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ALLIED PRINTING TRADES UNION LOCAL COUNCIL SALT LAKE CITY

Wednesday, January 17, 1906

If Councilman Wells should keep on voting right, how long could he retain his standing as a Democrat?

Minority Councilmen continue to be able to see some merit in the acceptance of the inevitable gracefully.

Mr. Bywater shows that a man may be happy on the day he is put out of office by merely getting married.

It will doubtless seem strange, at first, to the new policemen to get paid for merely sauntering around town.

The new city administration continues to invite the criticism of its opponents by putting good men in office.

Mayor Thompson found that there was nothing at all in the suggestion that it would be wrong to fire the fire chief.

Indeed, it is not likely that many colored people will consider it an honor to be arrested by a policeman of their own race.

If the manifesto, however, was intended merely to deceive, as the Logan professor was told, it has outlived its usefulness.

Anyway, the murderer of Nephi Sheets is missing a lot of womanly sympathy by not giving himself up and going to jail.

Prof. Wolfe's lack of faith might have been tolerated, if he had not been guilty of the unpardonable offense of not paying tithes.

What is there to prevent President Smith from issuing an order suspending all remembrance of church oaths for thirty or sixty days?

Among those who will vigorously resent the statement that the manifesto was made to be broken, are church leaders who have violated it.

With Western prosperity promoted by the "See America First" movement, more Western people will be able to take trips to Europe.

But when an elder takes a plural wife, notwithstanding the manifesto, church leaders cannot help admitting to him that he has done right.

Before long, though, Brother Fernstrom will undoubtedly realize that he has been showing an inclination to do right of late, and be sorry for it.

It is now believed that the Philippine tariff bill will pass the House, even if Representative Howell has allowed it to be known that he will not like it.

Salt Lake enjoyed the mildness of the weather yesterday, valuing any objection that might have been made on the ground that it was unseasonable.

Utah's Senators would undoubtedly like to see the Philippine measure killed in the House, as they do not at present see how they can vote both ways on it.

When he told church officials of the cases of plural marriage he had discovered, Prof. Wolfe made the further mistake of thinking that he was telling them something new.

However, even the few insurance men who claimed that a change in the fire department would be injurious, would

probably not care to have a number of big fires show that they were right.

ANOTHER FREE MAN.

Another man has marched out from the ranks of the hierarchical favorites and has taken his place on the side of the Nation and against the lawbreakers of the Mormon church.

He is Prof. W. M. Wolfe, holding a chair in the Brigham Young College at Logan.

It was one of his duties to promulgate the theology of Mormonism to young people in the college, and to teach a large and advanced Sunday-school class.

In this way he became thoroughly acquainted with the professions of the faith. In another way he became intimately acquainted with the practice of the Mormon church leaders.

Professor Wolfe came into close contact with the recrudescence of plural marriage; he also became aware of the methods by which the tithes were taken from the poor and used for the commercialization of a pretended religion.

That this man should have at last rebelled; that he should have declined to pay tithes; that he should have declined to be a party to continued hypocritical teaching of doctrine that was not observed by the leaders in their lives; these are the inevitable consequences of the falsehood and pharisaism of the hierarchy when sensed by a man of conscience or independence of character.

Professor Wolfe is welcomed into the citizenship of this great Nation. He has renounced all forms of allegiance to that foreign government known as the kingdom of Joseph F. Smith on earth.

The effect of his example may be widespread. There are, in other institutions of the church, men who are under the same obligation to take their stand for the Republic and against the monarchy; and the heroic attitude of Professor Wolfe may be sufficient incentive to such as these to achieve dignity, independence and a position of holy loyalty toward the Government by one brave act.

The cause is growing and the offensive power of the hierarchy is passing.

A REPUDIATED ORGAN.

The unreasonable uproar which goes up from the defeated partisans on realizing the consequences of their defeat, is thoroughly contemptible. To sense how thoroughly contemptible, it is, one has only to ask himself, what show would an American have had for appointment to city office if the American ticket had been defeated? And yet, there is a stupendous affectation of horror at the appointment of Americans to office now that their officials have come into power, and at the dismissal of some of their opponents. What was the matter two years ago, when Morris came in as Mayor? Did he respect incumbents? Did he not insist upon rewarding his friends at the public crib? It comes with an exceedingly ill grace, then, from his appointees and his and their friends to raise an outcry now against the same procedure which they insisted was the only right thing to do two years ago, when they got the benefits.

The attitude of the organ of the gamblers is specially obnoxious, even to those it pretends to represent. They scornfully reject its surreptitious plea in their behalf. Said one of them in discussing it, "Every man had his open choice; he staked his bet as his judgment dictated. If he won, he expected his bet to be paid. If he lost, it was the fortune of the game. But to raise a howl about it now, and claim the stakes, is to say that a man must rake in the money whether he wins or loses. The only way to do this is to steal the successful man's chips if you don't win yourself. It is the plea of the thief and the sneak; none of it for me."

By that little talk, the gamblers' organ can see that it is scornfully repudiated even by those whom it would crawl on its belly to serve.

A DISCREDITABLE TRICK.

The attempt made by Senators Bacon and Tillman to discredit the American representatives at the Algiers conference is both unreasonable and unpatriotic. The delegates from this country are there. The only question is, shall they be allowed to perform their appropriate functions as delegates or not?

They will unquestionably be not only allowed but enjoined to do this. They will, of course, take no part in the political problems or disputes that excite Europe, with regard to Morocco, nor is there likely to be anything of this nature come up in the conference, Germany having explicitly consented to the political predominance of French interests in Morocco, nothing remains as to that point, except the form in which it shall be put. To that, or to the proposition underlying it, the American delegation will give neither support nor denial, but will leave the European delegations to fix it up to suit themselves.

But the American delegates will insist that the agreements made at the Madrid conference of 1880, by which this country secured for itself, through its delegation there participating, the same rights of trade and commerce in Morocco that are extended to the most favored nation, shall be made good. They will insist that neither France nor Morocco shall violate those agreements of 1880, by putting obstructions in the way of American trade in Morocco. And in order that they shall be able to do their best work in this direction, it is important that nothing be done at

THE TWO KINDS OF WARFARE.

The Women's organizations of the United States, including those of Salt Lake City, acting upon their constitutional right and within their individual consciences, have signed a petition to the United States Senate asking for the exclusion of Reed Smoot, now a Senator, on the ground that he is an apostle of the Mormon church and cannot give and does not give his first allegiance to the country.

Commenting upon these good women and their action one of the Mormon prints, taking its inspiration from the chief prophet of the church and the perjured editor of the church organ, says:

They have given their names to willful deceit and slander. Their conduct in this case has become unwomanly, un-Christian and unholly. They stand condemned before God.

And the Mormon print in question, still taking its inspiration from the lawbreakers and blasphemers who stand at the head of the church, expresses editorial surprise that The Tribune has not suffered personal violence because of its fight.

In all this long controversy no Mormon woman has been attacked by the American party or by The Tribune. The fight has been solely against men, because men are solely responsible for the wretched conditions in this State. Nor has the war been waged against obscure and unfriended men, but against the powerful individuals in the Mormon church and in this intermountain country—the men who rule as monarchs.

The situation is thus made plain: The American fight, being a just one and a fearless one, is against guilty men. The church attack, being a false one and a cowardly one, is against innocent women.

UNLUCKY SCHEMES.

It is unfortunate that there should be another complication in the Strawberry Valley reservoir proposition. It is now announced that settlers on the other side of the range will fight the diversion of the waters from the Strawberry, as proposed by the engineers of the reclamation service. And a threat of a fight and litigation over water is so universally followed here by the active lawsuit, that one makes no mistake in taking it for granted that a fight is coming when the threat is made.

The proposition was to bore a tunnel through the dividing range, about three miles long, and bring the waters of Strawberry Creek over into Spanish Fork Canyon, by way of Diamond Creek; the proposition is endorsed by the engineers as feasible; the indorsement has the approval of the Department of the Interior, and the water-users of the Spanish Fork have made their guarantee to the Government for the repayment of the cost of the reclamation work, and had prepared to open some fifty thousand acres of new land.

But that was before there were settlers on the lower Strawberry; these have come in by the opening of the Utah reservation. And they want the water of that creek. If they are the first actual appropriators, they are quite likely to get it, too.

Utah seems to be out of luck in this reclamation business. Starting with the fairest prospects of any of the arid commonwealths, to get this Federal aid, reluctance and contentions have wrecked every plan proposed. Director Newell favored the Utah Lake project, but in harmony and a determination not to "help the Government" smashed that plan. Bear Lake was also mentioned, but when private schemes were taken into account so little land was left that it wouldn't pay to put in the works. Then hope centered upon Strawberry, and it was supposed that all would be plain sailing there. But now comes this threat, and this scheme may also fail.

There remains one chance, however, so far as the reclamation engineers have examined; that is on Weber river. There is plenty of water, and ample opportunities for storage. What black fate will overwhelm that when it is seriously taken up for action. We may expect something, but shall have to wait to see what it is.

"POOR OLD VERMONT." The Monitor, a newspaper published at Barton in the State of Vermont—in which State the Mormon prophet, Joseph Smith, was born and where a monument was recently erected to his memory—contains the following editorial:

There may be trouble with the Mormons in Utah but Vermont will never be troubled with a Mormon problem any more than it will with the negro problem.—Swanton Courier.

The above statement may be and we hope is true, but the past history of the Mormons tells us that trouble has arisen between them and the common-law-abiding citizens of every State and community in which they have taken up their abode. The question is, will they gradually make Vermont a place of refuge as they are driven from their quarters in Utah and Idaho where the light is being turned in upon their shameful conduct? If they do Vermont will as surely see trouble from them as has every other locality of their habitation.

Happily all anxiety on the part of the Vermont people may be set at rest by the official declaration of the chief prophet of the Mormon church who told, in his last Sunday's sermon at Provo, Utah, that "If God had attempted to establish his work in Vermont, the prophet's birthplace, He would have made a failure of it." After this assurance of God's helplessness to do anything of a sacred character in their State, the Vermont newspapers have no occasion to worry any longer.

When the living oracle of the Almighty tells that even God himself could not have established his own work in the Green Mountain State it must be taken as conclusive evidence that no one except Beelzebub needs to make the attempt.

Henceforth we have thought very

Almost contemporaneously The Tribune, in speaking of the painful situation in this and surrounding States, made the following remarks:

The efforts of womankind, and of the men who have engaged in this strife against the hierarchical control, has been to protect in every way the Mormon women from any kind of accusation, against their character. No war has been made upon these women, but indeed from time to time the highest tributes have been paid to their character and their devotion. If they have been new plural wives their error has been deplored, and instead of being hated they have been pitied.

highly of that splendid State of Vermont which has given so many noble men and magnificent ideas to glorify American history; but this official pronouncement, that God himself can't do anything when he is within the Vermont State lines compels a revision of our poor human judgment.

A few days since, The Tribune pointed out the methods by which the hierarchy continue to teach polygamy in Utah and in all the congregations of their people in surrounding States and Territories. There was cited an instance where one of the apostles was speaking at the funeral of one of the devoted women of the Mormon church who had been a plural wife. Not content with pronouncing her a sainted one—and surely the consecration of her life to suffering in the belief that God demanded it from her entitled her to this much of praise—he extended his remarks to an urgent exhortation to the young people, "within the sound of his voice," to "yield not one jot or tittle of their faith in the holy ordinances of the temple," essentially meaning polygamy without a doubt and as understood by all the people of his church who were present.

There comes from Provo another case of this kind of teaching, and on a similar occasion. On Sunday last Joseph F. Smith made a spectacular entrance into a meeting-house, where funeral services were being held over a departed wife and mother in Israel, at the moment when one Josiah Hickman was speaking on the subject of plural marriage, and Hickman directed the attention of the congregation to the "man of courage." When Smith spoke he naturally followed in the same strain.

The Tribune will not criticize nor detract from the tributes of appreciation which are paid to the dead who lived their lives of sacrifice and devotion—no matter how mistaken they may have been, and any proper utterances on such an occasion, we place beyond the domain of public or private criticism.

Observers know that the Mormon women who entered into plural marriage previous to the manifesto—almost without exception—took upon themselves its frightful burden in the belief that God had issued His command, and that they were bound to obey, though they crucified themselves. For such there can be nothing but kindly thought and gentle word, whether living or dead. Sometime and somewhere they will know to what extent their self-immolation was required of God, if at all, and to what extent it was demanded and secured by the cruelty and hypocrisy of man.

But for the men who seize the opportunity presented at the funeral of one of these martyrs, to teach directly or indirectly the sanctity or the propriety of present day polygamy, there should be condemnation unsifted by the public, and there should be some way of reaching them by law. Because these speakers continue themselves to live in defiance of statutes, human and divine, there is no reason why they should be permitted to flaunt their evil teachings over the coffins of women who have endured sufferings in this life and have gone to meet the eternal judgment.

It is blasphemy toward God; it is treason toward the law; it is profanation of the dead.

The men who teach plural marriage today, directly or indirectly, are casting an aspersion upon the motives which prompted good women to enter into that relation previous to the manifesto. The men who practice it today and who teach it indicate by their lives and words that polygamy never was instituted because of any revelation from heaven, but was a man-made institution—to be imposed upon womankind in the blasphemed name of God so long as that was possible, and still to be practiced by selfish men to the injury of womankind after a revelation from God had decreed that the end of polygamy had come.



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