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From the horsehide to the pigskin. B-r-r-r! Felt like turkey and cranberry sauce weather.

If you are going to jump sideways at all, jump to the right. From all accounts, there is nothing at the pole for Forester Pinchot to conserve.

Well, fellows; you all had better come right in and make it unanimous American. Colonel Roosevelt is able to see where this excitement over discovery of the pole came at a very inopportune time.

What the Postoffice Department wishes to say is that if you desire to have your letters delivered, you must muzzle or kill your vicious dogs.

There are said to be seven million tramps in the United States; but it takes a mighty prosperous country to support so many of the idle gentry.

"Tell me what you eat, and I'll tell you what you are." All right. Englishmen consume annually between thirty and forty thousand tortoiseshells.

At this distance it looks as if the big State fair to be held here in October is going to bulge out the sides and ends of the exposition buildings.

Her tongue is a woman's defense, they say. Then why expect her to break the law by keeping her mouth shut and carrying a concealed weapon?

It wasn't enough that Doctor Cook should have the Peary controversy on his hands. Some persons are now as serious that he is a Brooklyn Democrat.

If Cook and Peary are to go out on lecture tours, the Chautauqua management will be very careful to have them circulate in separate and distinct orbits, far apart.

It appears that several well-known gentlemen are objecting to being "lashed as 'Citizens.'" In sizing up their cases, however, one must take cognizance of the quotation marks.

Peary says he has annexed the north pole and all the surrounding area to the United States; but even at that, neither he nor Uncle Sam can be accused of land grabbing, apparently.

Statistics show that the brewery business in Utah has increased over forty-five per cent in the last three years; but if you speak to a Utah "prohibitionist" about it you will find him looking the other way.

Respectfully referred to our bogus prophet: "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it, albeit I have not spoken?"—Ezekiel, xiii, 7.

The State Supreme Court has reversed the judgment of the Third District Court in a controversy over the ownership of five pigs. Of course, the public will not be surprised to hear that there is some grunting over the case.

Intending to "lead him a dance" on the prohibition question, several politicians approached Apostle Grant with a number of questions concerning his proposed attitude in the approaching city campaign. But Heber proved himself equal to the occasion by breaking

in on their queries with a little ditty entitled, "I'd Rather Sidestep Than Wait."

FOR THE CITY'S LIFE.

It is a fact that American success at the oncoming city campaign will confirm confidence that this city has not only escaped the thralldom of priestcraft domination, but the danger of ever again falling under it. This fact is of immense value to the city in its progress and in the high regard which the Americanism of the whole country regards Salt Lake. It is the enthusiastic welcome which the people of the whole country gave to the joyfully redeemed Salt Lake which gave the city its tremendous impulse forward in the growth of population and wealth.

It is a fact that with the American control in this city the tide turned toward life and growth. The last year of priestly control—1905—showed grievous loss of population and wealth; as a progressive city, Salt Lake was done for, and was on the down grade. But with the accession to power of the American party, there was a magical change; the city took on new life and mighty vigor. New population began to swarm in by the thousands, and the most astonishing building era set in ever known in all this mountain country.

Buildings of all kinds were constructed as though by the power from Aladdin's lamp, the dwelling places being by far the most numerous, though huge business and office blocks were many. This rapidly increasing population came because this was an American city; for they saw that with the shaking off of the hands of tyrannous priestcraft and the consequent opening up here of opportunities for independent personal effort, this was the most promising place in the country to settle.

Political manifesto is that sort of thing right? Put the question to yourselves, citizens. If you think it is right, then cast your ballot in every election of whatsoever nature to show your approval. To do either is your right.

wherein Smoot voluntarily sought out the first presidency of the Mormon church to "seek counsel" from these highest of all the high representatives of "the inspired priesthood of God" before he attempted to announce his candidacy for the United States Senate. There is no denial of the fact that Smoot did this seeking, and made this acknowledgment of and submission to the first inexorable rule of the Mormon priesthood. It is true that the Desert News and other defenders of the faith have recourse to what is known as the political manifesto of 1896, issued by the church, and to which the then first presidency required the signatures of all the remaining members of the hierarchy. Even in the promulgation of this document the iron hand of the priesthood was made to be felt. There were at first two disaffections from the political doctrine therein enunciated—the late Moses Thatcher and Brigham H. Roberts being the members of the "inspired" twenty-six who refused to sign. Mr. Roberts was easily humbled and brought to time, but Moses Thatcher proved to be more liberty-loving and held out until almost his very life was forfeit. Over his recalcitrancy arose a controversy that did not sunder the Mormon church, only because the most crucial details of the contest between tyranny and freedom were kept concealed from the Mormon people within the secret places of the "inner circle."

Now, Smoot wanted none of this in his. He had no "false notions of independence and liberty." He was ambitious in a political way, and his experience in noting the fate that had befallen others who had refused to bow the head and bend the knee to the polygamous cult had taught him that, as a member of the hierarchy, he could hope for realization of his ambition only through strict and unquestioning obedience to his priestly superiors. Hence he sought out the Mormon first presidency and in all humility besought their permission and benediction. And these having been gained, he went forth in confidence, knowing that the rest was easy. He is now United States Senator; and the chief duty in his campaign was performed when he received the hierarchical nod. Political manifesto or no political manifesto, is that sort of thing right? Put the question to yourselves, citizens. If you think it is right, then cast your ballot in every election of whatsoever nature to show your approval. To do either is your right.

THE STEPHENS PLAN.

We have another interesting bit of testimony that was given by Hon. Frank B. Stephens at Washington, in the Smoot case, and it may be found on page 395 of volume 3 of the proceedings, as follows: Mr. Worthington.—... Have you been in your testimony here or in your affidavit, there, attempting to favor the Mormons and to conceal anything that might occur?

Mr. Stephens.—Colonel Worthington, I came down here to testify just as fully and fairly as I could, no matter whom it may hit, and I notified counsel on your side that if you put me on the stand you must take your chances.

He was—"with both feet," as the saying goes. And it will be noticed all through his testimony that, wild and indiscriminate as was his cutting and slashing, the polygamists brethren were so fortunate in dodging the avenging arm that they brought away no scars of the Stephens making. Among other things that Mr. Stephens did was to give out some wise counsel and advice. It is not often that an attorney of Mr. Stephens' rare ability will give advice without a retainer; but Mr. Stephens has the interests of this community at heart, and he wanted to perform his duty by it, even if thereby he should be compelled to go hungry to bed. So he told the committee that he had a good plan for the treatment of our polygamists and their propagation of illegitimacy. It was not only a good plan, when you come to look at it, but it was a kind plan—so kind and forgiving and generous! It was to the effect that those specially favored ones among "the chosen of the Lord" should be permitted to go right along fathering children who could not claim legitimacy under the law, and then to have a sort of periodical clean-up. That is to say, the State Legislature should be required, every once in a while, or oftener as the need might arise, to pass a special act, legitimating all illegitimate progeny growing out of these polygamous unions. He made no particular distinction between old and new polygamy, except to suggest that inasmuch as the Mormons believed in it as a fundamental doctrine of their faith, it would be quite natural that occasionally a new polygamous marriage would occur. But his beneficent plan, look you, would serve the situation admirably, in that it would remove one large impediment which stands in the way of new polygamy. Under it, one will observe, the thing wouldn't be so hard on the poor fellows who want to "live their religion."

And in this we can see one reason for non-interference with new polygamous marriages. It is the intention to keep the cult alive pending that "due time of the Lord, when the way shall be opened up for the saints to live their religion in its fullness," of which we have heard such frequent mention. In the process of smoothing over the situation here, and in defending old family relationships contracted years ago, it has been the vicious

plea that if left alone the practice of polygamy would gradually die out as the old polygamists passed away. But the fact is that there is no intention on the part of church leaders to permit this; nor are they permitting it, for they protect new polygamists just as they do the old ones, and reward with special favor those who have the hardihood to take their chances in breaking the law. In every instance where there has been even a semblance of discipline in these new cases, the pressure from the outside, and never from within, is what has brought it about. And even where this discipline has shown itself it has been of such a nature as to cause the criminals to laugh at the hypocrisy of it and to encourage others to join them in law-breaking on that account. There have been but two excommunications, that we can recall, for new polygamy—Higgs and Felt being the victims—and these actions were merely politic and tending to make such a snowing as to shield a further quiet continuation of the practice. The course all the way through has tended to encourage new polygamy. Indeed, the Desert News remarked, editorially, on November 12, 1904, that "The pledge for the future was solely in reference to the persons whose excommunication was requested." So that others according to the News, are not bound by this pledge, and may go right along breaking the law. Which they are doing by hundreds.

INSURANCE ORGANIZATION.

A late number of the Insurance Press denounces the tendency of the times toward the formation of new insurance companies, calling it "the orgy of organization," and considering it altogether reprehensible. It is especially severe on the process of organization and the sale of stock, and quotes a large number of Insurance Commissioners in denunciation of such new organizations. Among others, Commissioner George B. Squires of Utah is quoted, and his utterance is thus given: "I am sometimes really alarmed at the number of new insurance companies in process of formation. Their stock is selling, in this State at least, at a large premium, the idea being to start the company with a large paid-up stock and also a large surplus. But ordinarily the promoters are allowed by contract to take up a large portion of the surplus so secured, and the result is very detrimental to the business of insurance. An insurance company should be organized for the purpose of conducting an insurance business, and not for the purpose of making money off the sale of stock."

Perhaps Commissioner Squires had in mind in this denunciation the church insurance company launched by President Joseph F. Smith, and commended by "revelation" or "inspiration" to the patronage of the Saints. But whether so or not, his denunciation of stock-jobbing in this connection is wholly commendable. The business of life insurance is not one into which such speculative methods can enter without great injury and damage, and all such jobbing should be frowned upon and publicly denounced. But should careful, conservative, and well fortified efforts to create new life insurance companies be frowned upon? Should the insurance business be monopolized always by the established companies, and insurance money payments be forever sent out of the community to some other community? It is conceded that a number of the old concerns are strong and reliable. But it is not conceded that others cannot become so. And whether this point is conceded or not, it is certain that too much is required to be paid for insurance, both life and fire. Utah sends away every year many times more money on both accounts than is received. It is a losing game, so far as community economies are concerned. It was amply proved in the great insurance investigation in New York that the cost of life insurance could easily be cut materially if the enormous payments for new business and for salaries far beyond the real earning capacity of any man, were cut down or reduced to a fair business basis.

It follows, therefore, that there should be a considerable reduction in the cost of life—and also of fire—insurance, and it does not necessarily follow that the formation of new insurance companies is an evil, though it is evil, of course, if they are formed on a speculative or stock-jobbing basis. But new companies, with strong backing, conservatively organized and managed, ought to be at once an advantage to local communities and to those insured.

ANTICIPATING POLYGAMIC HOPE.

As to the hope that is entertained by certain distinguished gentlemen here concerning the future, Presiding Bishop Charles W. Nibley has expressed himself enlighteningly. He gave to Mr. S. G. Andrus, for the Chicago Record-Herald, an interview that was printed in that paper on July 17th of this year. As we have said before, there are so many surprising statements made therein that at first we had some doubts as to whether Mr. Nibley had been correctly quoted; but he has chosen to let the matter pass in silence, leaving the impression that he approves it. In that interview Mr. Nibley said: "The fact that the law is against us does not change our belief, and at some future time polygamy may be renewed." It is, in fact, "renewed" now; there are, as we have said, hundreds of new polygamous marriages since the manifesto. This statement, however, we do not mean to be understood as placing among those that certain surprising features. With respect to there having been no change of belief in the doctrine of polygamy, notwithstanding the law, President Smith has declared himself officially, giving to Mr. Nibley ample authority. But as to the hope for a renewal of the practice, while Mr. Smith entertains it and expresses it privately, he has not been so bold as his presiding bishop in making open announcement of it in a gentle publication. Probably the nearest approach to public announcement of the secret hope, made by President Smith, was when he told the saints in quarterly conference at East Bountiful, several years after the issuance of the manifesto, that "The doctrine came from God. The command to stop it came from our Government. The Latter-day Saints feel determined to live His commandment to the best of their ability."

And in this we can see one reason for non-interference with new polygamous marriages. It is the intention to keep the cult alive pending that "due time of the Lord, when the way shall be opened up for the saints to live their religion in its fullness," of which we have heard such frequent mention. In the process of smoothing over the situation here, and in defending old family relationships contracted years ago, it has been the vicious

plea that if left alone the practice of polygamy would gradually die out as the old polygamists passed away. But the fact is that there is no intention on the part of church leaders to permit this; nor are they permitting it, for they protect new polygamists just as they do the old ones, and reward with special favor those who have the hardihood to take their chances in breaking the law. In every instance where there has been even a semblance of discipline in these new cases, the pressure from the outside, and never from within, is what has brought it about. And even where this discipline has shown itself it has been of such a nature as to cause the criminals to laugh at the hypocrisy of it and to encourage others to join them in law-breaking on that account. There have been but two excommunications, that we can recall, for new polygamy—Higgs and Felt being the victims—and these actions were merely politic and tending to make such a snowing as to shield a further quiet continuation of the practice. The course all the way through has tended to encourage new polygamy. Indeed, the Desert News remarked, editorially, on November 12, 1904, that "The pledge for the future was solely in reference to the persons whose excommunication was requested." So that others according to the News, are not bound by this pledge, and may go right along breaking the law. Which they are doing by hundreds.

The Founder of Mormonism

Portland Oregonian, September 5. A monument to Joseph Smith, founder of Mormonism, is to be dedicated soon at Sharon, Vt., where the "prophet" was born (December 23, 1805). It will be a sort of state occasion. Some of the officials of the government, as well as of Mormonism, will be present, and United States Senator Reed Smoot will deliver an address. It is explained that the occasion is not intended for any special glorification of the Prophet Joseph, but merely for taking note of an historical event—for Mormonism, whatever may be thought of it, is an undoubted fact, which has continued to exist since a considerable time, and probably will last very much longer. There was a family of nine children. Joseph was the fourth. The family, as was very usual in those times, lived in extremely poor circumstances. The mother was Lucretia Mack, a native of Connecticut. She was a woman of good parts and of unusual energy. The father was of the new-conquest class, and was regarded by the neighbors as shiftless and untrustworthy, and addicted to the habit of leaving his family about aimlessly, from place to place. After several migrations in Vermont and New Hampshire, Joseph Smith, Sr., moved the family to Ontario county, N. Y., arriving there in the summer of 1816. Both the Smith and Mack families appear to have been a natural "bell" in "revelations." "Visions" were common with them, and with others of their class. Some idea of finding treasure, through visions or revelations, was running continually through the dreams of the father. The story of Captain Kidd's treasure was often upon his mind, and he had dreamed in the same way; but his visions brought no profit. The money always eluded him. But his burrowing habit was the source of the suggestion in later years of "discovery of the golden plates" containing the Book of Mormon; which, however, he always carefully concealed from profane eyes. Joseph, the younger son, came into possession of a "peepstone," which enabled him to wonder at the "visions" of the oldest methods of "divination" known to human history. The visions seen in those crystals were such, of course, as the "seer" would desire or "spec" to find. The practice was not uncommon. Joseph soon obtained a "seeing-stone" of his own. The stone was placed in a hat upon the face, excluding the light. While still a lad he made a visit to Susquehanna county, Pennsylvania, where he obtained this stone. In that vicinity he spent about two years, looking into the stone, telling fortunes, and finding things, and where to dig for money and other hidden treasures. He made profit by telling where to locate stolen property, as well as buried money, but there is no record of any actual discovery of either, as a result of his visions. Some years thereafter (the precise time is unknown) the seer's attention was diverted from the discovery of buried treasure to the discovery of a buried Bible engraved on golden plates. The history of this fraud and delusion has been extensively written, and the alleged translation from the plates, known as the "Book of Mormon," is a masterpiece of imposition practiced on ignorant credulity, together with the extent and consequences of the fraud and delusion, writer has said "the account of the man of novelties in the way of religions is a characteristic that has marked our species ever since man's record has been preserved." Exact knowledge of the mystery of man's origin, being and destiny, is of course impossible. Religion is natural to man; but the form in which it expresses itself amaze the student of religions. Max Muller says: "Every religion is a legend, a matter of fiction." But notwithstanding all the extenuations of mankind for guidance, there remains an almost unchangeable susceptibility to religious or theological credulity. In spite of the fact that nothing has been discovered through the long ages of centuries, to man's definite knowledge of the infinite, or of his own future existence, Man may say, bluntly, that we know no more than what Socrates, Plato, Aristotle, and the ancients knew. It is not dealing here with a progressive science. Further: "The man of the first century with a Bible in his hand, and a desire to know among those not yet discovered that positive knowledge is impossible; and so, as William Alexander Linn says, his religious belief was not a matter of choice, but a matter of necessity. The man of the nineteenth century, however, is denied by opponents in Utah and Idaho, who use their denials as a special ground of accusation, for a makeshift in political opposition. The religious delirium of the Mormons, though their origin is scouted, excite no particular opposition, since what Gibbon says of the attitude of the Roman people towards the religious establishments of Rome in the early days of the empire, is substantially that of the general mass of our people now. "All religions," says Gibbon, "were regarded by the believer as equally true; all were regarded by the statesman as equally useful; and the people were equally ignorant of the names of Joseph Smith to stand their ground, in monumental markers." Many a tombstone in the cemetery bears a lying trophy." One more should produce no discontent.

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