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SALT LAKE CITY, - JUNE 16, 1906

GOOD FOR THE RAILROADS!

The announcement of the extensions and improvements on the Oregon Short Line, has given great encouragement and satisfaction to residents in the neighborhood of those increased facilities and to the traveling public generally. And now comes the news that a reduction of about twenty-five per cent on passenger rates will be made, to go into effect on July 1. This will no doubt be followed by the other great lines of railroad and is already declared by the Southern Pacific company. The benefits of this movement to the entire West, loom up in such magnitude and variety as to appear too big and important for expression in a brief editorial notice. There is a general sentiment of encomium of the course of the railroad managers and magnates, and a feeling of jubilation over the impetus that it will give to the work of building up and developing this section of our great country. How the change will affect the financial interests of the railroads remains to be demonstrated. Unless traffic is increased to such proportions as will supply the deficiency occasioned by the change, of course it will prove depressing to the stockholders. But it is believed that the general results will turn out to be profitable, both to the roads and the public, and that there will be no cause for regret at the step now in progress. We wish success to the project and join in the general acclamation of praise to the companies that have inaugurated the generous concessions.

THE COMPLETE REPORTS.

On Monday evening, June 11, the Deseret News published the full synopsis given by the Associated Press, and also some special dispatches, on the majority and minority reports of the committee on privileges and elections in the case of Senator Reed Smoot, as presented that day in the Senate of the United States. This gave a very complete account of the proceedings and was the first extended report published in this city.

On Tuesday and Wednesday evenings we made comments on the majority report, showing some of its errors, notably in reference to the attitude of the Church on the marriage question, but touching more particularly on the sociological nature of the argument that, because certain Senators-elect, at different periods from the earliest days of Congress, had been adjudged guilty of offenses against the peace, good order and government of the United States and were therefore expelled from the Senate, although their offenses were not such as would probably bring conviction in a court, that therefore Senator Smoot might also be adjudged to be not entitled to a seat in the Senate, although no crime could be proved against him. The fallacy of such reasoning (2) was pointed out, as there was not the slightest parallel between the cases cited and that of Senator Smoot, and the evident bias and prejudice of the framers of the report were shown up as exhibited in a number of given instances.

Today we publish in full the reports, with their addenda, so that our readers may have the opportunity of learning their contents completely and comparing them fairly. It was our intention to take up the majority report, paragraph by paragraph, point out the numerous inconsistencies it contains, and show wherein it reaches conclusions contrary to the evidence adduced, as printed in the official record. But on carefully reading the minority report, we find that it completely meets the salient points presented against Senator Smoot and turns them aside with a force that is admirable and conclusive. We ask our readers who take sufficient interest in the details of the case to read both reports and form their own conclusions.

As for the "News," we have to say that after weighing well the numerous assaults contained in the majority report against Senator Smoot and the "Mormon" Church of which he is a member, the utter failure to fasten upon the Senator anything that would render him unfit or not entitled to his seat, is palpable and pitiable. It singles out bits of testimony given before the committee on one side of the case, and in many instances from unreliable and prejudiced witnesses, and carefully omits the rebutting testimony offered by gentlemen of repute and unimpeachable veracity. It falsifies the facts in relation to the attitude of the Church on the question of polygamy since 1890, and takes for granted rumors, scandals, assertions without proof and opinions that are of no value as tangible evidence. It also conveys the notions of members of the committee concerning the doctrines and ceremonies of the Church of Jesus Christ of Latter-day Saints exhibiting gross error and in a way not justified by the record nor by fair arguments and conclusions.

The document, if presented as a plea in a court of justice could be very properly designated as pettifoggery. It is below the dignity that should attend a report of that character. We might take up the report piecemeal and show its errors and absurdities, and may have occasion to do so from time to time. But just now we simply refer it to the straight-forward and powerful report of the minority, which gives a sufficient answer to the biased report of the majority.

Five senators who submitted the

minority report simmer down the protests against Senator Smoot. But two substantial charges appear. The rest of the array of verbiage levelled against him dissolves into very thin air. If rather hot air and needs no further notice. They are these:

1. "That he is shown to have taken what is spoken of in the record as the 'endowment oath,' by which he obligated himself to make his allegiance to the church paramount to his allegiance to the United States."
2. "That by reason of his official relation to the church, as one of its apostles, he is responsible for polygamous cohabitation which yet continues among the Mormons, notwithstanding it is still prohibited by law."

As to the so-called "endowment oath," the minority report makes speedy disposition. It deals with the seven witnesses who contradicted each other in their testimony, and were proved to be unreliable and unworthy of belief. It is a hodgepodge of their assertions that their testimony really amounted to nothing, and sets against it the evidence given by a number of witnesses of unquestioned good reputation, who positively contradicted the essential part of the testimony about the obligation which was repeatedly misstated in "oath." The minority report in its supplementary citations proves its points with admirable clearness, and the signers state that:

"Upon this state of evidence we are of the opinion that no ground has been established on which to predicate a finding or belief that Mr. Smoot ever took any obligation involving hostility to the United States, or requiring him to regard his allegiance to the Mormon Church as paramount to his allegiance and duty to the United States."

They then take up the second charge, and show conclusively that Senator Smoot is not only absolved from the implication of being a party to or conniving at polygamous marriages, but that he has been opposed to such unlawful unions at least since the manifesto of 1890. And further, that his alleged silence as to polygamous cohabitation by some of his associates in the Church, has been of the same character as that testified to by numerous non-Mormon witnesses, as the course and common sentiment among all classes of the community in Utah. They prove from the record that vigorous non-Mormons, some of them hostile anti-Mormons, including judges and attorneys, were themselves satisfied with the general acquiescence in the continuation of marital relations formed previous to the manifesto of 1890, with the understanding that the "Mormon" Church would not solemnize such marriages in the future. The signers of the minority report point to the fact that the government itself tolerated these conditions, and that the only requirement on this matter of the Enabling Act was the cessation of polygamous or plural marriages, not a word being said about polygamous cohabitation.

As a matter of fact, they point to the few instances of such marriages as charged in the proceedings before the committee, and show that even as to them no definite proofs were adduced. They also make it very plain that even if those instances are as claimed there is complete absence of any connection between them and Senator Smoot. The inducement of making him in any way responsible for the offenses alleged against his associates in the Church is clearly demonstrated.

One of the most telling of the numerous citations made by those gentlemen is that taken from speeches and testimony by Senator Fred T. Dubois, proving that he, with other prominent Idaho politicians, as well as people of note in Utah, were just as willing as anybody to ignore and pass by existing family relations among polygamists, who became such before 1890, and that Reed Smoot was no more to be blamed than they for non-interference with those conditions. They close the main part of their report with this paragraph:

"With this disposition prevailing everywhere in the State of Utah among all classes—the Gentile or non-Mormon population as well as among the Mormons—the undersigned are of the opinion that there is no just ground for expelling Senator Smoot or for finding him disqualified to hold the seat he occupies because of the fact that he is in common with all the people of his State, has not made war upon, but has acquiesced in, a condition for which he had no original responsibility. In doing so he has only conformed to what non-Mormons, hostile to his Church, as well as Mormons, have concluded is, under all the circumstances, not only the wisest course to pursue, but probably the only course that promises effective and satisfactory results."

The supplement to the report is much more voluminous than the matter that precedes it, and it substantiates all that is claimed by the minority of the committee. We believe it will have a profound effect upon the sensible people and papers of the United States, and of other parts of the world where notice has been taken of the contest. It will aid in clearing the atmosphere of the fog and dust which have been raised by the false reports and senseless agitation in religious circles and by political agitators, and will place the senior Senator from Utah in a right light before the nation, as a clean, honorable, able and reliable representative of this State, against whom not a word of reproach can be truthfully uttered, whose election as United States Senator was free from the slightest taint of corruption of any kind, whose right to retain his seat has not been proven assailable by law or logic, and who has come out of the trying ordeal that has lasted so long without stain and without reproach. Time and good sense will overcome malice and prejudice and confirm him in the estimation of his Senatorial associates and an enlightened public, as one worthy of the support and confidence and esteem of this great nation, which he dearly loves and will serve with fidelity and devotion.

BAFFLED AND BEATEN.

The bid for sympathy made by Senator Dubois when making a speech on the action of the conference committee on the Statehood bill in reference to his proposed amendment, was a little bit of stage business, quite in line with the tactics that he has used in working out his political ends, and in coquetting with Mother's meetings and other feminine assemblies, led by false reports and sectarian zeal, into organized opposition to Senator Smoot, and en-

saging in an attempt to dictate the course to be pursued by the United States Senate. The Senator said:

"I know what this statement means to me. It means the end of my political career. I have given no quarter and ask none. I enjoy the life and duties and service in the Senate but for this conflict. I would not have been defeated in 1896 but for this hierarchy and I know that no man can now be elected to the Senate in Utah, Idaho or Wyoming who antagonizes the hierarchy. I warn the Senate that it is playing with fire. I shall never vote for the report."

He went on to state, as reported by the press:

"For twenty-five years I have fought the 'Mormon' hierarchy. I have never asked quarter from it and I have never given any. The leaders of that Church will do me the justice to concede that I have never tried to gain their favor. I have enjoyed my stay in the Senate, but I recognize that no one who fights the hierarchy can be elected to high office in my state. I warn the Senate that it is playing with fire when it refuses to restrain in a proper way this menace to the people of Arizona and New Mexico."

If Mr. Dubois really perceives his approaching end in the political field, that speaks well for his discernment. We do not believe, however, in his pretended submission to his fate. His wires are laid in every county in the State of Idaho and he expects to make a vigorous and final struggle for victory. The assertions contained in the two paragraphs we have quoted from his speech are wilfully and absurdly untrue.

Whenever an opportunity offered to move for "Mormon" support, he availed himself of it. He curled favor with the leading "Mormon" ecclesiasts and endeavored to gain their influence personally and by his agents. He made appeals to the President of the Church, who is a citizen of Utah and not of Idaho, and endeavored to get him to further political movements in Dubois' favor in the latter State. When he failed to gain that which he now denounces, he became embittered to the very depths of his malignant heart, and threatened the disfranchisement of the "Mormon" population of Idaho if they did not come to terms. He would not believe that the President was "not in politics," as he was informed, but acted on the false theory that a word from the alleged "hierarchy" would fix him for life in the United States Senate, a position that he now confesses he expected to secure.

It is not true that he has "fought the 'Mormon' Church for twenty-five years," as it is but a few years since he championed the "Mormon" cause before Congress and affirmed most positively that which he now denies. It was when he expected to carry the State by "Mormon" influence. It is true that when he was United States Marshal for Idaho he "fought the 'Mormons' with a virulence and venom too infamous for language to express. He was the means of sending many an unfortunate victim of his hate to the penitentiary, against whom there was no tangible and legal evidence. His boast was, as is well known and should never be forgotten, when asked about the possibility of convicting certain accused "Mormons," "I've got a jury here that would convict Jesus Christ."

Neither is it true that only one "Mormon" ever voted for him. Much to the discredit of a number of "Mormons," who were fooled by his promises and went about with his repentance and change of heart even after he had turned two political assassinations, they voted for him on party grounds, burying the past and hoping for the future.

As to the endeavors of Dubois to gain "Church influence" we are well posted, and if necessary can give names and dates and produce letters that will fix the facts beyond a doubt. An emissary of Dubois came to this city in 1902 with credentials signed by a well known associate of the Senator who, trickster as he is, will not dispute his own signature. He insisted for himself and Dubois that the messenger be heard. When the latter learned that the Presidency were "not in politics" and declined to have anything to do with Idaho affairs, he became insulting and, on behalf of Dubois, threatened the disfranchisement of every "Mormon" in Idaho and was thereupon ordered out of the office.

Dubois' assertion is of no more worth than a puff of his breath after an attack of "ptomaine poisoning." His campaign of that year was run in some places on false claims that he had the influence of the "Mormon" Church at his back, in others that his fight was anti-"Mormon." He is unscrupulous, untruthful, unreliable and untruthful though energetic, full of strategies, subterfuges and pretexts, and Idaho has yet to meet him and settle his case once and for all. His agents in Idaho now are pleading with the "Mormon" Democrats to support him in his new attempt at re-election, on the ground that if they line up against him it will provoke the "Gentiles" of Idaho to unite in his favor. If the "Mormons" of that State are tricked into giving him aid and comfort in a campaign which, by his own showing, is to be an effort for their utter disfranchisement, they will prove themselves really unfit to exercise the rights and privileges of freedom, and will deserve the fate which he has in store for them in the event of his success.

DISCUSSING DEITY

A congress of religions has been held at the University of Chicago. Among the speakers was Prof. George B. Foster, lecturer on the philosophy of religion, and his theme was the inadequacy of our present conception of the Deity, and the necessity of revising our ideas of God in conformity with modern thought. This proposition is important, coming from an authority on the so-called philosophy of religion. It proves that, to his mind, what is commonly regarded as orthodox theology is not true.

We have not seen a full report of the address, but it appears that the Professor talked learnedly about evolution, molecules and atoms, and finally presented a God who is constantly developing. He argued that the idea of an unchanging God was inconsistent with the fact of an ever changing creation. He is quoted as follows: "If God were living, unchanging or, algebraically speaking, always equal to A, it must be a stupid life even for God." In short, the professor characterized it as absurd

to think of the Almighty as nothing but "goodness plus goodness plus goodness," because existence under such conditions would be "time and monotony." Hence he concluded, according to the reports, "the true God of science and the higher criticism" must be ever developing, because "we cannot have an unfinished existence with a finished God."

We mention this as showing that thinking men of our age are not satisfied with the conception that represents God as a being without parts or passions, unknowable and incomprehensible. Such a being is, of course, inconceivable. It is no "being." It is non-existence, and a contradiction of the name under which God revealed Himself to Moses: "I am." The wonder is not that people used to thinking and to following a thought to its logical terminus should perceive the absurdity of ascribing all power, all wisdom, and all perfection to a being who, if the terms used to describe him mean anything, is a nonentity. The marvel is that a theology of which such a non-existence is said to form the center has any followers at all in an age in which the Bible is within the reach of everybody. For it is entirely foreign to that sacred volume.

According to the Scriptures God is incomprehensible in this sense of the word, that a perfect knowledge of His being, character, plans, purposes, etc., is impossible of attainment to human, finite mind. In the same way, the mechanism of a phonograph, for instance, is incomprehensible to an untutored Pygmy from Africa, or a child. Yet, what God has been pleased to reveal of Himself is perfectly comprehensible, and knowable, and to know this is so important that eternal life itself depends thereon. This is a distinction that should be kept in mind by the student of theology. Perfect knowledge is not attainable in this life; partial knowledge is to be had through the channels of revelation. We cannot comprehend God in His fulness, but we can know Him as He has revealed Himself, and thereby attain happiness. Outside of revelation, however, there is no certain guide to truth regarding God. If we desire knowledge we must accept the revealed word as it is given to us, and not endeavor to improve upon it by substituting the notions and speculations of man.

NOT ACCORDED FREE SPEECH

Emma Goldman and Alexander Berkman, the two noted anarchists, were very indignant the other day, when the police of Buffalo refused to permit them to address a meeting at that place. Miss Goldman was furious and declared that if she were denied the privilege of free speech, she would flood the country with anarchist literature, and use the mails for that purpose.

It certainly is a serious departure from American ideas of individual liberty, to prevent persons from public speaking. But, in the case of anarchists known to favor murder and to sympathize with assassins, is not such a measure a necessity? It may be necessary to deprive a crazy person of the means of doing himself and others bodily harm. What would be an unwarranted infringement of the rights and liberties of a sane person, may be the only means by which some of those rights can be maintained, when they are jeopardized by the acts of insane persons. And many anarchists are no better than insane.

It is known that the addresses of an anarchist orators have so influenced crack-brained persons as to turn them into murderers. The assassin of President McKinley was an example of this kind of dangerous individuals, and the question still remains unanswered, whether Emma Goldman was not to some extent responsible for that fearful deed. Society must obey the law of self-preservation, and the abuse of free speech in the service of assassination, or any other crime, is not a privilege accorded to any man or woman. Distinction must be made between the privilege of free speech and the abuse of that privilege.

It would perhaps be best to treat all agitators of that character with silent contempt, in the hope that they will seek to prove and test the foundations of their beliefs by the use of force, but if experience teaches that this is insufficient, there is no recourse but to meet violence with coercion, even if the latter is contrary to our customs and traditions.

Are there not a few untrained gambling places left?

We put the question tentatively: Is it hot enough for you?

Bullfrog is bound to have a big boom if it doesn't croak first.

Why doesn't the donna call on General Ma to get it out of its many perplexities?

It is very natural for "The Cliff Dwellers" to turn up their noses at "The Jungle."

The dry dock Dewey has been heard of from north of Sumatra. The men felt like fighting cocks.

Plans for this kind of or that kind of a canal are constantly being ditched. The thing to do is to ditch the tethyns.

Before Esperanto becomes a universal language the second tower of Babel will be far along towards completion.

One man who went fishing yesterday says that he did not catch a single fish. His name is suppressed, as he does not seek fame.

President Roosevelt is just about as pleased with the meat inspection bill as President Cleveland was with the Wilson-Gorman bill.

The senate and house have looked horns over the type of canal for Panama. Thus far the look type seems to have the best of it.

That a sergeant of the Twenty-fourth Infantry is the best shot in the army suggests the thought that there must be a colored gemmen in the woodpile.

The other day Secretary Shaw named a young lion cub "Leslie M."

Cool, Comfortable Summer Clothing

You cannot change the weather but you can change your clothing—make it counteract the excessive heat! You want that touch of tone and effect, though, which characterizes the well dressed man and carries with it prestige—you can't afford to be slovenly dressed. Our aim is to sell neat, gentle, reliable goods of the best quality; and buying in large quantities for ready cash enables us to sell at the LOWEST POSSIBLE PRICE, consistent with the quality of the goods.



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For this very warm weather you want a cool, light weight Panama, Straw or Manila hat that is comfortable and suits your general appearance

GENUINE PANAMAS

In pinch, square, crease and telescope crowns, in one piece, all sizes, for \$5.00, 6.00, 9.00

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and blessedness the Christian dead may be till the resurrection, they are not advanced to their best estate until they are clothed upon with the body "like unto his glorious body." The great predominating thought is that of our immortality. The second and consequent thought, in the mercy and goodness of God, is our resurrection. The resurrection is rather therefore an evidence of our immortality, than a cause of it.

Rev. Charles Piggett.

No company depends so much upon what we bring to it as our own. Solitude blesses when we bless, and curses when we curse. If we are noble, it gives us back our life's integrity, irradiated with the divine glory; if we have been pure, its quiet breezes chase our purity and whisper peace. If we have been mean, it searches out our meanness and strips us naked. The night shineth as the day, and in vain we try to hide ourselves. There is in the silence a forecast of wrath to come.

J. R. Miller, D. D.

There are ways in which even silent people can belong to God, and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually on the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.

JUST FOR FUN.

Bishop and convict.

A bishop riding in his carriage on the Isle of Man, came to a convict in his striped clothes, on his knees, breaking stones on the road.

The bishop talked to the convict a

little while, giving him some advice and encouragement. Then, as he got ready to drive on, he said, with a smile and a sigh:

"Ah, my man, I wish I could break up the stony hearts of my people as you break those rocks on the highway."

From his jovial attitude the convict looked up at the proud bishop in his magnificent equipage.

"Perhaps, sir," he said, "you don't work on your knees."—Ex.

"I'm afraid, Johnny," said the Sunday school teacher, rather sadly, "that I shall never meet you in the better land."

"Why? What have you been doing now?"—Ex.

Shifty.

"It has come to my ears," remarked Miss De Playne, "that you said my face would make a man climb a fence."

"Yes, that's what I said," responded the diplomat one, "but, of course, I meant if he happened to be on the other side of the fence."—Chicago Journal.

Cruelty in Terra Cotta.

Mrs. Greening—And what does this statue represent?" Mrs. Browning—That is Psyche, executed in terra cotta. Mrs. Greening—Poor thing! But they are so barbarous in those South American countries!—Cleveland Leader.

Partingtonia.

On remarking to a young lady, a recent graduate from a seminary, that I once met a lady who told me that at the age of fourteen she "taught in a cemetery," she quickly responded, "I presume she taught the dead languages."—The Lookout.