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SALT LAKE CITY, - SEPT. 29, 1906

CONFERENCE NOTICE.

The Seventy-seventh semi-annual
general Conference of the Church of
Jesus Christ of Latter-day Saints will
assemble in the Tabernacle, Salt Lake
City, on Friday, October 5, 1906, at 10
a. m. A full attendance of the officers
and members is hereby requested.

On account of the General conference
being held on the first Sunday in Octo-
ber, it is suggested that the last Sun-
day in September be observed as fast
day in the Salt Lake, Ensign, Liberty,
Pioneer, Jordan and Granite stakes.

By order of

THE FIRST PRESIDENCY.

TO FAIR-MINDED CITIZENS.

As the time for the fall election ap-
proaches excitement over it increases.
This is exhibited not only by candidates
for office but by their friends and sup-
porters, and particularly by extreme
partisans. Each of the political organ-
izations claims a majority of the voters,
and many of the prominent workers
therein rouse themselves into a frenzy if
an opinion is expressed in opposition to
their declarations. They cannot brook
dissent from their avowals, although
they are merely opinions and deductions
and not based on actual knowledge of
the situation.

Now we do not think there is any need
for such vehemence or such impetuosity
with dissidents on either side. Every
individual is entitled to freedom of
thought and the choice of principles,
parties and candidates. If he differs
from those of some of his friends it
does not follow that he is insincere or
in error. All knowledge and wisdom
are not to be found solely within one
creed or organization. The egotism
displayed on political questions and
policies is often carried to the point of
absurdity if not of idiocy. The mind
that cannot calmly and fairly give at-
tention to the views and statements
and facts and figures of others, is not
really of a leading character and is an
unhappy guide.

Every sane person should avoid un-
reasoning enthusiasm which carries ex-
treme partisans into acts of folly and
futility. What men or women would
like to happen often falls of accom-
plishment, sometimes through ignor-
ance or repudiating pertinent facts and
arguments offered by opponents. Good
judgment will examine all points of
view and arrive at conclusions after
full inspection. "Oh! we're going to
win, there's no question about it," is
often heard in the very face of evi-
dence that shows the contrary. It is
better to weigh well the entire situation
before leaping to an unknown final.

The people of Utah are confronted
with a crisis in their affairs. They
should regard it without apprehension
and without excessive agitation. This
is more especially so in this county. A
combination has been effected for the
purpose of gaining control of the public
offices, for the avowed purpose of at-
tacking one class of the citizens and de-
priving them of any part in the affairs
of the State. This is attempted on
pretended moral grounds. The lives
and conduct of its chief promoters need
only to be scanned to show the hypocri-
sies of the claim. It may become neces-
sary to turn on the X-ray to demon-
strate this, but let that pass for the
present. The pretense does not blind
the eyes of many to the true object of
the attack. The end in view is control
of the offices in this county and then
the domination of the State. That is
the crisis to which we refer.

The citizens of Utah and more par-
ticularly of Salt Lake county should
weigh well the consequences of such a
change in the conduct of public af-
fairs. "What can we reason from but
what we know?" We have had nine
full months of such administration and
that furnishes a sufficient sample of
what might be expected of county domi-
nation by the same faction, so far as it
affects public affairs. Amidst the clamor
of claims that astonishing benefits
have accrued from it, comes the sober
and pertinent query, what real good has
come to the taxpaying and business
people and the general community? We
do not care, now, to go into details.
There is enough in sight to say nothing
of that which lurks behind, to suggest
to the thoughtful citizen what would be
the sure consequences of the rule of
such a combine.

Another thing to reflect upon is the
enlightenment of a class of the perma-
nent residents of this State, who com-
pose a considerable majority. The al-
leged misdeeds of a very few of their
number are held up, distorted, magni-
fied, misstated, and offered as an ex-
cuse for the fiendish hostility contin-
uously exhibited towards the Church of
which they are members. No good
comes of it. Nothing is evolved but
bitterness and strife. The avowed pur-
pose of it is to reopen a raid, that
would array the people of Utah in two
opposing columns in which every per-
son would have to stand on one side or
the other in desperate collision. Who
is there that desires such a situation?
Only a few adventurers who have "cast
their hazard on this die," and their fol-
lowers who have been blinded and
led by their falsehoods and sophis-
tries.

The time has come when the fair-
minded and sound residents of this

city, county and state should make up
their minds as to their own course. If
any of them want a continuation of
the stream of vilification, personal
abuse that would disgrace the lowest
places of slum society, the disturbance
of business, the promulgation of slan-
der, the provoking of reprisals and the
probable uprising of the majority into
retaliatory measures, let them cast their
lot with the faction that is responsible
for the entire tumult. If not, let them
act like courageous and consistent
Americans—not as the crowd that mis-
uses and insults that name—and deter-
mine to maintain their own liberties
and the good name and fame of the
State, by stamping out the influences
that are at work for the dooming of
Utah to direful conflict, which is bound
to occur unless a halt is called and the
plotters and schemers for pelf and
power are defeated overwhelmingly this
fall.

Is it not a fact known to all on-
lookers that the great body of the citi-
zens who have been assailed for many
months, reaching into years, have borne
patiently and quietly these out-
rages upon truth, reason and common
decency? Is it reasonable to think
they are to endure this much longer?
Should they be required to do so?
Would it be borne so quietly by any
other people in the world? Think, too,
of the kind of characters that are its
chief promoters! Is it not time for the
respectable and honorable and tolerant
people of this county and state to
quietly but firmly put their feet upon
the infamy and at the polls register
their sentiments against it?

We are of the opinion that they only
need to be waked up to the situation,
and their own interests that are in-
volved in it, to cause them to make up
their minds as to the course to pur-
sue and to take good care that this
county shall not fall into the hands of
dictators and plotters, and their un-
thinking or vicious supporters, but that
a lesson shall be taught them that will
prove of lasting effect. A period has
arrived when a stand should be taken
for the right, but let that be taken
without passion and without untruth!

A CURIOUS SECT.

It is claimed that there are no less
than 10,000 persons in this country pro-
fessing to be the followers of Abbas
Effendi in matters of faith. They are
known as Bahists, or Babists.

This is a peculiar sect. The origi-
nator of it, Baha-Ulla, was born in
Persia in 1817. His teachings being
considered dangerous to the state, he
was exiled to Acca, a little city on the
coast of Palestine, near Haifa. From
there he passed the rest of his life and
from there he promulgated his doctrines. His
son, Abdul Baha, is, since 1892, the
head of the sect.

The most peculiar belief of the fol-
lowers of this Abdul Baha, or Abbas
Effendi, is that he is here on earth
in the authority and office of Jesus. To
them he is a Messiah. They have other
characteristic beliefs, but this is one
of the most prominent.

They believe in the complete separa-
tion of church and state, and they are
not permitted to interfere with state af-
fairs. They do not believe in retaliation
for wrongs, and must not carry
arms. Capital punishment they pro-
hibit. They believe in studying the
sciences, and all their members are
required to learn a trade. Kings and
presidents they regard as the servants
of God. They have no particular Sab-
bath, but count all days as Sabbaths
upon which to worship the Almighty.

They have no religious ceremonies, and
consider themselves responsible to God,
for their acts. Their fundamental
principles are, "to believe in the glad
tidings of the coming of God; to confess
His oneness and singleness; to be natu-
ralized into His attributes, and to
come nearer the knowledge of God.
And there is nothing to man but to at-
tain these ends."

Some of the principles of Babism are
in full accord with the teachings of Je-
sus, while others are not. It is strange
that many, in a country with Christian
civilization, will reject the pure
teachings of the great Nazarene and
accept the mixture offered by the exile
at Acca. But such seems to be the
fact. Babism is spreading. And the
accessions are said to come chiefly from
the intelligent classes, as if to prove
that even the best developed human
mind is in the dark, if not illumined
by the Spirit of God.

AN ESTIMATE OF DOWIE.

Now that John Alexander Dowie has
bid farewell to his "Zion," a broken-
hearted, stricken old man, it is in order
to reflect on his peculiar career.
It is fraught with lessons.

Dowie commenced his ministerial
activity as a Congregational pastor at
Newtown, near Sydney, Australia, in
1872. For six years he held this posi-
tion, and then he started out as a
"healer." He claimed to be divinely
called to that work, and it is asserted
by his friends that his ministrations
were accompanied by wonderful mani-
festations of power. He built a taber-
nacle in Melbourne and gathered many
followers.

Soon he conceived the idea of form-
ing an international association of
"healers," and he came to this country
for the purpose of interesting other
healers in his plans. In this he failed,
however. Then he made up his mind
to show those who had rejected him,
what he could do.

In 1890 he came to Chicago. His first
church there was established in Engle-
wood, and his fame as a healer caused
thousands to swarm to him for minis-
tration though that fame rested chiefly
on his own loud and persistent boast-
ing. During the world's fair he had a
church near the entrance to the
grounds. After the fair, residents of
that section rose in arms against him,
and he was arrested repeatedly. Dowie
fought those who attacked him, and
branches of his church were estab-
lished under difficulties in many other
cities. Attendance at the original
church grew to large proportions, and
larger buildings were secured for the
meetings, which finally came to be held
at the Auditorium.

On Feb. 23, 1896, Dowie organized
the so-called "Christian Catholic
Church in Zion" and became its
"overseer." In 1905 plans for the
building of Zion city were made public,
and the following year Dowie pro-
claimed himself to be Elijah, the Re-
storers. This must be taken as a sign

of developing insanity. Another sign
became visible in 1903 when he led an
army of Zionists to New York, to con-
vert that city. That enterprise was a
spectacular failure, and from that time
Dowie has met with one misfortune
after another.

On Dec. 1, 1903, when Zion City
passed under the control of a federal
receivership, Dr. Dowie estimated the
value of his holding in the city at \$25-
\$30,000, this amount covering the Zion
industries and his personal estate, as
title to everything under leases rested
in his name. The total value of the
property has increased since then, it is
said, to nearly \$28,000,000, the city hav-
ing grown slowly but steadily in popu-
lation and business.

It is not easy to give a correct esti-
mate of the fallen pretender. That a
charlatan, an impostor, should have
been able to do what he has done,
seems almost incredible. His friends
hold that he was honest to begin with,
but that he fell through pride when he
contemplated the phenomenal success
that seemed to attend his public ef-
forts. This is a reasonable conclusion.
Even Nebuchadnezzar fell from the
lofty height of a throne to the level of
brutes in the field, through pride. The
Chicago Tribune holds that:

"If he imposed on others, he imposed
also on himself. That he believed out-
rightly in himself, and to a degree
at least in the honesty of his mission,
may be freely admitted. At no time
since the beginning of the troubles that
have overwhelmed him has he admit-
ted his fallibility or receded from a
position of God-given prerogative. To
the last he was defiant and self-assert-
ive."

This can also be admitted, for when
the human mind is deprived of the di-
vine light, it is easily deceived by the
lying spirits that are at work in the
world in the interest of falsehood and
error.

It has been said that Dowie had
wonderful financial ability. But the
receiver appointed by the court to ad-
minister the affairs of Zion City states
in his report that the quick assets of
the enterprise are estimated at \$372-
\$64, and the slow assets at \$2,156,427,
while the liabilities foot up \$4,125,913,
or nearly two and one-half times as
much as the assets. This does not
show great financial genius. Anyone
can contract debts if he can get the
credit.

Dowie has fallen, because he lacked
foundation in truth. He goes down
without glory, and, like a coward,
blames his wife for his misfortunes.
The entire Dowie movement was artifi-
cial. It had no historical connection
with the religious progress of the
world. It was essentially a man-in-
spired movement. It has had its brief
day.

NOT LIKE THE MASTER.

The Boston Transcript says Bishop
McCabe would like to have the United
States make war on Turkey, "on gen-
eral principles." He would like to see
Dewey steam through the Dardanelles
and knock the Sultanate to pieces.
Such, says the Transcript, is the bur-
den of Bishop McCabe's discourse be-
fore the Detroit M. E. conference at
Lansing.

This is certainly a very un-Christian
sentiment. It is the error into which
one of the chief disciples fell, when
Christ was surrounded by enemies, and
one which was corrected by the Master
instantly, when He said: "Put up
thy sword into his place: for all they
that take the sword shall perish with
the sword." There is, then, no excuse
for the Bishop to advocate war with
Turkey in the interest of missions. If
he has read the Scriptures he would
know that the Lord could command
"legions of angels" for war, if He
would make war upon His enemies, but
He is the Prince of Peace, and di-
vine love, not steel, is the force with
which He will conquer. It is safe to
say that a Christian minister who
breathes the spirit of war, is not of
God. His sentiments are those of the
adversary of the Gospel.

If a Mohammedan teacher should ad-
vocate war upon the Americans, it is
certain that he would be denounced by
the very speakers who clamor for war
upon Turkey. It would be ascribed to
fanaticism. And that is just what it is.
But Christian fanaticism is no better
than the Mohammedan brand. We
wish Christian missionaries would fol-
low the Master in humility, long-suf-
fering, love of humanity and of God.
There would be less strife in the world,
if those who profess so much would be
peace-makers, instead of strife-breakers.
"Blessed are the peace-makers,
for they shall be called the children of
God."

HOW SCIENCE ADVANCES.

An English writer has recently en-
tertained a part of the reading public,
with the assertion that Washington's
death was surrounded by a mystery of
which Americans do not care to talk.

To this insinuation the Utica Observ-
er replies with a reiteration of the facts
as recorded by history. There is no
mystery. George Washington caught
cold when riding over his plantation.
Three of the best physicians attended
him. Bleeding was then the fad, and the
distinguished patient was, conse-
quently, bled. The process was re-
peated twice. When the third physi-
cian was called in, he, too, pro-
posed blood-letting. "We both tried
that," said the other doctor. "Yes,
I know," announced the third physician,
"but if blood-letting does not relieve
him I must increase the dose of calomel."
After the third bleeding, the
sore throat continued, in spite of the
last consulting doctor, and when his
weary body failed to respond to a
dose of calomel, there was no help.
Death came.

There is no mystery in the story of
Washington's death. But it is in-
teresting as illustrating the
immense progress medical science has
made since the year 1796. The human
organism has been studied thoroughly,
and the use of nearly every part of it
is clearly understood. The doctors
know more about the immediate causes
of disease than they ever knew before,
and they approach the task of remov-
ing these causes with confidence. Rem-
edies have not been found with which to
combat successfully the ravages of
many diseases, but wonders have been
performed in that direction, especially
by means of surgery. And the general
principle has been accepted that it is
nature that cures, while the duty of the

doctor is to see to it that nature is
assisted, by making the surrounding
conditions as favorable as possible to
the exercise of the healing functions.
It is no wonder that the average dura-
tion of human life has been increased
during the last century, when the meth-
ods of treatment of sickness now and
a hundred years ago are compared.

Being huffed made Jerome howl.

A day of reckoning—the last of the
month.

It's a poor platform that doesn't work
both ways.

Cuba's president resigned better than
he resigned.

For Cuba intervention is the sword
of Damocles.

Speaker Cannon will go to York state
and boom Hughes.

It is to be hoped that the Cubic root
of evil will be successfully extracted.

Candidate Hughes has for an oppo-
nent a regular Willie.

Palma's resignation does not put
him in the same class as Charles the
Fifth.

San Francisco's bank clearings seem
to grow faster than her street clear-
ings.

Apparently the only way to preserve
Cuba's independence is to seal it her-
metically.

Taft and Bacon have been in Cuba
nine days, but they haven't been hal-
cyon days.

The great campaign of education is
being carried on in the schoolhouses
and not on the hustings.

Kenosha, Wisconsin, has ordained
that four hours is a day's work for
monkeys employed by hand-organ
grinders. A half day's work for a
half man.

Cleveland is to have a manufactur-
ing concern which will employ only
cripples. May it never be financially
crippled!

The new labels on canned goods will
put on lots of style. In future it won't
be Frankfurter sausage but "Frankfur-
ter style sausage."

In view of his past record, it is hard
to see how Mr. Hearst can stand on
the Buffalo platform without doing
some wide straddling.

Governor Cummins of Iowa is the
modern Sisyphus. In opening the cam-
paign at Churdon he stood firmly by
his tariff revision views.

No matter how they may differ in
political matters, the people of Salt
Lake City are unanimous in the con-
viction that the price of coal is far
too high.

Those who think that the Czar can
be induced by a world petition, to
grant a new form of government,
would undertake to tame tigers with
soothing syrup.

Stensland having made a clean
sweep of the funds of the depositors in
the Milwaukee Avenue Bank, it is fit-
ting that at the Joliet penitentiary he
should be put to work in the broom
factory.

In his farewell to Zion City, Dowie
said: "I am not a sick man. My dis-
ease is a broken heart. For twenty-five
years I lived with my wife a broken-
hearted man." Evidently he will not
die of heart trouble.

President Palma, when urged by his
friends to withdraw his resignation,
is reported to have replied "I have
been slapped on one cheek. I do not pro-
pose to turn the other." What further
evidence could be asked to show that he
is not a good Christian?

Dr. Campbell Morgan truly observes
that "the devil never outbrides himself
on human sight. He always masks
himself behind something other than
himself. He never tells a lie. He tells
half a lie, and the half of the lie which
is the truth is the part behind which
he hides the poison of his lying."

According to a dispatch from Rome,
the Pope is about to issue an appeal to
Catholics in all the world for financial
assistance. This is needed because of
the falling off in the revenues since
the commencement of the French crisis.
It is expected that American Catho-
lics will respond freely.

ON RELIGIOUS TOPICS.

New York Examiner.
The message of the Spirit to the an-
gel of the church in Sardis was: "I
know thy works, that thou hast a
name that thou livest, and art dead."
It is greatly to be feared that many of
the churches of today belong to the
same unhappy category. And in saying
this we are not thinking at all of
those ecclesiastical organizations which
have so widely departed from the New
Testament model as to be mere caricatures
of the churches of Apostolic times—the
model lost in a labyrinth of forms
and ceremonies and dogmas of human
devising, as in the Greek and Roman
communions, or under the ice-crust of
Arian negation, as in the Unitarian
societies. We are thinking of the
churches of our own faith and order,
which following the lead of the New
Testament pattern in doctrine and ordinan-
ces, are nevertheless in the evil case of
the nominally living but really dead
church in Sardis. The possession of
wealth, culture, refinement, a fine house
of worship, a beautiful ritual, activities
that cover about the framework of
the church, do not constitute, nor indi-
cate, the kind of life for which the Spirit
seeks. With or without these exter-
nalities, the church that is aflame
with zeal for souls, whose membership
is consecrated, heart and brain and
soul, to the work of the Master, is the
living church.

New York Observer.
In every generation God has men
after his own heart. I may be an ac-
cident Jacob or a modern David, some
individual across the sea of whom one
reads, or someone next door with whom
one has to live, in any case the type
persists—that of the man of strong
excellences and serious faults, who has
a besetting sin against which he
struggles with desperation, resisting
even unto blood, under whose power
at times he falls, but which for the most
part he withstands, a believer of warm
sympathies for his fellow-men, and of
sacred aspiration after God. In the



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