

## DESERET EVENING NEWS

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SALT LAKE CITY, - OCT. 22, 1904

## PARTYISM AND POLITICS.

During the political contest preceding the November election, honorable and decent citizens ought to hold themselves aloof from the venal strife, disreputable methods, and paltry tricks to which some professional manipulators resort, making their excuse in the fallacious adage that "all's fair in love and war." The old saying is not satisfied by its age. A false phrase is always untrue. Only that which is just is fair, and justice is eternal.

The great body of the people of Utah are under the highest obligations to be truthful, faithful and fraternal. They are at perfect liberty to choose, each for himself, what party he shall join, what candidate he will support, what political policy he approves. No one has or claims to have the right to dictate to him in these respects, and if anyone assumes it the pretence is wrong and should not be heeded. Every man and every woman has the right to hold and to express individual opinion, and to use legitimate influence as a citizen for the prevalence of that opinion, and to unite with others for its maintenance. But this does not include the right to misrepresent, to vilify, to abuse or in any way intrude on the rights or privileges of others.

It is to be hoped that differences of political belief will not lead our people into such strife as will destroy friendship, weaken confidence, or estrange neighbors, thus dividing those who should be united. Can we not "agree to differ" in matters on which we do not see alike? Can we not credit our political opponents with as much sincerity as we have ourselves? What Republican or Democrat should dogmatically assert that he is right, and his dissenting brother is wrong and must be so because he is on "the other side"? Suppose one is right, and consequently the other is wrong, who endowed him with the authority to condemn his neighbor for not seeing as he sees, or to assume that he is incense, or untruthful, or wilfully in the wrong?

The disposition to swallow the most absurd allegations when they reflect on the opposition, and to reject without examination anything by way of defence because it comes from that quarter, is an astonishing feature of extreme partisanship and ought not to influence wise and just men. The distrust and coldness and anger that arise because of a difference in political affairs, are unworthy of a people like the bona fide residents of these valleys, and they should be cast out of every bosom as wrong and injurious.

Why cannot we accord to our brother or friend, in practice as we do in theory, the full liberty to think and act on his own volition and sense of right and duty, even if it is in direct conflict with our ideas of what is proper and expedient, and also credit him with right motives, and good desires and honorable purposes? Why need we ask one another on personal grounds, or distort what is said by anyone, or pattern after common party tricks to gain an advantage or down an adversary? We should be far above that sort of strategy.

These tactics are not politics. They have nothing to do with true politics, which means the science of government. They are excrescences on the political body. They are mere outgrowths of partyism and need to be excised. They are too low for people like ours to stoop down to. We should rise above them into political realism. Let our discussions be on principle and in friendly debate. We ought not to be enemies because we differ. Drop contention for ambition's sake or simply to beat the other fellow, and compare opinions and doctrines and policies, fairly and squarely, without wrath and for the truth's sake. Then we may come out of the smoke and din of a campaign without the scars of outraged honor, or the bitterness of injured reputation, or the conviction that we have been abused by those whom we thought were our friends. Let the slanderers and sophists go on with their contemptible work, but let good men and true avoid the methods that defile all who adopt them. Let us think and "speak of all the best we can."

## CUI BONO?

We are credibly informed that the word has gone out from here to eastern points, that it is no good for people contemplating migration to Utah that they may obtain land and build homes, to think of doing so just now. It is alleged that the flat has gone forth, forbidding "Mormons" to sell land to or have any dealings with "Gentiles," and so there can be no colonization or likelihood of its success.

How the real estate people and the railroad companies like that kind of a story to be circulated, it is easy to imagine. What good can come of it or what profit, even to its inventors, is not discernible to the ordinary vision. It

certainly cannot aid any faction or party in political circles. It may gratify the spite of some revengeful and conscienceless individuals, whose bosoms burn with hatred and in whose hearts rankle the bitterness of disappointment, but no permanent satisfaction can come of it, and the result must be injurious to all concerned.

To residents in Utah the facts are all dead against the insinuation that has been magnified into a menace. To people at a distance it is made to appear as a positive fact. The State is thus damaged by it and nobody is really the gainer. It is much the same with other false rumors and monstrous stories that are circulated through the country, originating in petty malice and religious and personal vindictiveness. Every honorable non-Mormon in Utah, doing business freely with all classes of the people, should join in a determined endeavor to send forth the truth, stamp out the falsehood, and cast into oblivion the miserable defamers of the State.

## WAR AND MISERY.

The result of the battle south of Mukden seems to be that both armies are exhausted, unable to continue their exertions for the present. The Russian onslaught was repulsed, but the Japanese, as on former occasions, were unable to follow up their advantage, and the enemy was given an opportunity to rally and gather new strength. The result of one week's sanguinary slaughter appears to be almost nil, except for the loss of life sustained by both sides.

This is a terrible feature of that gigantic conflict. The losses in killed and wounded are variously estimated, but there are reasons to believe that they amount to no less than 60,000. What a terrible indictment of our civilization! Japan no sooner emerges from her primitive state and dons the robes of civilization, than she has to lead her sons to the altar of Mars there to be sacrificed by the tens of thousands! And the world looks on, apparently unconcerned.

The Russian ruler, whose policy has brought on this conflict is not unconcerned, however, if rumors are true. A Paris dispatch says the Czar is suffering from insomnia. For three days and nights, it is said, when the fate of General Kuropatkin's army hung in the balance, he wouldn't lie down. The fourth night he fell asleep in his chair, only to wake with a shudder and a scream. A Berlin dispatch corroborates this. It quotes a letter from the Russian emperor to a friend at the court of Hesse-Darmstadt, to the effect that the health of the emperor is failing. The reverses suffered by his army and navy are said to have made a deep impression on him, and in addition to bad war news, he has been receiving hundreds of letters from persons who reproach him for having permitted the war which has robbed them of their loved ones. These letters, the dispatch says, have become so numerous that a special department has been created to deal with them. The emperor has prevailed upon the chief of that department to see that none of these letters reach the czar. The other day, however, the czar unexpectedly visited the department and gathered a number of letters at random. The first letter which he opened came from a woman in Karkoff who solemnly invoked the curse of God upon him for having slain her son. Other letters, pitiful, threatening or desperate, all beg for a cessation of the war, which, as they style it, "Your majesty has been pleased to make." No man can enjoy life under such circumstances. How long before he is ready to listen to those whose counsel is for peace?

The continuation of this unholy war may make a happy conclusion of it more difficult, than it would be now. There are signs of unrest in China. Japanese success seems to have given the revolutionists new courage to attempt a movement against "foreign devils." A correspondent of a Philadelphia paper describes this latest movement. A new organization, he says, similar in purpose and inspiration to the Boxers, has been formed under the name of "T'ai Yuen," which, being interpreted, is said to signify "to be in the garden." Missionaries call them "The Orchardists." The numbers of this organization are said to be drilling publicly and even posting placards warning the missionaries to depart. They are said to number several thousands and to be responsible for disorders of which the British minister in Peking has taken official cognizance. It is thus clear that the war is not without danger to the rest of the world, owing to the peculiar temperament of the Mongolians. The influential powers of the world ought to exert themselves for a cessation of carnage and the resumption of negotiations.

## BEHAISTS IN AMERICA.

The statement is made, on apparently good authority, that the sect known as the Behaists is rapidly growing in numbers in this country. A contributor to the Boston Transcript claims that Chicago has about 1,000 of them. New York has only 500 as yet. In Kenosha, Wis., he says, there are about six hundred members, while in Washington, D. C., Baltimore, Md. and in Wilmington and Bellevue in Delaware there are congregations averaging from three to four hundred each. Newark, Panwood and Hoboken, in New Jersey, will add to the quota, with an aggregate of four hundred, while in Brooklyn and Ithaca, in New York, there are as many more. Four more cities have Behaist centers. These are Boston, San Francisco, Cincinnati and Denver. In each of these cities there are from fifty to one hundred members.

Who are these people, and what do they believe? They are one of the Mohammedan sects, and their origin is Persia. Some years ago a sect was formed in that country, whose leader proclaimed the advent of a Messiah, an incarnation of God. They were called Babists, from the Arabian word "Bab," door, alluding, we presume, to the only entrance to life eternal. The Babists were suspected by the Persian government of entertaining political plans and schemes, inimical to the state, and

they were, consequently the objects of a most cruel persecution. The leader of the movement, the great Bab himself, was put to death, as were numerous of his followers.

But at the martyrdom of this religious teacher, others assumed the leadership. One of them, Beha Ullah, proclaimed himself the Messiah whose coming had been announced by the Bab, and he obtained a large following among the Babists, and these are now known as the Behaists, to distinguish them from Babists who followed other leaders. The Behaists, we are told, now number 1,500,000 members in all parts of the world. Their present leader, Abbas Effendi, is a prisoner at Acre, and there he is yearly visited by thousands of pilgrims.

The faith of these orientals is essentially Mohammedan. They hold that God is absolutely unknowable, to mortal mind, but that, from time to time, He has manifested Himself in a number of incarnations, or Christs. For instance, Moses, they believe, was such an incarnation. He represented, they teach, a ray of the divine soul of God, but that he was sent only to a very limited section of the world. He was the incarnation of the divine for the benefit of a few tribesmen. Elijah was another incarnation and his mission covered a greater field. He was sent to a single nation. Jesus was still another incarnation and His mission was to a still greater field. Beha Ullah is the latest incarnation. As Jesus was preceded by John the Baptist, so Beha was preceded and announced by the martyred Bab. Beha Ullah came to reach the whole world, to bring together all the warring and individual sects and forms of religion. The Behaists teach that truth is too great to be grasped by any one system. All the various religions are true, they say, but they none of them contain all of the truth. In Beha the unity is reached. So Beha Ullah represents the divine unity of God, and his son, Abbas Effendi, who is the head and center of the faith, represents the greatest of servants of the world.

That this peculiar faith should gain adherents in the Mohammedan world, is not a matter of surprise; for the Orientals are given to subtle speculations on spiritual and metaphysical questions. But that it should attract thousands in this country, so blessed with occidental specimens of creeds, is really peculiar. It may be a mistake to suppose that Mohammedanism is a back number, suitable only to people who lived in the past ages.

**DON'T BE IN A RUSH!**

The contemplated sewer extension number 132 in district number one has occasioned some discussion, and apparently some misunderstanding has arisen as to the objection raised by the protesters. There is no opposition that we have heard of against sewerage any part of the city. We believe the desire is general to have the cesspool system abolished, and sewers put in all over the city. Arguments against the one and in favor of the other, on general principles, are a waste of words and of time. The only question of any moment in relation to the matter is on the expediency, to say nothing of the possibility, of pushing the proposed extension in district number one at present. That is worthy of some consideration by the wise and experienced men of the City Council.

## ON RELIGIOUS TOPICS

Leslie's Weekly.

A woman employing a number of servants has been heard to say that she did not know the name of any of her girls—that is, their surnames; whether they had any relatives or other home than the one she offered them; she knows nothing about their lives whatever, and never talks with them except on business, and then in the very fewest words possible. This woman, with the keeping of precious souls in her care, under her own roof, goes to church every Sunday, and to mid-week prayer meeting, and, like the Pharisees of old, prays loud and long in conspicuous places for the heathen, and sends large sums through foreign missions to them. How much more Christ-like and unselfish would be the religion that could put her in touch with the home mission beneath her own roof, where, by putting out her hand, she could lend encouragement to some tired, discouraged mortal, whose spirit needs uplifting, and whose body needs medical treatment she has neither the means nor strength to secure.

## Sunday Strand.

Among the many plays during Rudyard Kipling has played during his eventful career it is not generally known that once at least he successfully figured as a preacher. It happened in this way: On board the Empress liner on which he chanced to be crossing the Pacific a quartermaster died, leaving a widow and a large family. The following evening there appeared on the notice board, half way down the "entertainment program," this brief intimation: "P. M.—Sermon by a layman." The saloon was crowded with curious folk at the appointed time, and Mr. Kipling, from the front of an improvised platform, proceeded to preach a begging sermon of some fifteen minutes' length. The result was gratifying. From a congregation numbering less than 200 the sum of over \$70 was raised—a practical proof of eloquence that many professional pulpit orators might sigh for in vain.

**New York Evening Post.**

It is a remark of the great Roman historian that it is easier for evil-disposed men to agree in promoting war than it is to unite those desirous of peace. This truth was illustrated by the Peace Congress at Boston yesterday. With the aims of that body we are in the heartiest sympathy. Its deliberations have been, for the most part, admirable in tone, and its resolutions went straight to the duty of saving the nations, not only from senseless war, but from being crushed to the earth by senseless armaments in time of peace. Still, when it was a question of following up the sound doctrine with individual application, there was a division of opinion and a strange hesitancy in pressing truth to its conclusion. The Congress was willing to seek peace by commendable generalities, but apparently not to pursue it by an unflinching rebuke of those who are seeking war.

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Liberty Stake Conference tomorrow.

The Baltic fleet is doing it by easy stages.

It is quite proper to speak of a hold-up as a money squeeze.

Go to church tomorrow, not for a change but for enlightenment!

If Kuropatkin cannot take anything else he can at least take courage.

If the Japanese can bury the Russian dead why can they not bury the hatchet?

The war camera finds seem to be allowed more privileges than the war correspondents.

The second section of a train of orators should be a train of thought but it isn't always.

Stocks are booming as they have not since 1891. And it doesn't seem to be sub-caliber practice, either.

It is said that Oyama weighs three hundred pounds. That is enough to hold any Russian general down.

Children of the next generation will have among their nursery stories that of Jap the Russian Giant Killer.

The Japanese are still lacking a beam of destruction with which to sweep the Russians out of Manchuria.

Secretary Root's reply to Judge Parker somehow or other conveys the idea that the Philippines are a paying proposition.

Meetings in the Assembly Hall at 10 a. m. and in the Tabernacle at 2 p. m. for the Liberty stake conference tomorrow, Oct. 23.

No one would think of identifying the coal hold-up with the street hold-ups; one has some chance with the latter, but none at all with the former.

"Look not upon the whiskey with wood alcohol. It biteth like a serpent and stingeth like an adder," says an exchange. "And there is no health in it."

In Manchuria the roads are very sodden with rain and the consequence is that Kuropatkin is as deep in the mud as Oyama is in the mire.

General Grosvenor might find employment for his spare time in "figgerin'" out how long the war in the orient is going to last and what the cost will be.

So Farmington's great hunter killed his bear in a bear pit and not in any canyon or on any hillside. Many a Nimrod's reputation rests upon no more daring deed.

The latest cure for rheumatism, according to an Iowa man, is the sting of bees. What is wanted now is a cure for the sting of bees that people get in their bonnets.

The Russian and Japanese armies are now facing each other, only the Shukhe river separating them. This indicates that so soon as they have recovered from the physical exhaustion consequent upon the late battle, they will up and at each other again. How often is resort to the ultima ratio the essence of unreason.

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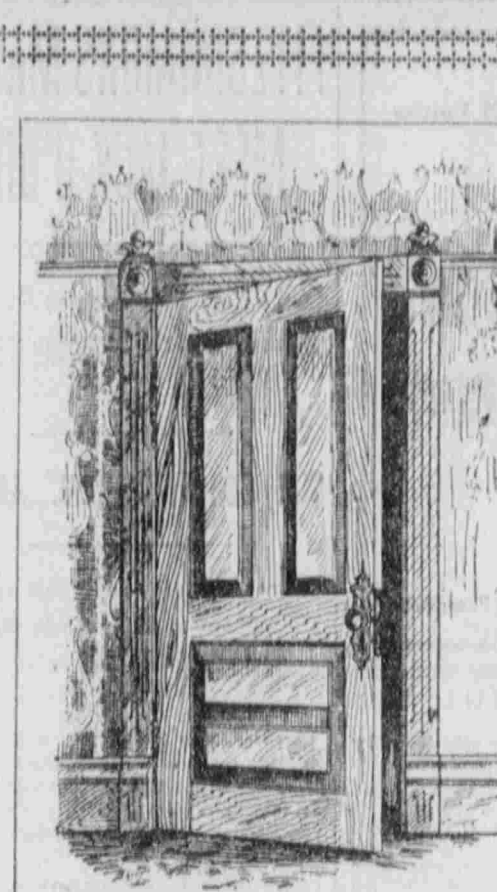
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