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## VERY "CHRISTIAN" IS IT NOT?

The North Western Christian Advocate, of November 8, attempts to take a new tack in its devious course of action against Senator Reed Smoot. This article it contains is entitled "Mormon Nullification of Law," and consists of a labored effort to show why the Senator should be expelled from the seat he holds in the upper house of Congress.

This is a theme which, particularly on the lines pursued in the article under consideration, is more suited to a secular than a religious public journal. But the Advocate, which calls itself Christian, seems determined to mix up church and state in reference to this question, while it pretends that such a procedure on the part of the "Mormons" is so highly reprehensible that it ought to be stamped under foot by the people of this Republic.

The Advocate claims that heretofore it has presented this case "in its sentimental and moral aspects," but now essays to give the legal side of the opposition to the Senator and show why he should not occupy his seat. But after wading through a great mass of reading matter, it is found that there is nothing in it but the same old tirade against the leaders of the Church, their alleged "defiance" of the government and the laws of the country, and the legislation and decision of courts against the practice of polygamy. Quotations are given from decisions of the United States Supreme Court, concerning the line between religious liberty under the Constitution and the infringement of law enacted to govern the acts, not the belief, of individuals.

That is all state argument, on that which long ago ceased to be a point of contention. The Latter-day Saints stood for many years upon the theory that the first amendment to the Constitution of the United States was intended to protect religious acts, or the "free exercise" of religious duties and practices, and therefore covered the ground of the plural marriages into which they had entered from religious motives and under religious ceremonies, for which they did not claim the sanction or recognition of secular law. After the final decision of the Supreme Court of the United States on these questions, they yielded compliance and ceased to contract such relations as were forbidden by the laws pronounced constitutional.

To bring up now these decisions and argue upon them is a waste of time, energy and print. So with a decision rendered in a Utah court, which the Advocate copies at length, and which was notoriously rendered for a political purpose, was in direct opposition to the evidence adduced, and after it was nullified as served, was treated as a nullity in the very court in which it was rendered, and was repudiated or ignored in the other courts of the Territory.

The Advocate shows in many parts of the article to which it has given space, its ignorance of the facts in the history of Utah and the "Mormons," which we do not care to allude to except in one or two instances. For example, it says: "In 1862 the House passed what is known as the Morrill bill, which punished not only polygamous marriages, but cohabitation without marriage." Reference to the statute mentioned will show that neither "polygamy" nor polygamous cohabitation is mentioned therein. It is an act against bigamy, for committing which it provides a penalty of fine and imprisonment. Nothing is said about it further. The offense of "polygamy" was not established and defined by Congress until the act of March 22, 1882, in which the different offense of polygamous cohabitation was also prohibited and defined.

When religious journals attempt to expound secular law they ought to endeavor to be right before they proceed to go ahead. In commenting upon it the Advocate says: "The law, however, was practically a dead letter, as is today the provision of the Constitution of the State of Utah prohibiting polygamy." It is true that the bigamy act of 1862 remained a dead letter on the statute books of the United States, but it is not true that the provision of the Constitution of the State of Utah prohibiting polygamy is a dead letter. It is made active and practical by state legislation, and is found fully alive and of force whenever a case of polygamy can be substantiated by evidence.

From what the Advocate sets forth occasionally, it seems that that paper would like to have suspected persons punished without evidence. If their alleged offense is related in any way to "polygamy," what the Advocate really knows about Utah affairs and the "Mormon" question, would occupy a very small bit of space in a corner of that un-Christian journal.

That paper repeats the falsehood which the Deseret News has pointed out more than once, that certain "representatives of the Mormon Church" gave a solemn pledge to the nation that they would abandon the teachings and practices of the doctrine of poly-

gamy." All that is necessary to refute the Advocate's falsehood is to read the petition for amnesty, in which that "pledge" is alleged to be given. The Advocate speaks of President Joseph F. Smith's "declared contempt for the law of the State of Utah," also states that "Brigham H. Roberts has entered into a polygamous marriage since the Manifesto." Both its assertions are false, but quite worthy of the columns of that un-Christian magazine. President Smith declared no "contempt" for the law, but expressed his willingness to abide the consequences of any act he had committed; and there is not a scintilla of evidence that Elder Roberts entered into that relation since the manifesto of 1890.

One more statement of the Advocate we will notice, and leave that part of the subject. It says: "The State of Utah and the Mormon Church, which so far as the election of officials is concerned is practically the State of Utah, have acted in bad faith." This is but a repetition of the rubbish that has been gathered up here and sent out to deceive the people of the East. The State of Utah has complied fully with the requirements of the Enabling Act, and gone still further in carrying into effect the demands of the government as expressed in that act. The "Mormon" Church is not the State of Utah, has nothing to do with its control, is as separate and distinct from it as any other church in any other State and does not direct or effect the election of officials in the State. No matter how many times the "Christian" Advocate repeats the libel, the proofs are all to the contrary. It is simply a conventional slander for anti-"Mormon" papers and preachers to circulate.

Now, what have all the pretended argument, incorrect data, and virulent attacks on the "Mormon" Church leaders to do with the legal aspect of the case against Senator Smoot? The logic of it is this: Certain prominent "Mormons" are charged by public rumor, not by any legal complaint, with having broken a pledge to the nation and with practices contrary to law. But Reed Smoot is not accused of any of these offenses. He is admitted to be free from them personally, but he is associated with those persons, and therefore it is to be concluded that he "connives" at their wrong-doing. If it were admitted that the charges preferred are true, why should Reed Smoot be punished for their offenses?

Suppose this rule were applied to other United States Senators who associate with, and do not attempt to inform upon or repudiate the society of, men who have a reputation for doing many things which ought not to be mentioned in polite society. Would the "Christian Advocate" have them condemned and expelled for such association or condonation? Would it charge them with "conniving" at the acts of others because they do not take action against them? Would it clamor for their expulsion "on both moral and legal grounds?" Such logic as is found in the North Western Christian Advocate is on a par with similar stuff to be found in the average religious weakling.

## THE HEBREW JUBILEE.

We take pleasure in acknowledging the receipt of an invitation to the celebration of the 25th anniversary of the first settlement of Jews in this country, which is to be held in this city, in the Temple B'nai Israel, on the 24th of this month. The committee consists of Messrs. Henry Cohn, William Graupe and Rabbi Charles J. Freund. An extended notice of the event, with the local program and explanation of its meaning will be found in another part of today's imprint of the "News." We rejoice with our brethren of the house of Judah in the advance made during the last 250 years in the cause of human rights, and freedom, to which they have materially contributed. We congratulate them on the prosperity they have attained to, and the influence they have been able to exercise for good in every direction of human achievement. With them, we look forward to the day of general redemption of the human race, through the principles of truth of which they so long were the chosen messengers. We hope the coming celebration, all over the country, will be one of jubilee rejoicing, and that the blessings enjoyed in this country will be extended to the entire race throughout the world.

## TRUE LOYALTY.

For purposes of agitation it is sometimes asserted that the Church aims at the political control of as much of the world as it may be possible for it to "conquer." This charge is as old as the Church itself. For its divine Founder was declared a traitor to Rome, on the plea that He aspired to royal dignity and power—a charge that He admitted to be true, though not in the sense it was understood by the judges, and the mob. His forerunner, John the Baptist, had proclaimed the coming of the new "kingdom," and Jesus had accepted royal honors, though His "kingdom" as He explained, was not of this world, but of explanation of the true nature of His work and mission availed when the storm of prejudices had been raised by His enemies who had sworn His destruction.

The same accusation was launched later against the followers of the Nazarene throughout the Roman empire. Though the Caesars had no more loyal subjects than the Christians, these were hunted as wild beasts, on the

charge that they were traitors who plotted against the state in their secret meetings in the catacombs, and elsewhere; all because they refused to worship men, or pay homage to images. The followers of the Nazarene in all ages have been subjected to similar treatment. There never was a persecution but what was apparently justified before the contemporary world by charges of disloyalty to the state, or immorality. We are apt to forget that it has been the work of history, to glorify the martyrs of all ages—the witnesses who before their own contemporaries appeared in the character of malefactors. The glorious host of martyrs is composed very largely of the "off-scourings" of their own age.

If preachers of righteousness are to be judged by the interpretation their enemies may put on their teachings, they all are "traitors," as the Master himself was, from the point of view of the opponents. We have, for instance, before us the report of a sermon preached some time ago by Rev. J. J. Head, at the Annunciation church, St. Louis. The speaker—a Catholic—said in part:

"The same power and authority which the apostles received on Pentecost Sunday, when the Holy Ghost descended on them and enlightened their minds that they might fulfill the Divine Mission previously conferred on them by Christ, 'Go and preach the Gospel to every creature,' is the very identical power and authority which every Catholic priest of this twentieth century enjoys. The Apostle was not given for a fixed period of time, but for all time and for all ages. 'I will send the Spirit of Truth to teach you all truth and to abide with you forever.'"

It has been actually urged against the "Mormons" that, because they believe in the continuation of the Holy Priesthood, they owe allegiance to a higher power than the government of the country. How foolish this contention appears in view of the fact that millions of Catholics in this country firmly believe the same doctrine, without being condemned as aliens, or traitors.

But, let us quote further. The speaker said:

"Our hope and our desire is to restore this fair land to the kingdom of Christ, but as the Roman empire was not totally converted for 600 years after the arrival of St. Peter, as in the year 619, the Pantheon, pride of Rome, the temple of all the pagan gods, was dedicated as a Christian Church and has remained as such to this day, so what may we not expect of this land 600 years after the Cross was planted here! When the six hundredth anniversary in our existence is reached, let us hope, as in the case of the Roman empire of old, the Cross and the Stars and Stripes may be inseparably entwined. As the Cross antedates the Stars and Stripes by nearly three centuries in this land, and as the Stars and Stripes have become the beacon light of the down-trodden and oppressed of every land, is not the Catholic church the mustard seed, so tiny in its incipency 2,000 years ago, but today the massive tree that encircles the globe and shelters the birds of every tongue beneath its mantling protection? This indeed is our sanguine hope—that the Cross and the Stars and Stripes may be inseparably entwined and like the conquest of the Cross in the Roman empire, the same may also occur in this western hemisphere."

He closed his oration as follows:

"Again from the Old Rome by the Tiber we sincerely welcome you to the New Rome by the Mississippi."

Anyone will perceive how easy it would be for malice to place upon these utterances an interpretation that would represent the speaker as an alien with the aims and aspirations of a traitor. But to construe them that way, would be wrong. And yet, only by malicious interpretation can anything ever uttered by Latter-day Saints, speaking authoritatively, be made to serve as evidence of disloyalty. Christ is a "King" and His domain is a "kingdom," but His conquests are those of truth and righteousness over falsehood and sin—the victories of light over darkness, and when this victory is complete, He will be acknowledged as the King of kings and Lord of lords, and the world will perfectly free them, because there is no real freedom except as far as truth and virtue control private and public human affairs. Loyalty to the cause of the Master is therefore loyalty to the governments and government institutions that exist for the purpose of establishing truth and righteousness among the children of men.

## MARK TWAIN'S SUGGESTION.

Mark Twain does not always joke. Sometimes he talks politics. Recently his active mind has been occupied with the solution of the problem how to have politics without "polity-tricks," if that term may be used. He suggests that all the independent organizations, in which no man must have any political aspirations, and no friends to push into an office. The sole aim of this party should be to support the best men for office, be they Republicans or Democrats or non-partisans. In this independent party, there should, according to Mark Twain, be no "boss," no one to "deliver" the vote of the voters. And yet, they are to act in concert. "Just think," he exclaims, "what it would mean if, instead of a spontaneous uprising of voters who are tired of the conditions existing at present, these same voters were members of an organized third party held together by a leader so that it could be counted on as the deciding factor in our municipal elections."

We are afraid the realization of this vision is yet far distant. People, as a rule, no longer engage in politics for the sole benefit of the community. Selfish considerations now-a-days generally stand in the way of the dictates of patriotism. As long as this is the case, there is little prospect of an independent party with no other political aspirations than the promotion of the public welfare. But the suggestions made nevertheless serve to call attention to the existing conditions in politics which are such as to render self-government, in many instances, almost impossible.

Was James Ord the son of George IV or was he just an Ord-inary man? Half of a hundred and fifty thousand

salary is better than none—Richard A. McCurdy.

Castro says that France's answer was a veiled threat. Better that than an open rupture.

Pure athletics in the State University or no athletics in the University, should be the policy.

"Senators who live in glass houses should not throw stones at Reed Smoot," says the Oregonian.

The Springfield Republican says that Mr. Hearst won a moral victory. May, or McClellan won a physical victory.

This is the season when people realize the truth of the old saying, "There is nothing sure but death and taxes."

And now the Russian troops in Manchuria have rebelled. Truly the Czar dwelled in the midst of a rebellious house.

Berlin is to have a subway. The motive power to be electricity. How long will it be before Paris and Vienna fall into line?

The Interchurch Conference on Federation has great sympathy for the Unitarian Jews of Russia, but no use for the Unitarians of America.

Bacon never once mentions football in his "Advancement of Learning." Yet some educators seem to think it the ne plus ultra of learning.

Secretary Bonaparte has turned down the big navy plan of Admiral Dewey. This is the first time the great admiral has ever met defeat.

Senator Depew never told a more uninteresting story than he told the Armstrong committee. It cannot fail to injure his reputation as a raconteur.

Having had his salary cut in half at his own request, the president of the Mutual Life might continue the good work by himself and relations contributing to the conscience fund.

The Indians of the Six Nations want to revise the pagan religion, make sacred the marriage relation and stamp out intemperance. Leaving out the paganism, it is a noble ambition. But what a comment on our modern civilization!

At the American Federation of Labor congress this resolution, among others, was introduced: "That the Congress of the United States pass a bill which will secure to every wage-worker in the United States who has earned no more than \$1,000 average wages per year, a pension of not less than twelve dollars per month at the age of sixty."

Labor Delegate Johannsen's resolution refusing Mr. Frick's donation because his money was tainted, was just a little bit previous. Mr. Frick had not tendered the money, and seeing how heartily the resolution was cheered, it is quite certain that he will not offer it. Here is a case where resolution was sickled over with the pale cast of thought.

## ON RELIGIOUS TOPICS.

Bishop Potter.

If you wish to understand what I mean—for in this matter there is need of plain speaking—go with me some Saturday afternoon or Sunday morning to the Grand Central depot and see the people who are going into the country to spend the day! They are on their way to a country house which they will find full of gay people, the majority of whom are communists of the church, but not one of whom on this Sunday will cross the threshold of a church, or think of turning their steps toward a church door. They will, when Sunday comes, lounge in bed, or stroll out to the golf links, or play bridge in the library. My brother, my sister, who are host or hostess for such a group, I entreat you to redeem your name for godlier usage! Let it be understood, in your house, that the Lord's day implies a Lord's house, and that you expect your guests to accompany you thither. Let no plea of weariness, or superciliousness, or indifference, excuse those whom your roof shelters from requirements which go a great way above their mere tastes and preferences.

Baptist Commonwealth.

A man of principle, no matter how sorely tried, vigorously protects the honor of his home and the reputation of his wife. It is true that stories of marital unhappiness become public property, but they are told in a divorce court as the necessary ground for a separation. Even in that extreme case the man of refinement and honor tries to keep the facts from the general public. Why should not men have the same feeling of pride and honor in their church relationship? The reputation of the church is a sacred trust given to the members. The man who willfully circulates facts or stories that injure his church is a traitor to that trust. Very many people forget this—they repeat idle gossip thoughtlessly—they circulate tales about the pastor or trustees or fellow members without thinking that those stories may shatter reputations and create dissensions. In this way harm is often done and good never. If things do not go right it does not help it to tell a third party the story. In one of his epistles Paul warned the early Christians against the practice of airing their troubles in a court of law. Were he alive today he would doubtless appeal to modern Christians to avoid inflammatory pamphlets and especially to keep their differences out of the daily papers.

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