

which surround the successful operation of the National Irrigation Act. To overcome them requires high order of executive ability, the best engineering skill, an enormous outlay of money and the co-operative power of the Government.

Private enterprise could not succeed, except possibly in a few instances, where the land is all public and the water supply abundant. In nearly every Government project there are holdings of land by individuals. If these holdings are large, they must be sub-divided into small holdings and pass into individual hands, in order that the central idea of home-building shall be carried out.

Sufficient work has been done under the law to demonstrate that it meets the expectations and objects of its framers. It is the most beneficial legislation ever enacted for the upbuilding of the arid portion of our country. It supplements all other land laws. It does not compete with any of them. It reclaims land which could not be reclaimed otherwise.

Our own state furnishes a splendid illustration of what has just been said. The most beneficial irrigation project which will be undertaken anywhere in the United States will be the one which contemplates storage reservoirs at and near the headwaters of the Snake River.

Jackson's Lake will be made a great reservoir, into which will be emptied the water of Emma Matilda and the Twin Ocean Lakes. Work is now being done, and a temporary dam will be completed this fall to store water in Jackson's Lake.

This storage water will make certain the water supply for all lands now under irrigation from the Snake River, and supply additional water for new land.

The Legislature of Idaho passed a state irrigation law which was approved March 11, 1903. Under its provisions an individual or association of individuals can secure the right of water owned by the state, under certain terms and conditions, compliance with which must be approved by the State Engineer. The evident design of this law was to encourage the storage and diversion of waters for the reclamation of arid lands, promote the beneficial use of waters of the state and prevent the acquiring of water rights by individuals or corporations more than sufficient for beneficial use.

This act does not deal with land, leaving the method of disposing of the water to those acquiring its use. Ample time is given under the law for the construction of irrigation works and the diversion of water upon the land after the completion of such irrigation works.

Under this act the water is utilized for placer mining for power and domestic and irrigation purposes. A great many individuals have taken advantage of it for these purposes, and in some instances water has been acquired under its provisions sufficient to irrigate large tracts of land.

Objections can be lodged against all of these various provisions in the working out of some of their details. No one would contend that they were perfect in their operation, or that unscrupulous men have not taken advantage of each of them to defraud the Government. They have met the intention of their authors, however, and have built up our great country, and made homes for millions. The frauds have been few, very few, comparatively. The homes are there as a lasting monument to our law-makers, and are the bulwarks of our Government, and a guarantee of the perpetuity of our republic.

Challenge to Smith.

J. F. Gibbs is a Mormon. He was reared in the Mormon superstition. But he is disgusted with the violations of law and covenant by Joseph F. Smith; he is in rebellion against polygamy, interference in politics and ecclesiastical commercialism.

Mr. Gibbs has written an open letter through the Salt Lake Tribune to President Joseph F. Smith. Some of its pointed paragraphs are these:

"View as we may the truth or falsity of Joseph F. Smith's early conceptions, we find in him the victim of nature's inexorable psychological forces. His early experience with the lax enforcement of the civil law, as exemplified in the death of his father and uncle, not only engendered in him an unreasoning contempt and hatred for a democratic form of government, but inspired him with devotion to centralized power, the highest type of which is necessarily the kingdom of God. Thus we are enabled to understand the mental process by which Joseph F. Smith justifies himself in disregarding those laws of men that would prevent him from obeying a law of God that was only suspended because of the pressure of human laws. (In the foregoing there is no attempt to analyze the mental process by which it was deemed better, or more dignified, to escape the concession that the Almighty had met His Waterloo by the intervention of a revelation suspending polygamy, than by a graceful surrender to the inevitable.)

"It is hoped, President Smith, that you will at least concede the honesty of motives in the foregoing attempt to shield you from the scorn and seemingly merited contempt on the part of good men and women who fail to understand that broken pledges are less than treachery because perpetuated in the name of religion.

"It is not necessary to go further back in history than 1890 to discover the causes of the present unrest among thousands of our people, and for the welding together of fully one-half of the residents of this city, irrespective of politics and religion, into a united, compact and unyielding organization known as the American party.

"You will remember that hundreds of our people were in the penitentiary for polygamy and for unlawful cohabitation. Some fifty or sixty of our people were in the criminal dock of Judge Judd's court at Provo awaiting transportation to the penitentiary. It was early in September of 1890. In words that breathed kindness and charity for those self-confessed law-breakers, Judge Judd said to them: "Except for the offense for which you have received light sentences you are a good people. Your faces are not those of criminals. But the law has said that your offense is a crime. And I want to impress this fact on your minds. Uncle Sam is on top in this territory, and you can take your choice of three alternatives—obey the law, go to the penitentiary or leave the United States."

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"Within less than one month from the date of Judge Judd's unequivocal fiat the manifesto 'suspending' polygamy was issued and adopted by the Mormon people. The manifesto was the outpouring of an honest, tender soul that was surcharged with sorrow for the suffering of his people. President Wilford Woodruff was an honest and upright man. But his manifesto was made the initial proceeding in a conspiracy to remove Uncle Sam from 'on top,' and to relieve certain polygamists from the three alternatives laid down by Judge Judd.

"The manifesto was received in good faith by the Mormon people, and with the same interpretation—the surrender of unlawful cohabitation, that was conceded in the petition for amnesty (December, 1891) and before the Master in Chancery, and that was wrung from you by repeated applications of the senatorial force pump before the committee on privileges and elections.

"The manifesto operated as an act of wholesale divorce. Hundreds of modern Hagar's were driven forth into the wilderness of a new and strange existence. In some instances, in order to soften the blow to their families, men ceased to live with any of their wives, and while tenderly caring for their families pursued the journey of life alone. Only the Good Father knows the mighty sacrifices made by the rank and file of the Latter-day Saints in order to honestly conform to the new and unexpected law of God, as communicated in the manifesto.

"And what of yourself, President Smith? In contradistinction to the loyalty of the Mormon peo-

ple to their God and to their compact with the people of the United States, you continued to cohabit with all of your wives, with the result that twelve children—perhaps more—have been added to your family since the manifesto. And before the committee on privileges and elections you repeatedly confessed that you were (and are) breaking the laws of God and man. And your only excuse was, to quote your own words, 'Because my wives are like everybody else's wives.'

"Now, candidly, President Smith, wherein were your wives entitled to more consideration than other plural wives who, in honest obedience to the manifesto, were compelled to live apart from their husbands? And wherein were you entitled to more consideration than other men who conscientiously obeyed the laws of God and men? Honestly, wasn't it an act of unparalleled cowardice in you to attempt to shield yourself from merited contempt by hiding behind the skirts of five women who would have been entirely willing to observe the laws of God and men had you, yourself, seen fit to sacrifice your entirely human passions on the altar of obedience to the same laws?

"In your testimony before the Senate committee you gave statistics showing a marked decrease in the number of polygamous families since the manifesto was issued. Those statistics were given as evidence that the Mormon people were observing the covenant they entered into through their leaders—a covenant implied in the manifesto, and unequivocally made in the petition for amnesty and in the evidence before the Master in Chancery—to the effect that thereafter they would obey the laws of the United States. In that testimony you again sought to hide your sexual crimes behind the obedience of your people, and to divert attention from your personal pledge that you would abandon polygamy and unlawful cohabitation in consideration of amnesty. Relying on your manhood and sense of honor President Harrison answered your prayer for amnesty. In your testimony before the Senate committee you brazenly confessed that you had ignored your personal covenants with the President of the United States, and defiantly intimated that you intended to continue a pledge-breaker. In the light of such inexcusable and infamous treachery should not Benedict Arnold be forgotten?"

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"Your attention is now respectfully asked while the question of your interference in the politics of Utah is being discussed. And with your permission you will be called as the first witness.

"You will doubtless recall having made the following unequivocal statement in Provo in April of 1896:

"The fact of the matter is, when a man says you (Joseph F. Smith) can direct me spiritually, but not temporally, he lies in the presence of God—that is, if he has got intelligence enough to know what he is talking about.' The unmistakable meaning of the above paragraph is that if any Mormon concedes your right to direct him in spiritual things he must, forsooth, concede your right to direct him how, when and where to cast his vote. Failing to concede the latter 'he lies in the presence of God.' Therefore, whoever concedes your right to direct him temporally becomes your political slave. That is, he is either a slave or a liar, and can take his choice of your epithets, direct and implied. And in the face of your self-asserted right to be the political boss of the Mormon voters, you had the unadulterated gall, in reply to Mr. Taylor, to testify under oath that 'Our people are given the largest possible latitude for their convictions, and if a man rejects a message that I may give to him but is still moral and believes in the main principles of the gospel and desires to continue in his membership in the church, he is permitted to remain and is not unchurched.'

"That is, a man can 'lie in the presence of God' and yet be 'moral!'—according to your logic. But, returning to the main question, when a man raises his right hand toward heaven, as proof of his sin-