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SALT LAKE CITY, AUG. 13, 1904

A MONSTROUS EVIL.

During times of political warfare all kinds of measures are adopted to gain a victory, and some of them are of a character that would not be countenanced by respectable people in ordinary affairs. The attacks upon personal character, the pretended utterances and alleged acts of candidates for office which have no foundation in truth, the fabrication of incidents that never occurred, the exaggerations, caricatures and roborations, are unjustifiable by any common code of morals, and in our view are utterly inexcusable. But even these fall into small proportions before a greater evil that is reported to have entered the political field in Utah.

The use of money in elections is necessary to success. There are legitimate expenses that must be met. These cannot be avoided. They may be openly incurred and liquidated. Party supporters and friends of candidates need not be chary about subscribing funds for such purposes. They may contribute publicly or privately as they choose. It is not such outlays that we refer to. It is the improper use of money for election purposes that we herein denounce.

That is a moral wrong and an offense against the law. It should be opposed by those who know of its existence. That money is being furnished freely in several parts of the State is openly charged. Liquor flows steadily in certain places at the expense of persons who ordinarily are not able to provide it, and the evidences are that it is made to run in the interest of certain candidates for public office, who can be manipulated for a political purpose. There was a time in the history of Utah when no man or woman could be bribed for such an end. Is it possible that party politics and personal ambition have so impregnated our State that influence can be brought like merchandise? Can it be that people here, entrusted with the franchise and elevated by the votes of their fellow citizens into public position, can be blinded by gold, and induced to favor a cause or a candidate by the shining dross that perishes? Any individual who can thus be purchased must ever be vile in his own sight, and when his character is known should sink in the mire of his infamy out of public use and regard.

We are in hopes that the stories that reach us on this matter are unfounded, or at least exaggerated, and that the people of Utah hold themselves aloof from the political corruption said to abound in many parts of the country. Its entrance into this State would be an immeasurable calamity. It would be demoralizing in the extreme. It would press a downward trend in our affairs that would lead us on a level with the world's low status and make us "like the rest."

We cry out against the monstrous evil. We warn our young men against its contaminations. Let none of our people lose their self-respect, the esteem of their friends, the purity of soul-honor and the favor of God, by selling their hands and weakening their faith in the taking of bribes, or turning from that which they see to be right for self, preference or any consideration under the sun!

CATHOLIC POLITICS.

The establishment of a Catholic political party in this country, according to the pattern of the German Center party, seems now to be seriously discussed. According to the Catholic Citizen, of Milwaukee, quoted in Public Opinion, the Catholic Federation and the German Catholic Verein have concluded to establish such a party in the United States. They think it can be done by setting about a movement for a division of the school fund.

"That movement," they say, "to mean anything must exert itself in securing pledges from candidates for the legislature. Neither Republican nor Democratic candidates will give such pledges. Therefore, if we are in earnest we must put up candidates of our own. The evolution is easy and natural—we become a third party, a Catholic Center party in American politics."

The Catholic Citizen, however, does not approve of the program, for the reason that it must be considered premature and therefore ill-advised. That paper says:

"The mere attempt, direct or indirect, to establish a Catholic party in the United States on a platform to divide the school fund—or any other platform—means a hurricane in the ocean of religious prejudice. Even though abortive, as doubtless it will be, it means the doing of incalculable damage. One would suppose that so momentous a step would not be taken by any Catholic society or urged by any Catholic prelate without previous consultation with the assembled archbishops of the country. This has not been done. The archbishops have not been asked to approve of a demand for a division of the school fund. We feel entitled to say if they had been consulted they would have counseled against any such agitation."

A "Catholic political party" does not sound well in this country, where one of the fundamental doctrines is the complete separation between church and state. Wise Catholics will counsel against an agitation of that kind as detrimental to their own interests. The church should be content with its mission to shape the morals of the citizens in accordance with the divine standards, and to do this by the spiritual means provided for that purpose. If the morals of the citizens are right, the government of the state will be good. That kind of church influence is perfectly legitimate. But if the church is transformed into a political machine, it will end in the secularizing of the church, instead of the spiritualizing of the state.

THEIR USUAL WEAPONS.

We have received a copy of a pamphlet which is being circulated in Australia by the emissaries of the "Reorganized" church, commonly, but improperly called "Josephites"; for there are no more virulent opponents of many of the teachings of Joseph the Seer than those professed disciples of the Prophet. They are today among the most malignant assailants of our missionaries, and do more to foment hostility and provoke mobocracy than almost any other agency of that kind.

The purpose of the pamphlet sent to us is clearly to incite prejudice and stir up animosity against "the Mormons," as the writer calls the members of the Church of Jesus Christ of Latter-day Saints. It consists largely of garbled extracts from remarks alleged to have been made many years ago by prominent men in this Church, which, separated from the context, are made to appear in an improper light, and which have been explained time and again by quoting the context, and thus making clear the true meaning of the speakers. And, after all, the ideas advanced were those of the persons who argued in their favor and are to be so understood, as this Church has repeatedly formulated its adoption of the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price as its written standards, leaving other printed works to stand on their own merits or demerits and as the views of their authors.

The animus and falsehood of the writer of the pamphlet which is entitled "The Mormons," and purports to be published by "The Australian Board of Publication of the Reorganized church," are exhibited in these opening sentences:

"Almost every one has heard of Salt Lake City, Utah, and the people who reside there. Utah is today synonymous with Mormonism, and Mormonism is a synonym for polygamy."

This assertion is followed by a contemptible effort on the part of the writer, to create prejudice against the Elders from Utah, in their endeavors to preach the Gospel in Australia. There is nothing in the pamphlet giving light on the principles of salvation. It is filled with malicious contentions and false accusations, with no other apparent object than to incite anger against the Elders in their labors of love. The writer attempts to deceive the public by drawing a distinction between "the Mormons," whom he represents as the Utah Church, and the Latter-day Saints, who are represented as the "Reorganized" church.

Now, everybody acquainted with the history of the Church is aware that from its organization in 1830 to the present time, the Latter-day Saints have been nicknamed "Mormons" and their doctrines have been called "Mormonism." This was long before the principle of plural marriage was introduced into the Church. All the hostile works written against the followers of Joseph Smith, during his lifetime, dubbed them "Mormons" and their faith as "Mormonism." It was this fact that led the Prophet Joseph to publish over his signature the well known explanation of the word "Mormon," showing that it was not derived from the Greek mormo, as alleged, but from the Egyptian mon, with a construction of the English more, and it thus signified "more good." We are not arguing in favor of this interpretation just now, but simply showing that the term "Mormon" was applied to the Latter-day Saints, as the history of the Church shows, long before Utah was peopled or mentioned.

That "Mormonism" is not a synonym for polygamy is understood by every well informed person, and by none better than the preachers of the "Reorganized" church. In trying to make the distinction, which others of them are setting forth besides the puerile writer in Australia, they unwittingly use a weapon against themselves. If they are not "Mormons" and their doctrines are not "Mormonism," then they cannot possibly be, as they pretend, the original Church, nor their teachings be its original tenets, for those were known by those names and were so attacked and defended from the very beginning.

"Mormonism" means the doctrines of Mormon. That is easy to understand. There is nothing in Mormon's writings that inculcates polygamy. There is nothing in the root meaning of the word that makes it a synonym for polygamy. The assertion of the Australian "reorganizer" is a palpable falsehood, and his whole pamphlet is of the same nature and spirit. But we advise our Elders there not to enter into any contention with him or his ilk, but to preach the pure Gospel of the Son of God, which is the essence of "Mormonism," and leave the would-be inciters of strife and exciters of wrath entirely alone. The testimony of the truth will win the hearts of the honest, and it will shine in glowing contrast to the clouds of calumny that sectaries raise with evil intent.

IN SACRED TIBET.

The British have entered Lhasa, the sacred city of Tibet, and the Tibetans are not in a position to turn them away, as they have done with other travelers. They are there to stay, under one pretext or another.

The significance of this move is best understood, when it is remembered that the power which controls the sacred structure at Lhasa, in which an incarnation of Buddha is supposed to have his abode, virtually controls 600,000,000 Buddhists. That, at least, is the supposition. That is the reason why Russia sought to obtain supremacy there, and that is the reason why England, while Russia was otherwise engaged, sent this expedition. London knew perfectly well that the possession of this inaccessible country would be the key to the dominion of a great part of the Asiatic continent. Russia certainly has made a note of British aggression, but it must wait many years, before it can even enter a protest.

Lhasa has been called the Mecca of that form of Buddhism known as Lamaism. The Dalai Lama is the head of the church and a majestic and awful personage. The pilgrims who journey from Mongolia and Corea to Lhasa have never imagined its temples profaned by the eyes of infidels. Its occupation by an army and its possession by an enemy of the faith have not been conceivable. The effect of the news of the British entry and the impotence of the holy men to prevent the desecration will be to spread dismay, fear and ultimately resignation and submission. Great must be the nation that can throw down the barrier of centuries and defy and dominate the power of the inviolate church!

As a curiosity it can be mentioned that the Tibetans have a myth, to the effect that they originally came from the monkeys. Are they the original evolutionists? Their idea is that a monkey and a demon are their first ancestors, and that as fruit became scarce, and grain had to be used for food, the tails fell off, and the features commenced to become human. The Tibetans are a queer people. It is time that they should be placed in contact with the world around them.

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Port Arthur is always falling but never falls.

Actions between armies speak louder than words.

Strike and lockout are not bane and antidote; both bane.

When Port Arthur falls people will hear something drop.

"I'll see you later," Kuraki. "Not if I see you first," Kurapatkin.

A stitch in time saves nine, but what does a stitch in the side save?

No man need to be a button short during a presidential campaign.

Strange as it may seem, the sugar beat crop promises to be a "peach."

Gravelle seems to have had the making of a Tracey in him had he but lived long enough.

There is no good reason why any nation's navy should be the "most formidable in existence."

That Port Arthur squadron seems to have been scattered like chaff on the summer's threshing floor.

A Berlin correspondent tells "why the Poles want liberty." So that a flag can be put on them, probably.

As heterodoxy is your doxy and orthodoxy my doxy, so the bad trust is your trust and the good trust my trust.

Bishop Potter could get what none of those who censure and condemn him for his course towards the saloon could not, and that is the saloon vote.

If Prince Henry of Prussia pays the country a second visit he will be heartily welcome, but he must not expect to create such a sensation as he did on his first visit.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Alexis," say the Czar and Czarina.

Benjamin D. Brown of Philadelphia and seventy-two years of age, married Mrs. Elvina King, aged sixty-five, because he "liked her cooking." But will he like her when she isn't cooking?

An heir to the throne of the Romanoffs having been born, the Czar, following tradition, may go to the front. From his continual retreating it is evident that Kurapatkin expects no heir to be born to him.

By entering the port of Chefoo and cutting out the Russian torpedo boat destroyer Ryeshitsei, Japan has matched Russia's course in the Red sea, and made glad the heart of the Czar.

Mrs. Leslie Carter makes the statement that actresses should not marry, but adding the saving clause that to be successful they should have some matrimonial experience. Presumably just enough to insure plenty of free advertising in the crim con column.

"A red bull and a red automobile fought it out yesterday in Fifty-seventh street, between Sixth avenue and Broadway. They carried the bull off the field in a truck, and they hauled the automobile off the field at the tail of an express wagon," says the New York World. This bull must be a descendant of the one made famous by trying to buck a locomotive off the track.

ON RELIGIOUS TOPICS.

Goldwin Smith, in New York Sun.

The preaching of the Founder of Christendom, who taught the fatherhood of God and the brotherhood of man, undoubtedly was the great awakening of spiritual life in the world. A world without spiritual life, or religion as the embodiment of that life and regulated by social science solely in temporal interests, is perfectly conceivable. But the religion which should take the place of vital Christianity is not. Roman says of the words addressed to the woman of Samaria that they are the

essence of religion, and that if there are intelligent beings in other planets and they are religious, this and none other their religion must be. It seems doubtful whether even the Positivist has really reasoned himself out of the pale of Christianity. He holds to the brotherhood of man. The fatherhood of God he renounces. Yet he must apparently believe in something which takes the place of the fatherhood of God in consecrating human brotherhood, though his conception may not be anthropomorphic or identical with that of the simple Galilean. The revelations of the physical world come to us through the action of high scientific intellects. Was it not possible that a revelation of the moral world should come to us through a character of unique excellence, benevolence and beauty, preserved in its simplicity and purity by the pastoral isolation of Galilee?

Boston Examiner.

It is one of the encouraging tokens of the present that men are ceasing to speak of the reconciliation of science and religion as something to be accomplished by force. They are recognizing that there can by no possibility be any divergence between the two witnesses if we are patient enough to get before our minds the full testimony of both. In the meantime the attitude of sensible men toward any evidence from either side, which, apparently, may be at variance with that from the other, is a patient skepticism as to the competence either of the theologians or the scientists to explore satisfactorily the region in which the mysteries of science and the mysteries of religion are completely harmonized. The unity and the logical coherence that are gained by ignoring inconvenient factors are purchased at too heavy a cost. Ultimately the evidence that we neglect will plague us. In the nature of the case any theory is self-condemned that does not make room for all the facts. The ultimate theology will give every atom of weight to the demonstrated facts of science to which they are entitled.

Boston Transcript.

Recently a dispatch from Harbin told about the execution there of two Japanese officers as spies. They had penetrated the Russian lines with the intention of destroying bridges on the Trans-Siberian railroad, but were apprehended by the Russians. When their time came to die it was found that one of these devoted soldiers of the Mikado was a Christian, a Roman Catholic. He expressed a wish to make his confession to a Roman Catholic priest, but as no priest of that church was to be found in Harbin, the strange spectacle was presented of this Christian soldier of a pagan state, kneeling in confession at the feet of a priest of the Orthodox Catholic Church of Russia. (Rome, it may be necessary to explain, while viewing the Russian church as schismatic, yet recognizes the validity of its orders, and in cases of extreme necessity, Roman Catholics may receive absolution at the hands of a Russian Catholic priest.)

NOT BEFORE.

(Woman's Life.)

If you set down at set of sun.

And count the acts that you have done.

One self-denying act, one word.

That eased the heart of him who heard.

One glance most kind.

That fell like sunshine when it went.

Then you may count that hour well spent.

But if through all the living day.

You checked no heart by yea or nay;

If through it all

You've nothing done which you can trace

That brought the sunshine to one face.

No act most small.

That helped some soul, and nothing cost.

Then count that day as worse than lost!

When we have done the best we can

To help uplift our fellowman.

To ease his load of care and pain.

Yet all in vain we may begin

All human nature to deplore—

But not before.

SALT LAKE THEATER

GEORGE D. PYPER, Manager.

Monday and Tuesday, August 13 and 14.

Charles Frohman presents

Ethel Barrymore

IN

'COUSIN KATE'

The seat sale will begin at the box office

Friday morning at 10 o'clock.

SCALE OF PRICES:

Parquette and first two rows of

dress circle, \$2.00

Last four rows of dress circle, 1.50

First two rows of first circle, 1.50

Back two rows of first circle, 1.00

First row family circle, .50

Balance of family circle, .30

Gallery, .25

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