching and stop liching and scalp stops liching and scalp stops liching and stop liching and scalp stops liching and scalp stops liching and stop liching and scalp stops liching and scalp stops liching and scalp stops liching and stop liching and scalp stops liching and scalp

GUDEE-PITTS DRUG CO., 1st So. & Main; WILLES-HORNE DRUG CO., Des-eret News Bldg.; VAN DYKE, 280 Main; ANSTEE-BRICE DRUG CO., 44 Main; HILL DRUG CO., 2nd So. & W. Temple; DRUEHL & FRANKEN, Main & 3rd So.; SMITH DRUG CO., Main & 2nd So.; SCHRAMM DRUG CO., Main & 1st, So.; PARLOR DRUG CO., 2nd So. & State; Z. C. M. I. DRUG DEPT., 112 Main.

by all that irrigation is far superior to all other methods of farming, even when the rain comes at proper in tervals. With irrigation one field can receive a proper amount of moisture while the crops in an adjoining field could be harvested which would be impossible where they depend on rain moisture Look at the possibilities of the great west and the possibilities it affords the poor man if he is willing to go out

there and go to work. He may have to put up with many bardships homesickness the first year or two. and, but If he sticks to it in the end he will see double the reward that he would in best paying factory in the east Let me show you, very briefly, some of the net results of scientific irrigation farming. Many of the farms produce average annual yield per acre of bushels of oats, 75 bushels of bar ley, 40 bushels of wheat, 250 bushels of potatoes, 24 tons of sugar beets, and six tons of alfalfa to the acre.

six tons of alfalfa to the acre. Mr. John Holmgren planted in 1904, 60 acres of sugar beets in Bear River valley. He dug and sold over 1.500 tons from this 60 acres, an average of 25 tons to the acre. Three acres of it yielded 38 tons to the acre. This is the largest yield of sugar heats far one

acres 30 tons to the acre. This is the largest yield of sugar beets for one, three, 25 or 60 acres ever recorded. These sugar beets netted Mr. Holmgren over \$65 per acre, after every expense was paid. In the year 1903, Mr. Holmgren raised 576 tons from 24 acres, and in 1902, 50 tons from two acres. With \$4,000 in his packet after paying all expenses for pocket, after paying all expenses for his summer's work. Mr. Holmgren does not worry any about labor unions or high or low wages. Mr. Holmgren is only one of the hundreds that could be enumerated of the successful irrigation farmers of the great west. If this liberal club will pardon me I want to say a few words direct to a few members of the Presbyterian board of home missions, who are in the hall Loday

QUESTIONS TO ANSWER.

Why is it that you are distributing so many untrathful tracts that incite one section of the country to hate an-other without cause? Why do you allow your preachers to forge plow-shares into daggers instead of pruning hooks? Why does your baser na-tures control lecturers to inflame one

August they seem to hold up their everlasting, white, snowy, caps as an olive branch, beckoning the people of the torrid eastern states to get under their hadow, where sunstroke and stifling heat never comes. Look at her wonder-ful farms in all her beautiful valleys. Look at them in the summer time when they are covered with nature's certal carpet of the green the yellow and the gold. More beautiful and re-splendent than any Axminster or splendent than any Axminster or Smyrna that ever covered the floors of king's palace and everywhere they are decorated with great stacks of hay and grain, and the clang of the Yankee reaper through the wheat fields is musle to the soul. Look at her large variety and great abundance of minerals that have been hidden in her mountains ever since oid Father Time laid their foundations.

Mr. Preachers, did you ever stop and think of the great sacrifice the "Morthink of the great sacrifice the "Mor-mons" had to make to develop Utah, this beautiful state that you are in-juring? Did you ever think of the weary march across the plains in the early days? In my mind's eye I can see them now. I can see the hand-cart brigade of tired women on the crest of the continent "This around crest of the continent. This summit to those poor women seemed the dividing line between two worlds. In front of them was the great unknown. Front of them was the great unknown. Behind them were the peaceful vales of old England and the bonny high-lands of Scotland, the pleasant val-leys of the Penolscot, the Kennebec, the Mohawk, the Susquehanna and the beautiful blue Juaniata. They saw the homes they had left behind, the mother, the father, the sisters and brothers, the dear old farm house with the fragrant woodbine creeping over the door and the hollyhocks, the four o'clocks and the johnny-jump-ups in the front yard and their hearts grew faint from homesickness and the weak-er ones said, "Let's turn back," but the stronger ones repeated the words of Longfellow,

THOSE WHO BLAZE THE TRAIL.

Let not him that putteth his hand to

The plow look backward Though the plow-share cut through the flowers of life to its fountains.

Though it pass o'er the graves of the dead and hearths of the living It is the will of the Lord and His mer-

cy endureth forever. At night many of these noor

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OH! HOW DIFFERENT.

that in my short stay in Philadelphia, I should prepare a lec-ture on this beautiful city and use the sam methods these preachers do, about Utah, and in delivering this lecture in Utah I would say, "Last week there horrible murder on Chestnut A young wife was cruelly mur-NES A dered by her husband because she was untrue to him, 15 residences burg-larized in one night, eight hold-ups in anzed in one night, eight hold-ups in two days, 74 murders in one year, eight infanticides in one year, 46 people jalled in one night for fighting, brawls and drunkenness, \$,000 scarlet women in Philadelphia. The people have to drink muddy water, the sewerage of the cities, towns and barnyards up the Schuvikil river. The neorle bays to uylkill river. The people have to three cents extra for a street-car Schuylkill river. ransfer. That the politicians of Phil-delphia stole a copper roof off of the our house, sold it for 19c per pound ad put the money in their pockets and ransfer. adelphia and put the ad a cheap tin roof put in its place at he city's expense. That a thoroughthe city's expense. That a thorough-bred Irish setter pup will readily bring s25 and that good, bright, healthy bables are a drug on the market and cannot be disposed of at any price." Or suppose I should get a history of

he Ministerial association of Salt Lake City, met to devise ways and means to keep him out of the United States senate. They wanted to convey to the minds of the people of this country that Smoot was a polygamist; that he had taken an oath against this government and had made his children take a similar oath; that he belonged to a murderous society that murdered "apostates," etc., etc. They even boasted that if they could create a sentiment east, west, north and south, that Senator Smoot was a bad man, they could get 1,000,000 names on petitions against him and in the face of such a showing, he would be thrown out of the

senate without a trial They not only wanted to convey to the minds of the people that Senator Smoot was a polygamist, but that he was also guilty of something worse than polygamy, and this is the way these good men did it: They appointed a committee of three to get protests as a nucleus for petition to send to the nearly at large They appointed the people at large. They appointed the Rev. John L. Leilich, superintendent and presiding elder of the Methodist missions in Utah; Dr. William M. Pa-den, pastor of the most stylish Presby-

den, pastor of the most stylish Presby-terian church in Salt Lake City; and Dr. Brown of the Congregational church (it appears that Dr. Brown would not act with them). When they appointed the Rev. John L. Leilich, they knew what they were doing. They knew he had a record for falsehood and describe unparalleled in Litch. They deception unparalleled in Utah. They knew he would say or do anything, fair or foul, to gain his point; for he had just previously been theroughly adver-tised in the Salt Lake Truth, the Salt tised in the Salt Lake Truth, the Salt Lake Herald, in the Utah Methodist, and by the Rev. Mr. Koepsel of the Illiff Methodist church. Subsequent events show that these two members of the committee, Dr. Leilich and Dr. Paden, decided to put in two protests to the senate committee, one by Dr. Paden, representing the business men, and one by Dr. Leilich as representa-tive of the Ministerial association. These two protests, where they were These two protests, where they were not absolutely false, were scraps of Utah and "Mormon" history, over-looking all that was good and magnifying, and enlarging all that was bad.

PREACHER SWORE TO A LIE. On Feb. 25, 1983, one month after Dr. Paden sent his protest Dr. Leilich, as a representative of the Ministerial asso-ciation, raised his right hand before Almighty God and swore to the awful lie that Senator Smoot was a polygam-

ENTIRELY NEW

aurch has dominated or interfere. with in any way the polltical actions of any individual or party I will give \$1,000 for such information, and I will say further to all of the above if you do not come forward with some show of proof and claim the above rewards I have offered, you will be branded as the worst gang of slanderers and religious marchists this country ever saw.

formed or sanctioned by the "Mormon

CHALLENGE THAT SCARES THEM

gamy.

Provo, Utah, Sept. 12, 1905, I have carefully read the above re-wards offered by Mr. V. S. Peet, and If the proofs are made such as he de-mands I will guarantee their payment, C. E. LOOSE. State Senator and Republican National Committeeman of Utah.

Mr. Loose is a wealthy non-"Mo and there are thousands of other mon. people in Utah of every religious de-nomination of every business, and all political parties, who will stand behind Mr. Loose in the above guarance. The people of Utah know mothing of the allezed conditons as stated by the abov preachers, lectu ers, and missionaries, if their stories are true the good people of Utah want to know it and are willing to pay for the it formation; if they are not true, these Utah slanderers should be exposed.

The question naturally arises, what The question naturally arises, what are the motives that cause the preach-ers and others to make such false state-ments? I will say, first, money gain; second, notoriety; third, to get money for their mission. In the Smoot inves-tigation these woives in sheep's clothe-ting traveled all over the country in ing traveled all over the country in Pullman palace cars, stopped at first-lass hotels, and held most of their meetings in fashionable churches. Their graft was large. It equaled their Miss Helen Gould dropped slanders. \$6,000 into their hats, and Mr. John C. Martin of Cincinnati was buncoed out Martin of Cincinnati was buncoed out of \$1,000 by them. In Chicago they worked one of their audiences up to such a pitch that over \$500 was then put in their collection box, and it is a low estimate that over a quarter of a million dollars was pulled from the pockets of the liberal, but deceived peo-ple of this country.

And let it be remembered, that in ad-dition to those private grafts, Uncle Sam (with the exception of a portion of the lawyers' fees) paid all the ex-pense of the Smoot Investigation, both

for the presecution and defense, and his bill was over \$109,000. And what was the result of the Smoot in-And vestigation? Everybody was injured, and no one benefited but these grafters. Although these preachers started all

INDIVIDUAL RIGHTS.

"Article 12-We believe in being sub-"Article 12--We believe in being sub-ject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." "The "Mormons" do not believe in an

rules about on wor, they have no set rules governing their members except that they must be law abiding and pay their debts. A "Mormon" can drink a glass of beer or wine, he can go to a dance, a theater, a horse more or glass of beer or wine, he can go to a dance, a theater, a horse race, or a circus. He can play pool, biliards, cards or knock down tenpins and be a good "Mormon." The "Mormon" Church does not interfere with the individual rights of its members. The "Mormon" Church has no shabby genteel or cod-fah aristication. The works out, clerks, or rakes hay, stands just as high in the "Mormon" Church as the one who graduates in an eastern col-lege. The boy who works on a farm, or drives a dray, or makes bricks, stands just as high and has just as orivileges in the "Mormon" many privileges in the "Mormon" Church as the one who is a doctor or a iawyer or a rich merchant.

There is only one privileged class in the "Mormon" Church, and that is the old people. The "Mormons" teach their children to hear an another the old people. The "Mormons" teach their children to honor, respect and revere the aged. There is nothing too good for the old people in Utah. They oc-cupy the best scats in the meetings, sit at the head of the table in banquets and have the easiest chair and bed in the home. Children never speak of the old man or the old women to the the home. Children never spean Utan, old man or the old woman in Utan, They are always brothers and They are always sisters. Back in e They are always brothers and sisters. Back in early "Mormon-ism," they established old folks' day. Every old man and woman in Utah looks ahead to that day with as much pleasure as a 10-year-old to the fourth of July. All between 70 and 80 wear a red badge, between 89 and 90 a blus-and 90 and over a white badge. On old folks' day these badges are free tickets on all street cars and railroads and pubon all street cars and railroads and pub-lic places. With these badges on the old Ic places. With these badges on the old folks take the middle of the sidewalk. and all the policemen, conductors, door-keepers, and gatemen have to keep their distance. I attended an old folks' picnic at Saltair two years ago. There were 1,700 old people present, two of the largest bands of Salt Lake City gave their services. They played old time music, "Dixieland," "Hail Co-lumbia," "Star Spangled Banner," "Dalsy Dean," "Yankee Doodle," "Mon-ey Musk," "Fisher's Horn Pipe," "Pop Goes the Weasel"and many others. They danced, sang, ran foot races and went in bathing; at noon they were given a in bathing: at noon they were given a royal banquet. Steaming hot roast tur-key, chickens, ducks, roast young pig wine, claret, champagne and in fact

a mighty mean man who had vowed before God and man that he would love honor and provide for his plural wife to desert her and her children just be

to desert her and her children just be-cause some preachers told him to. The religious people who are fighting "Mormons" and polygamy the hardest are the ones which now have inscribed in their articles of faith infant and eternal damnation which to me is a thousand times worse than polygamy. Utab hes pracworse than polygamy. Utah has prac-tically solved the labor problem. In Pennsylvania the great question that confronts the people is the labor prob-lem. There is a great unrest here. The laboring people want more wages and less hours of labor. Also more time for reaction and rest. The la-bor problem will never be solved as long as intelligent men and women have to depend upon a boss for their bread and butter and a landlord for a house to live in. In a community where 90 per cent of the people own the farm they live on and 89 per cent of them are free from debt, they care but little whether wages or rents go up or down.

PEOPLE HAVE PLENTY TO DO

These people have plenty to These people nave plenty to do and plenty of leisure, have plenty to eat, drink and wear. They do not worry when the whistle blows and they can turn over and take another nap in the morning if they want to. We have plenty of room out west, more room than any thing else. Broad plains and high mountains have a tendency to make broad and liberal people. To be coop-ed up in a little narrow flat with a family where God's sunlight can only family where God's sunlight can only peak in two narrow windows has a fendency to make the people narrow, cross and peevish. The narrow flat in the cities is a living tomb and too much resembles the 3x6 spot in the cometeries. If you will study the last census report you will find that the small form irregators are the show small farm irrigators are the siney and backbone of the west. An irri gation farm where they can raise al falfa never wears out. It is conceded



Doan's Kidney Pills Have Done Great Service for People Who Work In Salt Lake City.

Most Salt Lake City people work every day in some strained, unnatural position-bending constantly over a desk-riding on jolting wagons or cars -doing laborious housework: lifting, reaching or pulling, or trying the back in a hundred and one other ways. All these strains tend to wear, weaken and injure the kidneys until they fail be-hind in their work of filtering the poisons from the blood. Doan's Kidney Pills cure sick kidneys, but now Pills cure sick kidneys, put new strength in bad backs. Sait Lake City

cures prove it. Robert C. Kirkwood, engineer on the Oregon Short Line R. R., residence 424 West Fourth South, says: "Like 424 West Fourth South, says: "Like most men who follow the occupation I do, the jarring and joling of the engine caues a constant strain on the small of the back, and a lameness, soreness and aching is the result. I suffered severely at times with my back and on more than one occasion I have been relieved by the use of Doan's Kidney Pills procured at the F J. have been relieved by the use of Doan's Kidney Pills, procured at the F. J. Hill Drug Co's store. Not only can I speak positively about the prepartion myself, but Mrs. Kirkwood derived so much benefit from the use of the rem-edy that we both look upon It as of great value. I will be pleased to tell others about the merits of Doan's Kid-ney Pills." ney Pille."

For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for the United States. Remember the name-Doan's and take no other.

against another in a religious Worrons?" Is it because Utah is like Vermont and has never resorted to lynch laws? Is it because Utah has a greater percentage of students in her schools and a less percentage in her schools and a less percentage of illiterate paupers, criminals and inebriates than any other state? Is it because Utah stands third in educa-tion, although the youngest state? Is Is it. tion, although the youngest state? Is it because the majority of the people of Utah do not countenance race sui-cide and babies are not unwelcome guests. Is it because Utah's women have been given their entire rights and enjoy all the privileges of state and the pursuits of life that only the men enjoy in nearly every other state? Is it because God has given the people of t because God has given the people of

tah a goodly heritage? Look at the wonderful health giving mineral springs. Look at her mighty mountains, for you can see in their rough and rugged forms, beauty, grandeur, poetry, music, divinity and grandeur, poetry, music, divinity and peace. You can see a beauty that no peace. artist can paint; a grandeur that no orator can describe; poetry that can only be written on the heart; music that echoes the anthem of eternity; a divinity, for they are emblems of im-

mortality, for they seem to reach from nature up to nature's God and a peace that passeth all understanding!

have lain down by the side of their hand-carts and watched the stars in their course through the heavens, till their sunken eyes were glassy, their maciated cheeks became livid and their tired wornout bodies were still and rigid and cold in death. It was this class of people, Mr. Preachers, that blazed the trail, built the bridges and then carved the roads through the canyons and developed the great intermountain country, built the trans-continental railroads and the beautiful cities of the mountains and plains, bringing from the hidden recesses of the mountains the coal, the iron, the silver, and gold by which you and all religious dependent berg here. religious denominations have been so greatly blest. But you, in your ingrat-itude which is abhorred by God and man, you would deprive these people of the religion and the homes they obtained through so great a sacrifice. You say to the whole world, "Let us crucify the Mormons."

The Original Laxative Cough Syrup is Kennedy's Laxative Honey and Tar. It expels all cold from the system by acting as a cathartic on the bowels. Kennedy's Laxative Honey and Tar is a certain, safe and harmless cure for that passeth all understanding! These mountains stand like giant sentinels and during June, July and where the cars stop.





Another thing I am very particular about is the Sewing" in the "ATLANTIC" Shoe. The latest improved Stitchers do Clean and Perfect Work that will not give way to the severest strain. Even the Thread must be up to the "Friedman Standard " and that means the Best. There are over a Thousand Stitches in a shoe and it requires skillful handling to join the Linings and different Parts, but the Hundreds of Employes in this Shop know their work like they do their ABC's, and I guarantee that they do it well. Another and a good reason why you should join the "SHOE-WISE CLUE."

Thousands of Shoe Dealers all over the World are showing the New Spring Styles of "ATLANTIC" Shoes for Men. Be sure to see them,





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