hereby notified that if you fail to appear and answer as above required without reasonable excuse, you will be dealt with according to the evidence, and the law of the church matters.

JOHN WATSON, Bishop.
EVERT NEUTEBOOM, Clerk.

Ogden Fifth Ward, Utah, February 21, 1905.

Bishop John Watson and Counselors, Ogden Fifth Ward, Weber Stake:—Dear Brethren:—I hereby prefer a charge against Brother Frank J. Cannon for unchristianlike conduct and apostasy. For cause of complaint I allege:

First—He published, or caused to be published, in The Salt Lake Tribune of Sunday morning, January 22, 1905, an article headed, "An Analysis of the Church," a copy of which is hereunto annexed and made part of this complaint.

Second—He published, or caused to be published, an article in The Salt Lake Tribune of Wednesday morning, February 1, 1905, headed, "An Address to the Earthly King of the Kingdom of God," a copy of which is hereunto annexed and made part of this complaint.

The sentiments expressed in these articles being contrary to the faith and teachings and principles of the Church of Jesus Christ of Latter-Day Saints, of which he claims to be a member. And having visited and labored with him in the capacity of a teacher according to the rules of the church, and endeavored to convince him of his error, and asked him in regard to the above-mentioned editorials, he having admitted that he wrote them and that they are his sentiments. He further stated in answer to a question, "Do you sustain Joseph F. Smith as head of the church?" His answer was "No, as President Joseph F. Smith was leaving the worship of God to the worship of idols or mammon, and was leading the people astray."

Now, therefore, I ask you that Brother Frank J. Cannon be summoned to appear before you to show cause, if any he has, why he should not have the hand of fellowship withdrawn from him as a member of the Fifth ward in the Weber Stake of Zion, Church of Jesus Christ of Latter-Day Saints.

(Signed) WM. G. RACKHAM.

Signed this 21st day of February, 1905.

An Analysis of the Church.

No. I.

The exclusive character of the Mormon faith and practice—as exemplified by the utterances and acts of the hierarchy—is such as that most observers are extremely puzzled in their efforts to make any accurate description.

The result is that one phase of the matter, which probably attracts first attention and becomes understood, is taken as a type of the whole and is so treated. Hence the many partial apprehensions, which are really misapprehensions, of the subject; and hence the almost violent antagonism between two commentators, each of whom may have reason for his view, while both stand in direct opposition to each other.

This difficulty arises initially; and it must be The Tribune's work, in the brief space of this article, to attempt to establish some landmarks to aid thinking men in making an accurate boundary line.

First, let us get the personal element out of the way. The Mormon leaders are like other men. Some of them have been magnetic, auto-hypnotic; some of them have persuaded themselves and others that they were inspired; some of them have been brave, simple souls, willing to live and die for a chosen faith; some of them have been large-minded men, natural founders of empires, natural social leaders and philosophers; some of them have been cruel, arrogant, bigoted; some of them have been narrow, avaricious, lustful of power. In the main, all of the leaders have been men of strict character; sober, honest, and—with the exception of the peculiar offenses associated with polygamy—careful in their relations with the other sex. Of the mass of the Mormon people it can truthfully be said that no more thrifty, industrious and useful lot of people ever came into any one community; they have practiced all the virtues as they have understood them, and with the exception noted above with regard to the leaders—the teaching and living of plural marriage, polygamous cohabitation and their inevitable attendants—their lives have been pure.

With all these affirmative virtues, it is easy to see how they have derived, as they deserved, so much of praise from the world. But the religion was founded, and is now operated, upon an entirely archaic and utterly impossible proposition. As it is of less value to describe the past than to deal with the present (and assuming that the leader of today, Joseph F. Smith, is seeking to re-establish in exactitude the rule of his uncle and father, who founded and died for the faith) let us view the religion as he would have it in theory and practice if he could.

This is the dispensation of the fullness of times. It is a preparatory period for the second coming of Christ, who is to return to earth and rule in glory over all nations, kindreds, tongues and peoples. There having been universal apostasy from the simple truth as He left it, it is necessary to restore that truth by revelation, that men may be imbued with it, and be prepared by it, for the advent of their Divine Ruler. All sects of the earth, while possessing and living possibly some truth, are acting without authority. Thus we have a prophet, into whose hands is committed the authority of God to prepare the world for the glorious return of His Son. Naturally, no other government, by church or by State, is legal. Through the prophet, God has declared that the powers of this world shall crumble and that His kingdom is set up, never more to be thrown down nor its power given to another people. Under these circumstances, it is impossible to divide the spiritual from the temporal, since all the commands of God through the prophet are spiritual, and since His decree to His followers must be both spiritual and temporal; the first for their spiritual enlightenment and preparation; the second that they may so develop their temporalities as to be fit subjects of and princes in the kingdom of God until and when His Son shall come.

To warn the world and to aid in preparation, the president has two associates, who with him constitute the first presidency. Then there is the quorum of the apostles—the twelve—and this quorum holds, when it is unanimous, co-ordinate authority with the first presidency. Minor officials, who need not be mentioned, are ordained to various callings.

The president is the only man authorized to deliver God's word to the world, and his declaration is absolute.

These men, some of them, expect to live to see the coming of the Savior, and to take part in His rule of righteousness upon the earth—so soon shall be the day of His coming.

Their authority is boundless and eternal. Even after the termination of their earthly career, they are to have certain celestial power and place as the apostles of the Son of God.

With such a faith, how little must seem all the mere earthly authorities; how contemptible all earthly governments; how puerile and paltry, as well as false, must seem all earthly denominations!

This president, and his two counselors, with the apostolic quorum and subordinate officials, followed by hundreds of thousands, are merely making preparation for that great and awful day of the Lord when He shall come in His splendor; when the wicked and the unbelieving shall wail or flee in terror from His face; and when these, His elect, shall stand with Him to judge and govern the whole world under the rule of the kingdom of God which they have established.

In the meantime, the prophet and his subordinates receive one-tenth of all the annual increase of all the faithful members of the church, being a slight return to the work of God for His blessings upon them. All that they possess is a part of His kingdom, and He leaves to their stewardship nine-tenths of what their industry produces each year, and takes but one-tenth for the purposes of His kingdom, under direction of His prophet.

Taking the foregoing as the basis, it is easy to discern how an avaricious bigot not governed by high intellectualities, not controlled by delicacies, having several wives and many children, and holding an old grudge against the Government of the United States, could, with the power of a State at his command, set up and maintain an alien government within and against this Republic of the United States.

And that is exactly what Joseph F. Smith, prophet of the Mormon church, has done and is doing.

An Address.

TO THE EARTHLY KING OF THE KINGDOM OF GOD:

When there is committed supreme rulership to the hands of a king, and when he brings to his companionship and support a set of ministers—any one of whom may be called, on occasion, to deliver his will to subjects, either residing within the monarchy or elsewhere—it becomes of vital importance to the subject that the prince be both wise and tender toward his people, and that his ministries shall emulate, even if reverence will not permit them to excel in, these high qualities.

You, sir, are a sovereign of absolute authority. The written constitution under which your predecessors reigned has, by steady avoidance, disuse, and misconstruction by the courts of your appointment, been so changed and so weakened as that it has no longer either definite provision or binding force. Your predecessors were required to adhere to the word of God, whose kingdom they administered as earthly kings. Your prelates have so mystified that constitution, upon which the people depended for their protection, as that the mere subject dare no longer quote it lest he be deemed guilty of treason to the crown; and you have so definitely declared that the God whose kingdom you rule as earthly monarch does not announce any will to you, that your own personal purpose becomes both the law and the constitution.

This would be a most dangerous state for a kingdom where the ruler is both a good and a wise man; it becomes doubly menacing when the ruler is not known to possess intellect of a high order, and when he has not been renowned for any other goodness than that of announcing his own personal purpose and then living accordingly.

Even this situation, bad as it is, becomes worse if the ministry selected to aid the purposes of the crown, is composed of men who repose themselves entirely within the favor of the throne and forget the rights of the people of whom they should be at least defenders, if not advocates.

In a monarchy such as this, the ministry should be the connecting link between the throne and the subject. It is indeed unfortunate when, with no constitution to protect the mass and a ruler with no deference to God to guide him in the performance of his duty to his subjects, the ministry is either so corrupted by favor or so weakened by fear that it inclines entirely toward the throne and leaves the subjects utterly at the mercy of royal whim. A careful scrutiny of the history of peoples demonstrates that under such sad combination of circumstances the king, unless he be an especially good man, amenable to the softer influences of humanity (and neither the friends nor the enemies of your majesty have ever charged this kind of weakness upon you), is certain to make wider and wider demands upon the life and property of his subjects and to grow more and more impatient of any resistance to his will. And, too, under such circumstances, it has been noted by patriots of all times that the ministry serving under a monarch who is unrestrained, and over a people who are rendered supine or helpless, take their advantage in still more complete aggression upon the subject's rights.

It is with no ill will toward your majesty that this address is directed to you. Your rule is absolute; I wish it might be glorious. You are the highest of earthly potentates, in that you hold the authority of the Creator of the world, and rule in His name; I would that your reign might be so filled with the excellences which we ascribe to Him as that all your subjects might be safe and free and happy, and that all the rest of the world, gazing on the splendor of this kingdom, might desire to join its prosperous and contented people. But unfortunately, and even at the cost of my favor in your court, I must address to you these words of reproach. Having cast aside the constitution, you have cast aside the principles which it represented; having selected a servile ministry, you have not permitted the voice of your subjects to reach your ears; having been gluttonous of power and impatient of any assertion of claim against your sovereign will, you rule by affrighting the courage and conscience of all. As earthly king of the kingdom of God you have loosed yourself, and at your pleasure you have loosed your ministers, from all bonds.

I charge you with these acts, which are violative of the written constitution of the kingdom of which you are the ruler:

1.—That you have disdained the laws which your predecessors established, and which you interpreted. And there can come no greater disaster to a kingdom than that its chief citizen (its ruler), shall refuse to obey the law which has been decreed from the throne. For if he will not obey, how can he presume that others will heed?

2.—I charge you with the selection of ministers who are merely the creatures of your own favor, possessing neither the ability to administer nor the confidence of the people to justly strengthen their power. Some of these were unknown when you designated them for places in your cabinet. Some of them were known and detested. And yet you forced them upon the kingdom.

3.—I charge you with having made treaties upon which the safety of your subjects depended; and with having ruthlessly violated, and with having directed your ministers to violate, these treaties, leaving us to danger of war with powers better equipped for earthly struggle.

4.—I charge you with having taken the bodies of daughters of your subjects and having bestowed them upon your favorites. And you have done this, sometimes by the secret method which left you free to deny your part in the tragedy; and sometimes by the open method when you could cajole the fathers and brothers into silence by some offer, or frighten them by some threat.

5.—I charge you with having taken the property which belonged to the widow and the orphan and having absorbed it into the possessions of the crown. And you have done this, not only by your personal autocracy directly, but by referring cases to your ministry who, because of previous instruction, have determined the controversies against all justice and in your behalf.

6.—I charge you with having departed from the constitution, which provided for a tax which your subjects were able to bear; and having instituted in lieu thereof a system of elaborate exactions so appalling in their total as that your subjects are going into poverty in order that the crown lands, palaces, jewels, and vestements may become richer and more sumptuous.

7.—I charge you with having provided, at the public cost, for worthless and indolent, if not dissolute, princes of your house, and with having added such emoluments to their positions as that they have been thrice paid for services; and with having uttered your edict of protection, so that no misconduct could remove them.

Can you deem it a happy and fortunate lot for a kingdom when the ruler's highest ideals are the gain of mere earthly wealth to contribute to the magnificence of the crown possessions, the maintenance of a ministry servile in all things, the living of a life of luxury with many wives in many palaces; the multiplication of many children, who, as princes of your house, are to be maintained (judged by the examples so far afforded) at the public charge; and the steady retrogression of the hope and ambition of the subject? Do these things make a prosperous and a happy kingdom? Or do they make hell on earth and indicate the decay and the ruin of the kingdom of God, over which you rule with bigotry, with gluttony of power, with insensate self esteem?

History will answer, if you will not, the questions of THE WRITER.

Cannon Makes Reply.

At the appointed time, 7:30 p. m., Friday 24, 1905, Mr. Cannon went to the vestry as appointed, and found there Bishop John Watson, Elder H. H. Thomas, his first counselor; Elder T. A. Shreeve, his second counselor—Elder Shreeve, however, being by Bishop Watson pronounced to be disqualified to sit, as he had acted as a visiting teacher in this matter; Elder George W. Larkin, a high priest, sitting in the place of Elder Shreeve, as second counselor; Elder William G. Rackham, the complaining witness, and Elder E. Neuteboom, the clerk. The complaint was read, and to it Mr. Cannon made the following reply:

"I am here to answer orally or in writing. I had prepared an answer in case it should have been impossible for me to attend these proceedings. I can read that answer, as my reply to you, or I can make oral argument."

Bishop Watson suggested that the written reply should be read, whereupon Mr. Cannon read the following document:

Salt Lake, Utah, February 22, 1905.

Bishop John Watson,
Fifth Ward, Ogden, Utah.

My Dear Bishop:

Communications from you, received by me at the hands of Elder E. Neuteboom, in the presence of Elder Thomas A. Shreeve, at the offices of the George Q. Cannon Association, in the Manx building, Salt Lake City, Utah, today, request me to appear before the bishopric of the Fifth ward of Ogden, at a certain time and place, to answer certain charges filed against me by Elder William G. Rackham.

The charges are that I am guilty of unChristian-like conduct and apostasy in having written two editorial articles, which appeared in The Salt Lake Tribune—of which paper I am editor—under the following titles: "An Analysis of the Church No. 1" and "An Address to the Earthly King of the Kingdom of God."

Thanking you for the courteous manner in which you and the others involved in this proceeding have acted toward me personally, I present the following answer:

I wrote the articles in question.

They are true in letter and in spirit, giving due consideration to the fact that one of them is written in the tone of a parable.

They were prepared and printed because of an apparent public need to know the truth concerning the manner in which the present president of the church exercises the authority of his office.

Elder Rackham also charges that when he visited me and endeavored to convince me of error, and asked me if I sustained Joseph F. Smith as head of the church, I answered that I did not sustain him, and that Joseph F. Smith was leaving the worship of God and was worshipping mammon and was leading the people astray.

This is a correct presentation of the answer given by me to Elder Rackham.

I maintain that the language used by me to Elder Rackham is the truth.

At the present moment of writing I expect to attend the meeting of the bishopric, as requested, and to there make such further oral answer as the occasion may demand. But in case any circumstances shall prevent, I hereby protest in the most fraternal spirit, and yet in the most positive way, against your exercise of jurisdiction, or the exercise of jurisdiction by any other tribunal of the church, to try me, with possible consequences of disfellowship or excommunication, for having written the articles as stated—truthfully and to answer a public need. Further, I claim that by your attempted exercise of such jurisdiction my right as a citizen in this free Republic is being assailed.

But in case you shall set aside that protest, and shall desire further answer to the charges of Elder Rackham, I offer a brief observation on the subject.

Having been born in the covenant, I have deemed myself, by race, a Mormon. In the present hour of plentitude and prosperity it may seem to be that I am not with my people but I was with them in their time of adversity and took share with them in their suffering. We can not entirely bespeak our own future in this world, but I can ask no better lot than that—if woe shall again descend upon them as in former years—I may be permitted to have the same share in their sorrow if thereby I can, to the same extent, give aid in securing their redemption.

It has been a belief that such affliction would come to the people if present policies in the church should be persisted in, that has caused the public assertion of my present attitude.

I do not believe that the church has ever been able to resist the laws and sentiments of the United States. I do not believe that it can do so now.

When it made official relinquishment, endorsed by general confidence and by public sentiment in various ways—of its features antagonistic to the law and the sentiment of the country—President Wilford Woodruff declared that it would have peace with the world. Such peace would have given to it, in its generations, an opportunity to work out the great problems of social reform and of civilization for this earth, and the wonderful theology by which it connects man with the world to come. But it has not had peace in recent years. The leadership of the church has provoked conflict with the world and that conflict continues because of violation of the conditions upon which President Woodruff's prediction was made.

It can not be hoped that a community will prosper under any leadership which violates the pledges upon which great gifts were obtained from the Nation, or which abandons its vital principle of social equality to substitute therefor the class distinctions of a forbidden priestcraft.

To me it seems as if the church has gone into idolatrous bondage to the present head of the church; and that he looks on the work as the Smith work and not as a labor to uplift the world of men. By his misleading, if it continue, the people will be led into another bondage also—that from which they escaped when under the benign rule of President Woodruff, Statehood was achieved.

The final demand of Elder Rackham's paper is that I be required to appear to show cause why the hand of fellowship should not be withdrawn from me by my friends and neighbors of the Fifth ward, Ogden City, Utah, because of the two editorial articles: "An Analysis of the Church No. 1." and "An Address to the Earthly King of the Kingdom of God."

Whether I shall add any oral reasons or not, I give to you the following as a reply:

My friends and neighbors have extended their fraternal kindness and friendship to me through a quarter of a century, with no interruption up to this date. As I have felt free to go to them for kindness, so they have come to me thousands of times during the period of my residence in the Fifth ward.

What additional wrong have I suddenly done to justify a withdrawal of that relation?

Only, as the charge alleges, to speak plainly concerning an earthly ruler who takes the name of God in vain by using it for the subjugation and despoilment of men. Only to tell the truth as I see it. Only to warn of dangers, which, if they fall, will descend upon a patient, toiling people, while the leader will be in luxury elsewhere.

It may be that you will, by formal action, attempt to dismiss and abrogate the formal right of fellowship. It may be that many will heed your dictum.

But while I live I shall continue to love the people with whom I was reared who have honored me with their trust and whom I have sought to repay, without stint of self-sacrifice. Let me warn them that troubles are coming upon the Mormon people through the ambition of leaders who seek worldly place and worldly wealth for themselves, and who leave the people to bear heavier and heavier burdens with increasing years. The "shepherds," so-called, wax rich, while poor Latter-day Saints are sustained as paupers at the public charge.

The church can not defy the country in which we live; no gospel requires it.

No leaders must be above the honest criticism of the followers.

Is this plain speaking? Once my friends and neighbors of Ogden did not dislike it. In the days gone by there were many of the most prominent among them, at whose beseeching I often went to Salt Lake to speak plainly at church headquarters the things they were too timid to say, and yet which they knew were true. I did so in those years, believing that the church leaders should hear the truth from the people, whether complimentary or otherwise. It was my plain speech to the leaders then which won a modest place in their councils concerning Utah's difficulties and the distresses of the church which had followed the long controversy with the Government. They trusted me to go to the world to present their views; for they knew that if I would not fawn and falsify at home in their exalted presence, I would not lie or equivocate or tremble before the great ones of the earth. The franchise of the Mormon people was spared to us by just such plain speaking—the speaking of the truth, in defiance of threat or cajolery. Utah's Statehood was won by this same plain speaking, in defiance of opposition at home and abroad. I do not claim for myself any large part of credit in these and other momentous affairs; but only assert that the usefulness which the people seemed to find in my work was entirely attributable to their belief in its candor and lack of fear.

There was a day when the leaders of the church would listen to men, however poor their worldly station; would listen to a plea for personal justice and to suggestion for such general proceeding by the whole body, the church leaders included, as would protect the people from disaster. The day was when the leaders would give of their own possessions to preserve and carry forward the work.

Changes have come; if I have continued to speak plainly concerning them, surely this is what has been expected and needed. I have exercised this right of free speech for the good of Utah's people; uttering warnings of disaster to come and beseeching in personal conference and in public that the men who had the great charge in their custody would heed the dangers.

I do not retract the utterances upon which you sit in judgment; but I urge them upon you as a warning.

No people can reach a high destiny by following a false leader; and once more I charge that Joseph F. Smith, who stands at the head of the church, leads the people not by the revelation of truth, but by the selfishness of man; and the selfishness of man is not the true guide to God's purpose.

Once more I urge that there is no right vested in the church to deny free speech. To attempt it is dangerous; to achieve it is tyranny.

I have confined myself in this answer entirely to the matters presented in the charges against me. There are many things concerning which I might assume permission to speak under your general request to show cause why I should not be disfellowshipped, but I do not wish to take advantage of that, lest it should be deemed a technicality or an intrusion; and therefore I submit the forgoing.

Yours fraternally,

Frank J. Cannon

Proceedings Were Lengthy.

The further proceedings lasted two or three hours, and consisted of discussion of the propositions advanced in the answer of Mr. Cannon, and his iteration of the points already made in his written reply.

At the conclusion of the proceedings it was understood by all parties that in lieu of the carbon copy of the reply, in which were some interlineations, which Mr. Cannon had produced and signed, he should be permitted to file a neatly-prepared document, which also would have his signature, and which might be compared with the other document before its release by the bishop—the judicial body then assembled all agreeing that the document should remain in Bishop Watson's hands, subject to the exchange at any time.

Furthermore, it was agreed that the bishopric would consider the question and report to Mr. Cannon what steps he should take to remedy the wrong, if the charge were sustained—as it naturally would be, from his acknowledgment and reiteration of the offending sentiments concerning President Joseph F. Smith.

It appears that higher authority than that of the bishopric intervened. On the night of Sunday, February 26, 1905, the new copy of the answer was sent to Bishop Watson, but the old document which had been promised was not forthcoming. It had evidently passed from Bishop Watson's possession, as Mr. Cannon thought it would, by having already received information from another quarter that his answer would be promptly considered by the power which had directed the proceedings against him, namely, the hierarchy of the church. Nor was there any fulfillment of the promise to send to Mr. Cannon a letter indicative of the plan to be pursued by him to remedy the wrong, if it should be found that he had committed any such; the first and final answer after the hearing being the following:

Document of Disfellowship.

The decision of the Bishop's Court of the Fifth Ward, Ogden City, of the Weber Stake of Zion, is: That the charge preferred against Elder Frank J. Cannon by Elder William G. Rackham are fully sustained by the evidence and by his own statements and admissions; that he be and is hereby disfellowshipped from the Church of Jesus Christ of Latter-Day Saints for unchristianlike conduct and apostasy; and that his case be sent up to the High Council of the Weber Stake of Zion for further action.

JOHN WATSON, Bishop.
HENER H. THOMAS, First Counselor.
GEORGE W. LARKIN, High Priest, Acting as Second Counselor.

Ogden, Utah, March 4, 1905.

The celerity has been as conspicuous as the finality.

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UTAH'S NEED IS U. S. HELP

The State Is Unable to Help Itself.

Vicious Teachings of the Hierarchy Poison Minds of the People.

American Citizens Do Not Take Kindly to Priestly Domination in Civil Affairs.

Editor Tribune: An examination of the testimony given before the Senate Committee on Privileges and Elections in the case of Senator Smoot of Utah tends to strengthen our conviction that the situation in Utah is quite beyond the range of the local and State authorities to handle effectually; it needs the aid of Federal intervention. I suspect that many of the best and most liberal citizens of the State of Utah have grown weary of the ceaseless murmurings and monotonous contentions that have been kept up between the dominant church and those who insist on the observance of American ideals in politics and domestic relations. Like one who is under the influence of an opiate, quite a large proportion of the intelligent and peace-loving people of the State have shown an inclination at times to yield to the seductive and persistent operations of this hierarchical power rather than engage in a disagreeable turmoil which, after all, might be barren of results.

* * *

But we must understand that a nerveless quiescence has never vanquished a foe nor inaugurated a successful reform. If there is not sufficient moral vitality still remaining within the commonwealth of Utah to enable her to shake off the spell that is now so fast upon her, she must look to outside assistance. Her star of promise that points to emancipation through her own efforts alone is fast declining. Utah's opportunity to assist herself is still fraught with some hope, but her horoscope points to darker skies in the future. The weight of a withering ecclesiasticism is upon her like the ponderous coils of an anaconda. Utah has indeed a difficult problem before her. No other State of the Union is placed in so difficult a situation. But this situation can become Utah's opportunity. If she has the nerve to grapple right manfully with the obstacles that beset her, she can win laurels that will easily place her star among the brightest in the constellation of States.

* * *

It appears that Utah has a privileged class of citizens. Many of them hold the highest positions in the Mormon church. They appear to be "sustained" not alone as prophets, seers, and revelators. They have committed notorious infractions of the law, and they have been exempted from those penalties which the States provide for such infractions. And the most singular feature of the matter is that they would have it appear that the good and generous people of the State are disposed to good-naturedly indulge them in their deliberate and serious misdemeanors.

* * *

Now, if the foregoing is true, we must concede that it is a serious condition of things to exist within an American State, wherein all men are presumed to be equal before the law. It has been claimed that a very insignificant percentage of the citizens of Utah are thus living in violation of the law. We may grant this to be true. Then it follows, as has often been remarked, that the whole commonwealth of Utah is in turmoil simply because a few privileged citizens choose to conduct themselves regardless of the law.

Let us make a little inquiry into the status of this privileged class of citizens. We discover that they are numbered among the highest officials of the church, that they fashion the policies of the Mormon church and establish the grade of morals to be observed by the whole membership of this church; in fine, they pose as exemplars of the Mormon people. They claim that it is a part of their calling to dictate the rights and duties of their fellow-members of the church. They "sustain" themselves to be above criticism by those occupying inferior positions in the church.

In brief, these comparatively few individuals would constitute themselves the moral and religious architects of the Mormon people. They have organized a system of religious instruction extending to all members of the church, even to the small children.

* * *

The Mormon people have been instructed in the doctrine that Christ's kingdom is surely a kingdom of this world. They have been taught to believe that the authority and mainspring of government should be administered by God's anointed officials of the Mormon church.

They have also been taught that God is soon to have a reckoning with the inhabitants of the world, and that Christ is coming to reign upon the earth in the not far distant future, and that it is the part of God's chosen people of the Mormon church to make preparation for his advent. Their missionaries are urged to greater efforts in the matter of making converts, and finally after society has been reconstructed on the new basis approved by Joseph Smith and his anointed followers, then Christ will come and take up his abode here on the earth.

* * *

The Mormon people have been taught to believe that the theory of popular government is a fallacious doctrine, and that the proper form of government is based not upon the popular will, but upon the will of God, which is to be exercised through the instrumentality of the high dignitaries of their church.

* * *

Now, I would inquire of the candid reader what he thinks would be the most probable effect of a diet of the foregoing sort of religious teaching, which is begun in childhood and continued until silvery hairs begin to mark the passage of declining years. Is this the kind of training that makes honorable and true Americans? Is it the sort of training that would have a tendency to make a Mormon boy or any other boy feel his pulse thrill whenever he may see the stars and stripes unfurled to the breeze? or to create a pride in American institutions? Indeed, we must accept the reverse as being true. The above sort of instruction cannot fail to produce aliens instead of Americans, and disloyalty instead of patriotism.

* * *

Utah sought to be admitted into the Union as an American State and gave assurance that her internal affairs would be administered after the manner of the other States, and according to American methods.

In the course of events Utah was admitted as a State. For a while matters in the new State appeared to progress satisfactorily. At length charges began to be made that Utah was not giving much heed to certain assurances she had promised on the eve of her admission, and that things were running pretty much the same old-fashioned way.

These charges were at first denied and ignored by the high officials of the church. Afterward, however, before the Senate committee they confessed them to be substantially true. Now, the State of Utah is under the incubus of a Congressional investigation, and the people of the whole Nation are spectators of her humiliating position.

* * *

And yet this is the sort of example that the exalted officials of the church are holding up before their people. What sort of standard of moral conscience do you think is most likely to be encouraged among the Mormon people by the foregoing policies of their authorities. I think I shall meet with no contradiction in remarking that such a conscience is likely to become wonderfully elastic, to say the least.

And yet the sanctified promoters of the Mormon church are parading before their lay members that vacillation and deception is God's work and is required of the church for the purpose of upholding the truth and maintaining Christ's religion in the land.

The close-reasoning American is not always prepared to swallow a theory at a gulp without some previous examination, and when it is intimated that God has found it needful to suspend temporarily the operation of one of his cherished and divine plans, owing to some objection on the part of the American people, I think you are bound to conclude that the statement sounds rather fishy.

* * *

The beauties of theocracy have no charms for well-informed Americans. The fact of its very ancient and alleged divine origin possesses little enchantment for the true American citizen. For the unavailing appeals and cries of the persecuted under that sort of rule have scarcely ceased to resound in our ears. True Americans are evidently too dull to appreciate those refined traits of character which are said to be the fruits of polygamy. We will admit that Americans, though pretty bright in some ways, are yet quite backward in their appreciation of Solomon's domestic life. And some of the features of Jacob's and even of Abraham's life do not seem to create a furor of enthusiasm among these (dull?) practical Americans.

* * *

The American system of government is a grand system. Of course, it is not so entirely perfect as we might wish, but the possibilities and opportunities which it affords are not fully appreciated by a great many Americans. I beg leave to quote a few words from the great Daniel Webster upon the worth of this republic of ours and the value of American institutions:

"I now do declare in the face of all the intelligent of the age that for the period which has elapsed from the day that Washington laid the foundation of this Capitol to the present time there has been no country upon the earth in which life, liberty and prosperity have been more amply and steadily secured or more freely enjoyed than in these United States of America. * * * Who is there that can stand upon the foundation of facts acknowledged or proved and assert that these our republican institutions have not answered the true ends of government beyond all precedent in human history? * * * Of our system of government the first thing to be said is that it is really and practically a free system. It originates entirely with the people and rests on no other foundation than their assent."

* * *

Again, let me quote from Henry W. Grady as to the relation of the American home to national life: "The home is the source of our national life. Back of the National Capitol and above the citizen. What the home is, this and nothing else will the Capitol be. What the citizen wills, this and nothing else will the President be."

H. C. DUDLEY.

Caldwell, Ida., March 3.

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Itching, Blind, Bleeding or Protruding Piles. Your druggist will refund money if PAZO OINTMENT fails to cure you in 6 to 14 days. 50c.

WIDE OPEN STATE.

Twelve O'Clock Law in Nevada Has Been Repealed.

RENO, March 6.—By a majority of one vote today the Senate repealed the twelve o'clock law, a statute that has been on the books for many years. The act has already passed the Assembly and now goes to the Governor. Its approval means the entire State will be practically wide open, so far as saloons are concerned.

Headaches and Neuralgia From Colds

Laxative Bromo Quinine, the world-wide Cold and Grip remedy, removes the cause. Call for the full name and look for signature of E. W. Grove. 25c.

Prominent Lawyer Chosen.

SAN FRANCISCO, March 6.—Robert T. Devlin, who today was appointed United States attorney for the Northern district of California, is a prominent lawyer of Sacramento and for twenty years has been a member of the Board of State Prison Directors. Formerly he was a State Senator from Sacramento county.

Worn Out? Run Down?

I Will Gladly Give You a Full Dollar's Worth of My Remedy to Test.

Nothing to deposit. Nothing to promise. The dollar bottle is free. Your druggist, on my order, will hand you a full dollar's worth and send me the bill.

Why do work and worry and excess and strain and over-indulgence break down constitutions and make men and women worn out and run down and restless and sleepless and discouraged and morose? Because they weaken the tiny, tender nerves on which life itself depends.

Not the nerves you ordinarily think about—not the nerves that govern your movements and your thoughts.

But the automatic nerves that, unguided and unknown, night and day, keep your heart in motion—control the digestive apparatus—regulate your liver—operate your kidneys.

These are the nerves that worry wears on and work breaks down.

It does no good to treat the ailing organs—the irregular heart—the, disordered liver—the rebellious stomach—the deranged kidneys. They are not to blame. But go back to the nerves that control them. There you will find the seat of the trouble.

It does no good to take stimulants and narcotics, for theirs, at best, is but a temporary effect, which merely postpones the final day of reckoning.

There is nothing new about this—nothing any physician would dispute. But it remained for Dr. Shoop to apply this knowledge—to put it to practical use. Dr. Shoop's Restorative is the result of a quarter century of endeavor along this very line. It does not dose the stomach to deaden the pain—but it does go at once to the nerve—the inside nerve—the governing nerve—and builds it up, and strengthens it and makes it well. That is the end of all stomach troubles. That is the end of sleepless nights and restless days. That is the end of "nervousness," the end of brain fag and failure.

If you are worn out, run down and have never tried my remedy, merely write and say so. I will send you an order on your druggist which he will accept as gladly as he would accept a dollar. He will hand you from his shelves a standard size bottle of my prescription, and he will send the bill to me. This offer is made only to strangers to my remedy. Those who have once used the Restorative do not need this evidence. There are no conditions—no requirements. It is open and free and fair. It is the supremest test of my unlimited belief. All that I ask you to do is to write—write today.

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