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SALT LAKE CITY, OCT. 13, 1904

"OUR ENEMIES"

When President Joseph F. Smith was making a tour of the southern part of the State popularly known as "our Dixie," he learned that a feeling of unrest had taken hold of some members of the Church, leading them to break up their homes and move to distant northern parts, greatly to their own disadvantage and to that of the southern settlements. At one comparatively small place he was told of seventy persons who had thus migrated. In addition to that circumstance was the selling out of an important ranch that had been in possession of our people for forty years, to a party not in sympathy with them. This policy he regarded as unwise, and therefore he advised the people in that region to retain their homes and he gave reasons why they should not get into the habit of shifting from place to place nor sell out their homes to their enemies.

In attempting to give a brief synopsis of President Smith's remarks on this subject, the Dixie Advocate, a paper published at Cedar City, a far distant point, but which circulates in St. George and bears the name of that city, used words that were not uttered by the speaker, as is frequently the case when a mere summary is taken and the writer endeavors, in his own way, to state the substance of a speech, but does not claim to quote it verbatim. The language of the paper was seized upon by an enemy and displayed as the words of President Smith, and notwithstanding the frank and direct denial and clear and plain explanation made by the gentleman thus misrepresented, has been repeated and commented upon, and no end of sophistical and unwarranted inferences have been drawn by the same hand, for the highly honorable purpose of holding him up in a false light before the public and deceiving the uninformed. It has been declared by the same paper that the "Mormon" leader has advised his people not to have any dealings with Gentiles nor sell land to them, nor aid them in any way.

When called upon by the agent of the Associated Press for a statement on the matter President Smith responded in the following words:

"While on my recent visit in the south I learned that in consequence of hard times many of the people in southern Utah were moving away. At the conference held at St. George I advised them to remain, and encouraged them with the hope that railroad facilities would soon reach them and open markets for their products. I never said anything at all about 'Gentiles' or dealing with them. I did advise them not to sell out their homes and lands to their enemies. Property sold some years ago by our people has been repurchased. Our best policy is to be permanent settlers, and not roamers from place to place. That is the whole substance of my remarks on this subject."

JOSEPH F. SMITH.
"Salt Lake City, Utah, Oct. 8, 1904."

The gentlemen who were with the speaker and traveled in his company, and a number who were present at the St. George conference and heard the discourse, state most emphatically that he did not mention "Gentiles" at all. The Advocate containing the alleged report, quite likely came to our office but was not seen by the editor nor by any of the reporters, as it is not an exchange that receives any special attention. If it had been seen by any one here, it is not probable that it would have been noticed, as we receive reports of conferences from our own correspondents and the clerks of the Stakes where they are held. The editor of the "News" has had neither time nor inclination to read the rant and vituperation and distortions of this event by the paper that has made it a specialty, but has heard about them and now notices it for the purpose of affirming our position in regard to "our enemies."

Every fair-minded and posted non-"Mormon" in this city and state knows that the Latter-day Saints do not regard as enemies people who differ from them either in religion or politics or social customs. The old wall of partition which divided the "Mormons" and the "Gentiles" into hostile factions has long since been thrown down, and the two classes mingle in business and trade, in clubs and associations, in public gatherings and private parties, and in the ordinary walks of life. The real estate owned by non-"Mormons" here has been purchased chiefly from "Mormons." Their mercantile establishments, banks, markets of all kinds, professional firms and practitioners, all kinds of business houses whether wholesale or retail are largely patronized by "Mormons." The utmost freedom prevails in these matters and the trend of sentiment has been towards the obliteration of the distinctive files, "Mormon" and "Gentile," from our common vocabulary. The attempt to rebuild that decayed wall and to revive the departed bitterness which hindered general progress years ago, is the work of "our enemies."

The assertion that President Smith declared at St. George that "the Gentiles are enemies of the Kingdom of

God" is untrue. It does not matter who makes or repeats it. Nor does it convey the feeling of the "Mormon" people concerning their fellow citizens, not of their faith; who mind their own business and do not interfere with that of their neighbors. There are many most estimable ladies and gentlemen of different beliefs and parties in Utah, who are regarded by the "Mormons" with deep respect. They have no quarrel with them. Their children associate together in the public schools and play together in amity. Neither intrudes upon the other. The "Mormons" do not attempt to force their views upon others, nor refuse to listen to the opinions of those who do not see as they see. This is understood by old residents, and it is only comparatively newcomers and people at a distance who are liable to be deceived by the ravings of "our enemies."

But who are "our enemies?" The wilful intentional liars, who with malice prepense and aforethought manufacture falsehoods against the "Mormons," who distort language from its plain intent in order to create prejudice; who attribute false motives to good men; who exaggerate and magnify alleged faults into monstrous evils, and invent fictions when they cannot find facts; who resort to abuse when they have no real arguments; who vilify and accuse and strive to irritate the objects of their hate when their vanities are unnoticed; who strive to deprive any citizen of equal rights and privileges before the law; who with bribed pen or purchased tongue assail their fellowmen; who pose as champions of virtue when they are steeped in corruption; who wallow in deep mire from which they mould missiles to sling against "Mormons," who would not touch such villainous approach to its margin; who through disappointed ambition seek to pull down and destroy the successful; who are filled with revenge and wrath and are bent on ruin when they cannot rule; who scatter falsehoods abroad to bring reproach upon people at home; who try to befoul their own nest; who want to dictate and dominate, and charge their own desires against persons who never entertain such a thought; who debauch the unwary and buy up the depraved to effect their vile designs; who discourage the coming of capital by painting Utah in lurid colors of infamy; who make up an effigy of straw and belabor it as a reality to deceive far away on-lookers; who set neighbors by the ears, and foment discord, and divide parties and play the devil to effect their own selfish and distasteful ends, regardless of the general welfare and heedless of the rack and destruction they may bring to others and to the state.

They are not only "our enemies," but the enemies of all Utah and of the country. They are the foes of their own parties and their own circles. They will find out that they are enemies to themselves. They will fall in the objects they have in view, and they will have no lasting pleasure in their temporary advances. They are beating the air and will grasp a shadow. They are fighting at a figment of imagination with nothing to strike back. The only response to their own noise, howlings is the echo of their own noise. It would be good advice if the "Mormons" were "counseled" not to sell to such people their homes, or to give them aid and comfort, because they are enemies to the community. Why should the bonafide residents of these pleasant valleys sell the homes and lands they have earned by hard toil, and move about from place to place, for the benefit of either friend or foe? Is it not wiser to keep what they have and improve upon it, than to part with it at a loss with the probability of spending the proceeds before gaining as good a property as that vacated?

Let it be known, everywhere, that "our enemies" are our wilful calumniators, who plot and work for our injury with malignant intent and selfish purpose. We do not regard as "our enemies" the comparatively innocent repeaters of current misrepresentations concerning us, our tenets, our lives and our efforts for humanity. They are in error. That is different. Some of them imagine they are doing service to God, or country, or both. For them we have charity and pity. Nor do we regard as "our enemies" the non-"Mormons" of Utah or elsewhere, who honestly disagree with us on principle or act. Very many of them are our good friends, honorable citizens, excellent neighbors. We are ready to stand up for their rights as though they were our own. Nor would we harm a hair of the heads of those who are "our enemies," the class we have mentioned. We leave them in the hands of Him who will judge all mankind on the principle of eternal justice, and foregoing their fate, while we cannot help holding them in contempt, we regard them with feelings of deep commiseration, and say, God have mercy upon their sullied souls!

THE PEACE CONGRESS.

The delegates to the international peace congress in Boston, now adjourned, seem to be impressed with the conviction that this year's meeting is a long step toward the attainment of universal peace on earth. When such gatherings were first held, they were largely in the nature of experiments. The friends of peace, by no means, saw their way clear to the desired goal. They were looked upon as dreamers and charlatans. It is different now. The road is commencing to appear more distinctly in its various steps. The discussions assume a more practical character than formerly. Arbitration treaties are suggested. International courts are discussed. And so on. Even the "war lords" are listening with interest to the arguments made. One of the practical suggestions made by this congress was the establishment in the leading cities of the world of branches of the international peace bureau at Bern, so that the masses of the people might be reared to the understanding that international harmony among all people was the sane and natural principle of life.

An interesting feature of the concluding exercises of the gathering, was the reading of the secretary, Mr. Trueblood,

of an "Appeal to the Nations." It concluded as follows:

"The congress at the conclusion of the deliberation appeals to the people of all nations and of all classes to arouse themselves to a finer and more adequate conception of their rights in the determination of the foreign policies pursued by their governments, without their consent in foolish and ruinous wars with other powers or in the unjust exploitation of those who they are bound by every consideration of righteousness and honor to assist and elevate rather than to plunder and degrade. It respectfully invites all the national sovereigns and presidents, all ministers of religion, all instructors of youth in schools of every grade and all others who wield influence in the moulding and directing of public opinion, to throw the entire weight not only of their personal influence, but of their positions towards eradicating the causes of misunderstanding and conflict and the creation of a complete system of international education and such a wide reaching pacific public sentiment as will in time render the barbarous method of war impossible."

A somewhat singular feature of the Boston congress was an appeal by a learned Hindoo, to the Christians, to let the Hindoos of India alone, and not attempt to force Christianity upon them. That would, at a first glance appear to be a subject foreign to the business of the peace congress; but it is absolutely certain that from religious bigotry have sprung more strife and ill feeling among the children of men, than from any other cause. China presents a recent example. The charge that missionaries were the chief cause of the Boxer uprising a few years ago, which resulted in much loss of life and numerous horrible atrocities, was never successfully refuted. Many of the native converts were slain, and the indications are that before long there will be a similar uprising in the northern part of China. If Christians had learned the Christian doctrine of tolerance, peace would not be far off.

And why should they endeavor to coerce anybody into believing or disbelieving? Judging from results, is not Hindooism as good as much of that which is given as orthodox Christianity? Are not, in other words, the Hindoos as moral a people as the majority of those who live in Christendom? A time was, when Christians believed that all heathens would be damned if not converted. Similarly, the Mohammedans thought it a pious duty to convert unbelievers, and those who refused to accept Islamism they put to the sword. But such notions are fading away. Why, then, should missionary efforts take an offensive form in any part of the world? In the interest of peace, as well as truth, let the Christian sects in the world learn true tolerance.

PEACE, OUR BUSINESS.

The Chicago Inter-Ocean, commenting on Secretary Hay's address before the Boston Peace congress, expresses concern for our future, unless we "learn to mind our own business." As a nation, we are told, it is none of our business, "whether the Japanese drive the Russians out of Asia or the Russians drive the Japanese into the Pacific ocean." On the same principle, we suppose, it is none of our business, as a nation, whether the Armenians are massacred, or the African natives tortured to death in the name of civilization. But this is, plainly, the philosophy of the assassin who first asked: "Am I my brother's keeper?"

We do not believe that the majority of the American people will accept this view as correct. They will not admit that the only business of a great and powerful nation is to eat, drink, make merry, and pile up money. The fact is that the United States has achieved a great deal of influence among the nations of the earth, and it is the sacred duty of our government to use that influence for the triumph of civilization among the children of men everywhere. Each international tangle that our government has aided in unravelling, has strengthened our international position and added to the moral effect of our counsels. At no time has our national prestige been so great as now, and it has steadily been employed in the cause of peace. It must continue to be so employed. For no nation has a right to hide its light under the table, or place its talents where they are unproductive. Power and influence mean responsibility. And unless this is met, the downfall will be swift.

That battle south of Mukden looks like a fight to a finish.

It's never too late to mend but very often it is too late to register.

Nearly all the college freshmen classes this year are expansionist.

Rather odd that Carrie Nation never turned her energies to breaking slates.

Has football lost its strenuousness? Only one fatality has been reported thus far.

There's no ill feeling between La Follette's followers and the Stalwarts. Only good natured badgering.

The campaign in the Orient, like the campaign in the Occident, warms up as the winter approaches.

A Chinaman fell dead on the streets of Denver the other day. Some one must have spoken kindly to him.

The two-and-a-half year old boy who murdered his baby sister because he was jealous, is the true infant terrible.

According to Governor Bailey's report, some of the officers of "Bleeding Kansas" have been "bleeding" her pretty freely.

Congressman Burton L. French is after Senator Dubois, and very neatly and effectively shows the difference between Philip sober and Philip drunk.

The unexpected happened. Governor Bates appointed ex-Governor Crane and not Secretary Moody as the late Senator Hoar's successor.

Mr. Bryan will make fifty-two

speeches during the campaign, enough for a whole year at one a week. It is a clear case of multum in parvo.

Hon. Tom Watson is going around the country giving his view of Judge Parker. Tom should pray for the gift to see himself as others see him.

In New York, according to the police, it is disorderly conduct for a man to kiss his hand to his wife, even from his own doorstep. Kissing still goes by favor.

The Rock River conference favors long courtships as conducing to happy marriages. If the marriage is not happy the long courtship has the merit of reducing the period of unhappiness.

Neither the Episcopal church convention nor the Methodist Rock River conference in discussing the divorce evil deluged to notice Novellat Meredith's novel ten-year marriage system as a remedy for it.

Collins of the Boston Baseball club says, "We will win." One who in a measure represents Boston culture should have said, "We shall win," says the Transcript. Collins merely wanted to express determination.

Major Louis Livingstone Seaman, who has been watching the war in the Far East, says that the Japanese soldier has been taught how to treat his intestines, and consequently his intestines are now treating him with equal consideration. Otherwise the Japanese general staff has realized a fundamental fact in war—that an army moves on its belly.

BARTHOLOMEW.

Boston Transcript.

Bartholdi, the sculptor, whose death is reported today, will always be associated, in the minds of Americans, with his colossal bronze figure of "Liberty Lighting the World" in New York harbor. He is the author of many other works, several of them on the colossal scale, such as the Lion of Belfort, the Vereinigte, etc., and he also has a portrait of Lafayette in New York. He won high honors in the Salon, and, although critical opinion in his own country is understood to have questioned his title to the highest rank in his profession, his achievements have been sufficient to give him a good standing in the popular estimation, the more so that, as an Alsacian, his work has always appealed to French patriotism. Perhaps his chief fault is a trifle of excessive emphasis, a violence of dramatic movement, which is characteristic of a good many modern French sculptors, though not of the best of them.

New York World.

Auguste Bartholdi, who died yesterday in Paris, will always have a unique fame. The colossal statue his genius created to cement the friendship of France and America remains his own monument, and such a monument as no sovereign possesses. It will always be known as "the Bartholdi statue," and as such the majestic figure will come a million people a year to the New World and gives to them their first impression of the American Republic. Nothing in the career of the World has given it keener satisfaction than the privilege it enjoyed of securing the completion of the pedestal and the rescue of Bartholdi's masterpiece from the oblivion to which it appeared hopelessly consigned.

New York Evening Sun.

The best way to honor Bartholdi's memory would be to put a proper light on the Liberty statue.

Springfield Republican.

The title which Bartholdi gave his great Liberty on Bedloe's island was "Liberte Egalite et Monde." It should be perfectly plain that the primary significance of "Egalite" is the one he intended; "lighting" not "enlightening," which is a secondary meaning and does not fit the real office of the symbolic statue. Bartholdi himself translated it "lighting." The light comes before the enlightenment, which is a process of evolution after the light has come, and is not yet half accomplished in our elder population, nor will be so long as jim-crow cars and this new Yerdamanism exist, or there remains a vestige of race or color prejudice and injustice in all the land. Until such things are of the past, this will not be an enlightened country.

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