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SALT LAKE CITY, - NOV. 26, 1908.

PEACE SUNDAY.

"Peace Sunday" comes this year on the 26th of December, the Sunday before Christmas, and Governor Cutler has been requested to issue a proclamation calling attention to the day and suggesting that it be observed in the various places of worship throughout the state, and also in the Sunday schools, with appropriate exercises. "Peace Sunday" has come to be a fixed one on the calendars of many churches, and as each year passes and the peace cause is better understood, its observance becomes more general. It seems appropriate to devote a day of worship to that subject at the time of the year when all Christendom celebrates the birth of Him who is, indeed, the Prince of Peace.

The mission of our Lord is far from fully understood, even by His professed followers. The Christian nations are still wasting the money of the people on armaments that seem unnecessary when recourse can be had to arbitration. But the light is coming. The ranks of the friends of peace are extending. Not long ago a convention of Universalists in New York adopted resolutions placing that body of worshippers on record as opposed to a further increase of the cost of maintenance of armies and navies, and urging upon the President of the United States the duty of making every effort to secure treaties of limitation of armament with the powers of the world.

That is in accordance with the mission of reconciliation of every follower of the Nazarene. The Peace platform is one upon which they all can stand together, no matter what difference there may be in their opinions on other questions. It may not be possible to do away with all armaments at one stroke. No one aims at the impossible. But it certainly is the duty of all who desire the perpetuation and further advance of civilization to do what they can towards the creation of a sentiment among all nations in favor of arbitration and peace. When that sentiment becomes general, armies and navies will be no longer needed. They will be thrown away as useless, just as every old institution has to give way to those of a higher order.

THE SCHOOL QUESTION.

As usual, the so-called American organ fails in its attempt to explain away its own contradictions. It told us the other day that the Liberal party redeemed the schools of this city from ecclesiastical control, but that the issue now is whether church control is to continue. Caught in this net, it tries to get out by means of a falsehood. It alleges that when the Liberal party was "dissolved" the Church began to encroach upon the schools "until it now has complete control of them."

That allegation is simply falsehood, stated, we believe, in order to deceive the Tribune readers. We feel certain that the author of it does not believe it himself, any more than the slightest-of-hand performer believes what he tries to make the public see. No sane person believes the utterly absurd proposition that the Church has control over the schools. The Church neither has, nor desires to have, control over the public schools. In fact, the Church has not, to our knowledge, taken any action or expressed any opinion, relative to that question. Would it not be just as well to discontinue the idiotic practice of framing Church policy and issuing Church opinions, all bogus, from the Tribune office?

But the organ boasts of the Liberal party. That party was dissolved because some of its supporters and the citizens generally, withdrew from it, for moral reasons. It was found that under Liberal rule the laws relating to gambling, drinking, and other evils, were not enforced. Under that rule, which, the Tribune says, "redeemed" the schools, rottenness in public affairs became so offensive that a mass-meeting was called in the First Methodist church, to protest. Among the speakers were Dr. Illiff, H. W. Lawrence, and others. Some important truths were told at that meeting about the party that "redeemed" the schools, and the allusion to that "redemption" recalls vividly the misrule of that time. The resolutions at the meeting referred to were as follows:

"We, citizens of Salt Lake City, in public meeting assembled to consider what can be done to restrain the lawlessness, vice and crime, which are disgracing our city, hereby declare:

"First.—That those who compose our present city government were elected to office with the explicit understanding that they would enforce the laws against vice and crime.

"Second.—That the present city government, while progressive in other things, has by its recent failure to enforce the laws against gambling, brothels, the sale of liquor to minors, and the opening of saloons on Sundays, excited the apprehensions of many of its friends and supporters, and is thereby imperiling the cause of morality in this city, etc."

We refer to this at this time merely to remark that a paper that will boast of such a rule is not fit to be heard in any question relating to the public schools.

As stated before, the Church does not control the schools and does not ask for such control. A great many Church members, as citizens and taxpayers, are interested in the schools. But that does not mean Church control. They ask for an honest board, and com-

petent. They ask that no tools of political bosses be permitted to run the schools in the interest of bigots who have sworn to wage a life-long war upon a people innocent of offense. Is this too much to ask for in this country of equal rights and fair play?

Everybody knows that if the schools are turned over to the politicians who have arrogated to themselves the name "American," they would become part of their political machine which has not hitherto been used exclusively for the benefit of the people. Is that desirable?

The Tribune also insists that the "Americans," as it calls its motley following, are the enlightened class. The Republicans and Democrats are ignoramuses. It would be very interesting to have a census to illustrate that very point. How would the founders of the Tribune party and the following, including the hired help, compare intellectually with the leaders and rank and file of the legitimate political parties of this city? In the absence of statistics only surmises can be indulged in. But some of the most prominent notabilities of the Tribune party, if reports are true, used to have some crude ideas of geography.

The chief point, however, is this, how long will the voters of the so-called "American" party follow the lead of an organ that has no argument except falsehood to offer; no inducement except deception? It tried to capture the County by misrepresenting the Church and boasting of contemplated plans of cruel persecution. It now tries to capture the schools by misrepresenting the Church. Is such a lead worth following? Is the party that relies on such argument worthy of support? You would not support a merchant who deceives you in trade; why should you follow a chronic deceiver in politics?

REFORM IN RUSSIA.

From a Socialist point of view the bill before the Russian Duma proposing to abolish the "Mir" is a step backward. It contemplates making the peasant an individual property owner instead of owner in common with others of the land he tills.

The present system dates from 1861, when Czar Alexander II. liberated the slaves and made them proprietors of village lands held in common. That plan was thought best at the time but it is claimed that it has proved unsatisfactory. There seems to be a quite general opinion that communistic practices are not the best for the great majority of the peasants. Some of the speakers in the Duma pointed out that it is not the size of an estate, but consciousness of individual ownership and the consequent pride of effort which makes a rural population get the best out of the land. While the village fields were held in common, they said, it was no man's business to do his utmost in them. Each did what he was forced to do and no more. The far-reaching proposal seems to be accepted by all classes in Russia as affording the best hope for the rural population, whose sullen discontent has been a very principal cause of the unrest in Russia. And thus it appears that the trend of reform in Russia is backward, as viewed from the most advanced point of view.

The dissatisfaction in Russia with the communistic system of land-holding is but another illustration of the important truth that even an ideal system as some regard communism to be, will prove inadequate unless those who live under it are emancipated from the tyranny of selfishness from which so many evils flow. The Russians have found that while the fields were held in common only compulsory work was done upon them. That is human nature. Until it changes by the regenerating force of true religion, it is to be feared that progress toward united and common ownership will be slow.

COUNT THE BLESSINGS.

The corn crop of the United States for the current year is estimated at 2,642,687,000 bushels. This figure has been exceeded only three times—in 1899 when it was 2,668,440,000 bushels; in 1905 when it was 2,707,993,000 and in 1906 when it was 2,927,416,000 bushels. But as the price of corn is higher than it has been in recent years it is probable that the income of the farmer from this product will be larger than ever. The total value of the farm products of this country, this year, has been estimated at eight billion dollars.

Corn brings more than any other single product. This year its value is estimated at \$1,400,000,000. Cotton comes next, and then hay. The figures for last year show the relative importance of the various farm products. Corn was estimated at \$1,337,000,000; cotton and cotton seed, \$675,000,000; hay, \$560,000,000. Wheat brought \$590,000,000; oats \$360,000,000; potatoes \$190,000,000; barley \$115,000,000; tobacco \$67,000,000, and other products brought in smaller amounts.

The material blessings bestowed upon this country from time to time are many. For a long period of years the soil has yielded abundantly, the valuable treasures of the thousand hills have been given up freely, and the manufacturing establishments have turned out their various products at a rate unprecedented in the history of the world. The nation has become wealthy and powerful beyond the most sanguine dreams of the Pilgrims who laid its foundations.

But the spiritual blessings enjoyed are still more remarkable. Freedom, for which other nations in our day are struggling and bleeding, has become as natural in this country as the air we breathe. All around us mankind is yearning for the God-given privileges Americans have enjoyed for generations. Witness the conflicts going on in Germany, Russia, Turkey, Persia, China. Enlightenment is almost universal in this country, where schools are free and open to poor and rich alike. And, above all, the light of revelation is shining, guiding, as the Star of Bethlehem, the faithfully searching wanderers to the eternal Source of truth, life, and light. No one can contemplate all these things without profound gratitude, and prayer that the Nation may ever prove worthy of divine favors.

On the other hand, there are many

things in our national life that fill the heart of the patriotic citizen with misgivings. Crimes of violence are too frequent. Sins against the home are too common. Neglect to perform civic duties in the spirit of righteousness is seen in the mismanagement of public affairs in many instances, and breach of trust on the part of officials. The lack of tolerance and charity is often apparent where those qualities should be found in abundance. But notwithstanding all there is an awakening to a better understanding of the duties imposed by the reception of blessings, and the people are demanding a purer moral atmosphere.

This is boost weather for dry farming.

Does "The Barber of Seville" use a safety razor?

Dornado had a run for his money, but he got it.

Will President-elect Taft's spear know any brother.

"Everybody talks shopping if not shop just before the holidays.

The road to wealth—the road to the mines and the beet fields.

The hospital ship Relief is safe. For this relief much thanks.

On Thanksgiving day there is no place like home—at dinner time.

Among other things this town needs is a clean sweep—of the sidewalks.

"Little Bobs" bobs up serenely to warn England of the German peril.

This is the day when the fatted turkey takes the place of the fatted calf.

The stuffing for turkey isn't such stuff as dreams are made of, fortunately.

Now is the winter of the discontent of those who haven't their coal bins full.

Job's turkey is the only one that never gets into condition for Thanksgiving purposes.

Many a fellow pretends to be looking for work when in fact he is only looking at work.

Fifteen inches of snow and not one quotation from "The Beautiful Snow." Hurrah!

The residents of the Reelfoot Lake vicinity are surely leading the strenuous life these days.

Because the Kaiser is flat on his back with a cold is no sign that he is prone to surrender.

Speaker Cannon says that the revision of the tariff will be honest. May it not be indifferent honest.

The purpose of the Pseudo-American party in seeking control of the schools is to make them anti-Mormon.

A Bismarck on the board of education? He might insist on being dictator and ruling with an iron hand.

The New York American says there is a "fudge" trust. The Independence party tried to fudge, but didn't succeed.

It has been some time since there was a raise in the price of meat. What's the matter? Has the beef trust forgot its cunning?

Denver is agitated over the question whether or not she shall have skyscrapers. Why not? Denver has always been a high flyer.

If it is wrong for individuals to tote guns, why is it not wrong for nations, which are but aggregations of individuals, to tote guns?

Mr. Carnegie's position on the tariff question seems to be much like that of the late President Garfield, which was ultimate free trade through protection.

"It was only the Deseret News which attacked Mr. Kindel."—Salt Lake Tribune editorial.

Is it impossible for the Tribune to write one sentence about the "News" without wilful and malicious lying. The "News" never "attacked Mr. Kindel, and the Tribune knows it.

REDEEMING A STATE'S NAME.

Cleveland Plain Dealer.

The voters of South Dakota at the recent election approved an amendment to the divorce statutes which raises from six months to a year the period which an applicant for legal separation must spend in the state. It was a victory for good morals which was generally overlooked at the time, so many were the issues at stake in various states on the same day. The people of South Dakota who have the good name of their commonwealth at heart are to be congratulated in their victory, for it was won not without a contest. There are still a few western states which should follow this example and change the laws that make them havens for those who are oppressed with galling marital ties and have money enough to take a short trip west and have them stricken off. This is the essential injustice of it, that the wealthy may be divorced thus easily while the poor are denied the same relief. The moral issue is a further consideration.

EXPENSE OF INAUGURATION.

Springfield Republican.

"Uncle" Julius Caesar Burrows, the owlish conservative and shrewd old senator from Michigan who was put forward by the wicked "reactionaries" to be temporary chairman of the Republican convention at Chicago, makes the suggestion that the fuss and display attendant upon the inauguration of our presidents be eliminated, and that the exercises be confined to severe simplicity. This is Mr. Burrows' answer to the question whether Congress should not appropriate out of the national treasury to cover the expenses of the inauguration spectacle. Instead of having the expense met by popular subscription in Washington. He adds that by doing away with all the fuss and festivity, the whole item of expense might be eliminated. This is all very well, but the American people have become accustomed to what may be called a quadrennial national fête at Washington and they are not a bit likely to give it up.

JUST FOR FUN.

"Why do you look so downcast, Did the paper refuse your article?"
"Not exactly refuse it, but I asked them to let a cut go with it."
"Well did they do it?"
"Did they do it, its nothing but cuts."—Baltimore American.

"My friend," began the seedy stranger.
"Nothing doing," interrupted the solid citizen.

"I don't want a cent."
"Then I am indeed your friend. Go ahead with your remarks."—Chicago Record Herald.

The fiery orator was predicting that the bank guaranty scheme would win yet in spite of everything.

"But can you guarantee that the slot machine will deliver the stick of chewing gum?" demanded his hearers.

Completely nonplussed he changed the subject.—Chicago Tribune.

City Editor—Don't you think "reason" tottered on its throne? Is a standing figure of speech to use in the case of a man who has been hit on the head with a brick?

Night Police Reporter—No, sir. The blow landed on the crown.—Chicago Tribune.

"That's a peach of a lamp! How did it happen?"

"A little political argument; my opponent said he would give me a punch in the eye and I said, 'Yes, you will, over the left!' and he did."—Huston Post.

RECENT PUBLICATIONS.

A good fiction number of twenty-two complete stories and a novelette, is offered by Young's Magazine in its December issue. "The Witch-Woman," the month's novelette, is a strange story of a "vampire creature." "The Two Teddies" is a story of "the social sore," and "A Woman's Revenge," by Maurus Jokai, is an emotional piece of work. "An Understanding" is one of Inez Thompson's society stories told with a vividness that makes her characters live before your eyes. Delaney, the elegant, blasé clubman, reappears in Forest Halsey's "An Up-to-date Good Samaritan," and in audacious contrast is "For Love of a Moslem Lady," by Aubrey Langston. There are four French translations, a page of laughs with theatrical people and philosophy on love and life in "At the Sign of Eros."—114-116 East, 23rd St., New York.

Mr. Calne's new story, "The White Christ," which commences in the current number of the Strand Magazine, is, according to a statement made by the author, "a protest against that part of western civilization, the lust of wealth and empire, which is crushing out religion, morality and truth." Its title, "The White Christ," is derived from an Arabic tradition that in "the time of the end" a Redeemer will come to unite all the religions of the world into one religion and all the peoples of the world into one people. This Redeemer, sometimes called The Mahdi, sometimes El Khorassine, sometimes The Prophet, is generally known as The White Christ, a significant fact which strangely unites Islamic with Judaic and Christian faiths. The scene of Mr. Calne's new romance is laid in Egypt and the atmosphere of the story is full of the gorgeous coloring of that "cradle of the world," while the opening incidents reflect the political and racial troubles which are now rife there no less than in India. Throughout the story there runs a fascinating and thrilling love story—the love story of a gallant and high-minded young soldier and the beautiful and gorgeous daughter of his general.—International News Company, 39-55 Duane St., New York.

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