

WHY ROBERTS MUST WALK THE PLANK

The following reasons why R. H. Roberts of Utah should be expelled from the house of representatives of the Fifty-sixth congress are presented in a pamphlet issued by the League for Social Service, of which Dr. Josiah Strong is president.

1. The said R. H. Roberts is an avowed polygamist, having at least three wives.
2. The said R. H. Roberts has married all his polygamist wives since the Edmunds Anti-polygamy law of 1882, or since the Congressional Anti-polygamy law of 1887, and hence his marriages have all been consummated in open and willful defiance of law, as well as in willful defiance of the sense of morality of the American people.
3. The said R. H. Roberts was convicted of living with plural wives prior to the amnesty proclamation of President Benjamin Harrison, January 4th, 1889, and of President Grover Cleveland, September 25th, 1891, for which offense he served a term of imprisonment to which he was sentenced on May 1st, 1889.
4. Part of the penalty for living with plural wives, as prescribed by the Edmunds-Tucker law of 1887, is disqualification to vote or to hold office as an American citizen.
5. The said R. H. Roberts has confessedly lived with plural wives and has begotten polygamist children, since November 1st, 1880, and has therefore not complied with the conditions of either of the said amnesty proclamations, which show him to be as defiant as ever.
6. In order to secure amnesty for the Mormon polygamists and to secure the passage of an Enabling Act, authorizing Utah to form a State government, the leaders of the Mormon church, including the president of the said church, who is to the Mormon people "the mouthpiece of God," did in December, 1891, make a most solemn promise pledging their "faith and honor" that all polygamist relations should cease, and that no new polygamist marriages should be consummated.
7. The rank and file of the Mormon people in two different annual conferences, representing all wards of the church, unanimously endorsed the above named action of their leaders, before it had been incorporated in the petition to President Harrison, pledging themselves to make the said action the rule of their future conduct. (See proceedings of said conference, October, 1890, and October, 1891.)
8. In order to get back the property which had been confiscated by the United States Government in the Act of Congress, March, 1887, the Mormon church pledged itself that "the rightfulness of the practice of polygamy shall not be incited." (See Joint Resolution No. 11 of the 1st Session of the Fifty-third Congress.) This, of course, was a pledge on the part of the Mormon church to cease even the teaching of polygamy.
9. The Honorable J. L. Rawlins, in the capacity of delegate from the Territory of Utah to the House of Representatives of the Fifty-third Congress, did, on the floor of the House of Representatives of the said Fifty-third Congress, on the 12th day of December, 1885, in behalf of the Mormon people, make the most solemn pledge that in case Utah was admitted as a State, polygamy should be forever abolished by the people of said State.
10. In view of all the foregoing solemn pledges, Congress passed the Enabling Act, including in the same, as a condition precedent to admission, that Utah forever abolish polygamy by Constitutional enactment.
11. The Constitutional Convention of Utah, in accordance with the condition of said Enabling Act, did incorporate into the Constitution a clause forever prohibiting the practice of polygamy within the bounds of that State, Mr. Roberts being a prominent member of this convention.
12. As an evidence that this was understood to include the severance of the polygamist relations already formed, the same Constitutional convention provided that all laws of the Territory in force at the time of its adoption should remain in force until they expired by their own limitations or were altered or repealed by the legislature. Among those laws we find the following law against "unlawful cohabitation": "If any male person hereafter cohabite with more than one woman, he shall be guilty of a misdemeanor, and on conviction thereof, shall be punished by a fine of not more than \$300, or by imprisonment in the county jail for not more than six months, or by both said punishments in the discretion of the court"; and the Utah legislature, while the matter was still fresh in the minds of all the people, did incorporate in the code of the State the said "Territorial law against unlawful cohabitation" (the technical term for living in polygamist relations already formed), which provided severe penalties for the violation of said law.
13. As soon after the above action as the people had settled down to the belief that at last the vexed Mormon question had been happily settled, the Mormon church began to teach polygamy all over the State, thus violating one of its solemn pledges to the Government.
14. Simultaneously with the renewal of such teaching, the leaders of the Mormon church renewed their polygamist relations, and the polygamists among the common people followed the example of their leaders, until all remnants of keeping the said law had been given up, thus violating another of its solemn pledges to the Government.
15. When attention was called to this lawless condition of things, the Desert News, of Salt Lake City, official organ of the Mormon church, gave lengthy editorial space to a defense of such lawless course, claiming that there was at the time of admission "a tacit understanding, not to say contract, that the dead strife prosecution for polygamy should be buried; that family obligations of married polygamist marriages already entered into and maintained for years should not be disrupted." Upon the same subject the said R. H. Roberts said: "Technically a law (against cohabitation with plural wives) erect into our statute book an issue which has not been executed, and, like some of the blue laws of Connecticut, which exist on the statute books under similar circumstances, it has not been enforced." (See Salt Lake Herald, Nov. 6th, 1898.) All this is, of course, in effect admitting that both the pretended Constitutional and the legal prohibition of polygamy were a mere farce to deceive the nation and secure statehood for Utah.
16. During the campaign which resulted in the election of the said R. H. Roberts, polygamy was the most prominent issue raised against Mr. Roberts; and this issue made very clear indeed, as witness the discussions of the campaign, both in the press and upon the platform.
17. During the same campaign, Governor Wells, of Utah, himself a Mormon, referred to Mr. Roberts' polygamy, and raised a question as to the expediency of sending Mr. Roberts to Congress, and thus renewing the discussion concerning polygamy. Mr. Roberts replied, charging the governor with "fouling his own nest" and raising an issue which would "put his own sisters beyond the pale of the law," to which charge Governor Wells responded: "I would rather my tongue were torn from its roots than that I should utter a word against the divinity of the system which gave me birth," thus raising an issue which would have had the same effect as the prohibition of polygamy as a principle, or make any move toward the enforcement of the anti-polygamy laws.
18. The said R. H. Roberts has been a leader in the movement to repudiate the solemn covenant which Utah made with our nation in order to secure statehood, as witness his positive teachings in "New Witness for God" (pp. 460-466), first published by him since the Enabling Act for Utah's statehood was passed by the Congress of the United States. Witness also his "The Right of Polygamy in the Improvement Era," of which he is the editor, his own self-confessed polygamy since statehood, and even the tacitly admitted charge that he has taken a new polygamist wife since statehood, one Dr. Maggie C. Shipp, of Salt Lake City, who has recently changed her name to Mrs. Roberts, and his defense during his campaign of his own polygamist course. (See Salt Lake Herald, November 6th, 1898.)
19. The said R. H. Roberts has the support of the Mormon church in his repudiation of the said solemn covenant which Utah made with our government, as witness the fact that he could not even be a candidate for office without the consent of the Church leaders. (See manifesto upon the subject issued by the Mormon church in April, 1898, and signed by the said R. H. Roberts himself.) Witness the fact of his own former defeat for daring to be a candidate without the consent of the leaders. Witness also the following words from a defense of such covenant-breaking, made by a representative of the Mormon church, Nathan Tanner, Jr., during the campaign of Mr. Roberts: "I had no idea of writing you (Salt Lake Tribune) in justification of the breaking of the covenant of those who were parties to the manifesto, to which I understood you to allude; but heaved that it is justifiable, I accept your offer to publish my communication upon the subject."
20. I base my justification of it upon the grounds that Utah was entitled as of right, to admission into the Union without making such a covenant; that the United States had no right, therefore, to insist upon it as a condition precedent to admission; that it was obtained by duress, and, therefore, not binding upon those who made it.
21. Like the promise of a man who is asked by a powerful foe and compelled, in order to gain his freedom, to make some promise which the other has no right to demand, the obligation is of no moral or legal effect, but may be repudiated, and the parties stand with reference to each other the same as if no promise had been made." (See Salt Lake Tribune, Nov. 6th, 1898). The issue is thus squarely joined. By the election of the said R. H. Roberts, Utah serves a notice upon the nation that she repudiates her solemn covenant which she made in order to secure statehood.
22. To permit the said R. H. Roberts to remain in the House of Representatives would, therefore, be an endorsement of such covenant-breaking; and the issue cannot be evaded. It must be squarely met and disposed of in the only honorable way possible, by expelling Mr. Roberts, and thus serving a notice upon Utah that the House of Representatives does not propose to endorse covenant-breaking, or even permit Utah to break her solemn covenant with the nation.
23. To permit the said R. H. Roberts to remain in the House of Representatives in face of the fact that he is a polygamist would be to reverse a well-settled national policy, according to which the House of Representatives refused to seat George Q. Cannon, a polygamist, as Delegate from Utah in 1882.
24. To permit the said R. H. Roberts to remain in the House of Representatives after he has been elected upon such an issue would be understood by the Mormon people as an endorsement of polygamy by the House of Representatives of the National Congress; and it would give polygamy such an impetus as it has never had before in all the history of the Mormon church. It would establish polygamy as a legitimate system of marriage, and make it a home, which is the corner-stone of our Christian civilization. It would at once greatly strengthen Mormonism, which is really an imperium in imperio (see Pratt's Key to Theology, pp. 68, 69 and 73) in the midst of our nation, so as to make a menace to the very life of the Republic.
25. Upon such a grave issue as is herein involved every true American citizen will expect the House of Representatives to stand uncompromisingly for honesty, for morality, for the Christian home, and for our free institutions, by expelling Mr. Roberts, and thus not permitting to have a voice in our national legislation for a single day, or even for an hour.

Cretia's Mission

"Most there now!"

A girl who had been traveling wearily down the road passed as a square, many-windowed building stood revealed in the moon sunlight. She was dusty and travel-worn, but her dull face brightened as she caught sight of the mission school which was her goal. She shook the dust from her faded dress, straightened the sunbonnet upon her head, and sat down upon a stone by the wayside to put upon her bare feet a pair of well-worn shoes, which she had prudently carried in her bundle lest the journey should prove too much for their endurance.

"In most there now," she repeated, as if there were many things in the past which that comforting assurance atoned for. Then, her efforts at making herself presentable being completed, she hastened forward again.

Her pleasure, unfortunately, was not shared by those in the building. A teacher standing at an upper window watched the approaching figure curiously at first, then with a growing recognition that brought a look of trouble into her eyes. She hurriedly turned to a lady who was passing through the hall.

"Miss Grey, will you come here a moment, please? I believe that is 'Cretia.'"

"Oh, I hope not," was answered earnestly, but after a moment's careful scrutiny the added words came slowly: "Yes—it is."

The two teachers looked at each other in dismay, and the eyes of the first speaker filled with tears.

"She is coming back, poor child! And we can do nothing for her now! We are crowded almost beyond endurance, and we cannot take another."

"Cretia had been with them the previous year, painstaking but dull—a slow, plodding girl, who could not be considered a very promising pupil. She was penitently with no friends to aid her, and as it must be all charity, the teachers had sometimes questioned anxiously whether they were justified in using the church's money upon one from whom they could expect no higher return of usefulness. Her questions of economy seem awful when they relate to souls, but funds and rooms are limited, and even mission teachers cannot compass the impossible. So it had been in some measure a relief that 'Cretia did not return after the summer vacation."

Three weeks of the term had passed and she had almost dropped out of mind. Now here she was again, bundle in hand.

"I, done—I hev come back, Miss Mary," she said, making a sudden effort to correct her language as the familiar atmosphere of the school brought back a remembrance of its teachings—"I didn't git yere at first, cause—because I staid to earn some more money. Laws, but I worked hard all vacation! Yere 'tis, Miss Mary—twelve dollars!"

She was muttering a knot in an old handkerchief to exhibit her little hoard, and her fingers trembled with excitement. "Taint nowadays right to have all yuns—you—gimme everything, an' I 'rmed this."

The teacher, eyes had grown misty. "Well, she knew how few chances of employment those girls had and how small a pittance the most toilsome labor would bring. She knew, too, all the hardship and self-denial these savings represented. Her voice trembled as she spoke.

"But, 'Cretia, dear girl, we didn't know you were coming, we haven't any room for you now. I can't tell you how sorry I am to say it, but we have no place left."

"Yes, I staid contentedly. 'Oh, 'twont take much room for me, I reckoned you'd be about full. Anywhere 'I do.'"

"But, child, there is no 'anywhere'—no place at all where I can put you. We are more than full," urged Miss Mary, reluctantly. The admission of her last two pupils had been a case of heart against judgment, and the building had been crowded to its utmost limit.

Still 'Cretia smiled her slow smile. She had learned to make upon Miss Mary a being who could give a way out of any dilemma—one to whom everything was possible. But, when at last she understood, the light vanished from her eyes. She did not cry, nor utter any protest. A gray pallor crept over her face, she nervously fingered the folded folds of her dress, and then in a dazed bewildered way tied up the earnings that had so failed of their purpose, and gathered up her bundle.

"Do not go yet, 'Cretia, stop and rest awhile and have some dinner," urged the teacher kindly.

But the girl shook her head.

"Pears like I aint hungry, Miss Mary; I kin get back to Ma'am Swanzys by night. I reckon I'll stay there till mornin'! It's nearer home."

She did not say she could not bear the pain of seeing others in the place she thought was hers; that the merry voices that reached her from the halls and stairways were intolerable. She did not even consciously think it; she only knew that she wanted to get away and be alone.

The teacher, almost comprehended, and, remorseful for the grief she could not prevent, again explained how powerless she was to do otherwise, and once more expressed her own keen regret.

"I cannot tell you how sorry I am, 'Cretia, but you see I cannot help it."

But the girl shook her head.

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"I ain't noways blamin' nobody, Miss Mary. I 'low I'd better be goin'; it's mighty fur to walk."

The unaccustomed dropping into old expressions told how completely she felt herself barred out from new hopes and aspirations. Miss Grey watched the drooping young figure trudge away down the lonely road—away from the help and hope for which it had striven so bravely. Then she saw Miss Mary with tearful eyes pass silently by her own room, Miss Grey's black eyes were not tearful, they were flashing.

"How 'tish," she said, emphatically, "I could transport those two big hearts into the middle of some great, rich church at the north. Yes; I do."

"Cretia walked steadily on until a turn in the road had hidden her from observation and a strip of desolate woodland shut her in. Then she threw herself down, beside a great big heart-aches into the middle of some great, rich church at the north. Yes; I do."

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Man Saved From Death by a Simple Bean Poultice.

Doctors everywhere have a horror of lockjaw. They realize that once a patient is attacked by that disease his life is sure to fade rapidly away. Had they known of the remedy an old Indian squaw possessed when the epidemic of the disease struck the community as the result of last Fourth of July celebrations they would have had little doubt of the cure to a friend in this city.

"The newspapers ain't telling no lie," he said, "when they say there's more danger of lockjaw on Long Island than there is in most other places. I don't understand none of this new-fangled talk about microbes and such, but I know for a fact that there's a lot more danger in cuts and bruises in the eastern part of the island, where my father used to live when he was a boy, than there is—well, even around about Jamaica, where my folks live now."

"I never heard of but one case where the patient was cured after his face was set, and that wasn't by a doctor, but by an old Indian squaw. That patient was my father, and it was away back in the twenties. He was one of those Indians who left on Long Island. He was nearly grown up at the time, but still going barefooted in summer, and cut his foot very badly by stepping on a broken bottle. He did not pay much attention to it, being pretty tough and hardy. It wasn't long, though, before symptoms of lockjaw set in. The nearest doctor lived a dozen miles away, and if my father's face wasn't exactly set it was next door to it, when his mother thought of an old squaw who lived only a little way down the road, and who had quite a name as a herb doctor.

"She came as soon as she was sent for, and the first thing she done was to make a bean poultice, spritzed it with soda and clap it on the cut. It kept the wound open, and I suppose it killed the microbes. I know later said it nearly killed him, but if the old squaw hadn't stood by and prevented it he would have had it off in no time. But it cured him all right, and afterward when he heard of doctors losing their lockjaw cases he used to say that it was because they didn't know beans."

TYPICAL BOER COURTSHIP.

Rustic Conventionality Marked by Jeffersonian Simplicity.

Interview in Washington Star.

"While in the Transvaal I saw how the Boers come courting. The girl was the daughter of my employer. The young man dashed up to the house on horseback, wearing new clothes with an ostrich feather in his hat. He made his fine horse prance and caper before the house ere he descended. Then he gave the lines to one of the Hottentots standing near, and walked up and down in front of the windows of the house, well knowing that the eyes of his sweethearts were peeping through the blinds at him. Then he strode into the house and first shook hands with 'Tante,' the mother, and said 'Guten tag' (Good day.) The same he did with 'oom,' the father, and then at last spoke to the girl and her sisters and brothers.

"Oom said only 'sit' (take a seat), and then there was complete silence, which lasted until the bowl of coffee was brought in. Then each in turn spoke a few words. Oom asked how everything was at the 'huis' (home), and then we heard all about the health of each one in the family, how the cattle and the crops were doing, etc. All the time they were drinking coffee. At last the suitor rose and handed his chosen bride the 'lachergoot' (confec-tionery), which she, blushing and laughing, accepted.

"This was the critical moment, for if she had refused the gift that would have ended the courtship. Now there was gayer talk until all but the two left the room, for it was the right of the suitor to remain in the front room alone with her of his choice. But so that he should not stay too long, 'tante,' according to custom, stepped up to the wax candle, and made a mark on it with a needle, saying that the visit might last until the candle burnt thus far. This was a command that the most lovestick swain dare not disregard."

A Poser.

He—Art can never imitate nature.

She—How can artificial ice?—Indianaapolis Sentinel.

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