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A TASK FOR SCHOOLS.

At the hearings before the President's commission for the investigation of conditions of farm life, the testimony all converged finally to one point—the need of better education and of a higher appreciation of the beauty and value of rural life.

Modern sanitation, good roads, cheap capital, and the organization of farmers—these improvements were all advocated, the emphasis placed on each one corresponding with the order in which they are enumerated here; but each of these proposals in turn reverted for real and lasting conditions of success to the necessity for adequate training in the various branches of learning which they embody.

It became amply apparent that good sanitation is perhaps the most pressing of the immediate problems; but it was also made clear that a comprehension of the principles of sanitary science depends upon several important branches of study.

The proposition to teach agriculture in the schools was heartily endorsed, and the work of the Agricultural college and the State Normal school in this direction was highly commended.

How to adapt the schools to this work is the greatest problem. Agriculture does not seem to be easily taught in the lower schools, and few of them do much at it. Lady teachers, who constitute a large majority of those engaged in school work, are said to be somewhat disinclined to the active taking of practical training in agriculture. Moreover, the large majority of lady teachers do not remain long enough in the work of teaching to become first class teachers or to learn how to present, in a really effective way, the elements of agriculture and gardening.

Neither can it be said that male teachers have as yet shown any marked aptitude toward effective teaching in this line of work. The subject is so broad and involves so much general and scientific knowledge that a specialist is really required for each separate division of the work. In order to make agriculture available to the pupils in a practical way at home on their own land, teachers must possess sufficient technical training and be good pedagogues besides. Much might be done, however, by making the science and art of elementary agriculture attractive to the teachers. The study of nature is immediately fascinating to perhaps nine out of every ten people, and among teachers the proportion that would take readily to this kind of work must be much greater.

Nature study, therefore, including weather, plant-life, bird observing, insect collecting, and school gardening, has already made a profound impression upon many of the eastern schools, and appears to be the most available and inexpensive way of creating and sustaining an interest in those forms of knowledge most essential to successful agriculture. This subject appeals as well to the scientific and artistic impulses of the child as to the motor activities and the social activities, and so should serve to introduce him to the practical work of agriculture itself.

There is another drawback, and perhaps it is the principal one, to the successful introduction of real as opposed to bookish agriculture in the schools. The subject requires so much technical learning and so much skill in teaching besides, that few men can be induced to undergo the training necessary to prepare for it. The teacher's wages are usually much below those of the mechanic. In the School Review of November Prof. Frances W. Kelsey of the University of Michigan says truly that "in the profession of teaching outside of the colleges and universities there is uncertainty of tenure, with which is coupled insufficient remuneration. Every year men of marked success, with an equipment representing a large outlay of time, energy, and money, are forced out of the profession, and young men of promise are deterred from entering it, because they can foresee no time when the rewards of faithful and successful effort will be assured to them."

Herein consists the whole difficulty. It is not difficult to get such teaching as we desire to have introduced into the school, if only we are able and willing to pay for it. Thus far, either the ability or the disposition seems to be largely lacking.

NEW FEATURE IN LYNCHING.

Lynchers generally do not even pretend to have any regard for law, and the attempt to perform a brutal lynching under the aegis of a court is, therefore, a new departure. It happened a few days ago in Tennessee, in the very heart of a district infested with night riders.

Three negroes had been arrested for killing a deputy sheriff, who had tried to stop a fight at a negro church. The prisoners were hurried to jail and a mob was promptly formed to murder them. Then prominent men addressed the mob and pleaded that the law might be allowed to take its course.

Then the judiciary took part in the farce. A justice was induced to open his court at 5 o'clock. A jury was called and, after evidence was taken, the three men were sentenced to death. As soon as the sentence had been pronounced, the mob seized the men and rushed them to a tree where they were dispatched with the usual concomitants of such horrible, inhuman affairs.

Lynching itself is indefensible in a civilized community, but when such a crime is perpetrated in connection with a mock trial presided over by regularly constituted authorities, it comes very near being an outrage upon American form of government. The Tennessee judge, if the reports are true, simply gave judicial approval of murder. He lent the authority of the court to mob rule. It is high time that some energetic steps be taken to stop this kind of lawlessness. And if states are unable, or not willing, to cope with it, it might be the duty of the Federal government to consider some remedy.

A "NEW" GOSPEL.

The editor of the "News" is indebted to Hon. Henry A. Coffeen, former Congressman from Wyoming, for the receipt of a publication called the Aquarian Gospel. It purports to be the story of the Messiah, beginning with the birth and early life of Mary, the mother of Jesus, setting forth the childhood and early education of our Lord and His ministry on earth, and ending with His resurrection, the "materialization of His spiritual body" and the establishment of the "Christine" church. The offer to the reading public, at this late date of the Christian age, of a new biography of the Redeemer of mankind—one that claims to be more complete and more correct than the four Gospels universally accepted as the Word of God, is something so singular as to command special consideration.

Those who have paid attention to the so-called Apocryphal books, are aware of the fact that a great many alleged gospels were published in the early years of our era. Among those that can be mentioned are "The Gospel of the Nativity of Mary," from which it is learned that the parents of the mother of Jesus were Joachim and Anna; "The Gospel of the Infancy," which contains anecdotes current in the second century; the "Gospel of Thomas;" the "Gospel of Marcion;" the "Gospel of Nicodemus," and many others. There is a large collection, but the "Aquarian Gospel" is not one among them. It is not claimed for this publication that it dates from the age of the other Apocrypha. What is it then?

The information offered the inquirer is that it takes its name from Aquarius, the 11th sign of the zodiac, into which region the earth is now said to be passing. Many of the "wise ones" throughout the world, Mr. Coffeen says, look for great changes sufficient to mark out this next 2,000 years (2,152 years, to be exact, being twelfth part of the great precessional cycle of 25,820 years, as astronomers know) as a new epoch, or dispensation. In social and personal affairs of humanity. Astrologers, he says, have much to say on this. I believe, he adds, that a new era is coming upon us, and new ideals will replace the old in religion and even in science. This new book, then, is named in relation to the new time. It is a recovery, Mr. Coffeen says, as many believe, from the akashic, or memory, planes, higher ethers, that receive impressions that psychic vision can get concerning all the past, even the thought and teachings of Jesus at the beginning of the Christian era.

The theory of the publishers of the book seems to be this: The record of every human being is made by the recording angels upon the ethers, which are so many films prepared to receive the impressions. The life of our Lord, and His parents, was similarly recorded. And now, at the beginning of the new Aquarian era the records on the books of eternity have been revealed to someone, and he has written it, as revealed, under the name of the Aquarian Gospel. Mr. Coffeen says:

"I am aware, too, of the existence of numerous gospels after the biblical and traditional plan that Mary, as Luke says, took it in hand to prepare and, no doubt, they were of the same general quality of Matthew and Luke and Mark, called now the synoptic, but John's was by vision and followed the method more like this new Aquarian gospel, as to method of derivation. But this new one is far more elaborate, going into the revelations by psychic method that gives us a wonderful book that is better fulfilling the wants of this new scientific age. The Aquarian sign in the heavens is of man in higher spiritual form. The sign of the zodiac we are leaving is that of fishes—the fishes—through which under the very limited revelation of the Christ we have been passing during the 2,000 years of the Christian dispensation."

Such are the claims made for this strange publication. Such is the explanation of its existence. As near as we can judge, it is in substance identical with the canonical and apocryphal books relating to the life and career of Jesus. It could have been written, it seems to us, from these books without reference to the ether. But of this the impartial reader must be the judge. The style is poetic, laudable verse almost throughout. It contains many good thoughts, beautifully expressed, but also much that is contrary to the Gospel of Jesus.

We are living in a remarkable time. It is a time in which a great many imitations of the true Gospel are brought to the attention of the children of men. It is a time, therefore, in which it is necessary to follow the light of true revelation, more closely than ever. If ever revelations were needed, in any age of the world, it is in this age, lest the purposes of God should become obscured in the multitude of human ideas and philosophies.

WHO PAYS?

We find in the New York World a brief editorial on "Who pays the taxes?" It is in perfect line with thoughts on that subject that have found an expression in the "News" on several occasions. But it is a subject that should not be permitted to fall into oblivion. There is some talk of adding another half a million dollars to the enormous indebtedness of our City, and the question of "Who pays the taxes?" is therefore pertinent.

The World, speaking for the city of New York, claims that the total tax collected, added to the total wrongfully put into current expenses from the sale

of bonds, would total more than \$200 for each family. The rich man pays more, the poor man less; but the poor man pays far more in proportion. According to the World:

A man who pays \$18 rent for a tenement pays about \$2.80 of that sum not to his landlord but to the city. But the butcher, the baker, the confectioner, the barber, the theater manager, all pay taxes and all pass the bill along to the consumer, like the landlord. If the \$18-a-month for rent represents one-quarter of a man's income his total indirect city tax is probably not far from \$11.20 a month, or four times what he pays through his landlord.

But the city tax does not, of course, represent all of the tax-burden. If to the poor man's city taxes be added the amount by which his living expenses are increased by national taxation and the sums of which his family is deprived through unnecessary exactions of public-service corporations due to past city neglect, exactions which are in effect taxation for private profit, then taxation is the largest single item in the expenditure of every poor family in New York.

Where this is the case, is it any wonder that the poor are kept poor? Is it any wonder if they are agitating for reasonable prices? Is it any wonder if they demand economy and honesty in the administration of the affairs of the communities in which they live? A chain is no stronger than its weakest link. A fleet can sail no faster than its slow-going ships. And in the same way the ability of any community to pay taxes should be regulated not by the high incomes of professional and successful business men but by the earning capacity of the laborer, and these are too often underpaid.

FOR THE TOWN MEETING.

Students of municipal government, who believe that some sort of a change from the common system is needed, should not fail to look into a proposition made by Professor Joseph H. Beale of the Harvard Law school. He believes in a large city council, on the theory that while a small executive body is the best, yet the people generally should at all times be kept posted on the affairs of the city. "The commission scheme," he argues, "without a large popular body to which the commission is answerable, seems to me to increase the evils of the present system. As a mayor can build up a 'machine,' even with the existing popular boards, a small commission, without any other check than the slight acquaintance of the public, would have even greater opportunity to manage matters for such ends as it chose to follow. Knowledge of the commissioner's inner doings through personal acquaintance with the commissioners would be comparatively infinitesimal. The commission plan removes the city government one step further from the voters. That tendency seems to be entirely mischievous; we ought to be going in the other direction."

Professor Beale believes in the "town meeting" and is not afraid to say so. Only, in larger cities that idea would be impractical. His proposition is that the executive head of the city government consist of a mayor and four aldermen, sitting as members of a representative council composed of one member for each 1,500 inhabitants, and elected to represent small, compact localities. This council he suggests, could meet six or eight times a year, with the mayor and aldermen, hear their reports and attend to the necessary appropriations. The members of the council are to serve without compensation. So large a body made up of members from all parts of the city, could hardly, the Professor thinks, be held together by any scheme of "dickering" to approve or gloss over any action of the executive branch that was to the detriment of the city. On the other hand, the executive board would be constantly under a scrutiny more searching and facing always a more certain publicity for all its actions than is secured by any existing municipal system.

A great many schemes for the improvement of municipal government have been proposed. Each has its opponents, as well as defenders. It seems necessary, when reform is demanded, to study the various plans proposed and select the best features of all.

One thing is certain, municipal government should be taken out of partisan politics. It should not be possible, for instance, to make the police department merely a wheel in a political party machine. The result of that generally is an alliance between the police and the law-breakers, for political reasons. Then, it should not be possible to employ inspectors of public works, who know nothing of the work they are to inspect. That kind of a farce ought to be ended for ever. And, no doubt, many abuses would be corrected, were the citizens generally better informed as to the doings of the city councils that represent them.

FOR PROTESTANT CO-OPERATION

There is to be a gathering at Philadelphia of representatives of churches in America for the purpose of discussing the unification of Protestant church work. The gathering is regarded as one of the most important ever held for the promotion of Christian unity. It is hoped that an organization will be affected by means of which every section of the country will be brought under Protestant influence, and that much of the work that is now done by rival churches will be executed in co-operation and harmony.

For many years the principle of co-operation between Christians has been acknowledged as true by those who have given the subject intelligent consideration. The aims and purposes of the Evangelical Alliance, at first hardly accorded a respectful hearing, are now being accepted by almost all enlightened members of the various denominations. About five years ago the congress of Episcopal bishops held at Washington, passed resolutions recommending not only close approachment but that the subject of agreement between Episcopalians, Methodists, and Presbyterians be earnestly considered by

those communities, "with a view to arriving at intercommunion and possibly union between them and us, through the composition of some differences and the recognition that others do not constitute sufficient reasons for creating or continuing a rupture of that visible unity of the church."

The resolutions, further, placed the bishops on record, as follows:

"We are very thankful to believe that, notwithstanding differences between Christians, yet because of the wide acceptance of the underlying basic principle of baptismal unity there is good hope of the fulfillment of our blessed Lord's high priestly prayer, which calls for constant thought and prayer and conscientious effort on the part of His disciples for the accomplishment of reunion throughout Christendom."

The present congress at Philadelphia is attended by representatives of more than twenty denominations, and among them are some of the leading churches of the country. It is the outgrowth of a church conference held in New York in 1905, on which occasion a plan for a church alliance was adopted. Such efforts are noticeable signs of the time.

It seems to us, however, that one of the necessary preliminaries to union of practical work is the removal of the walls of prejudices by which denominations are still separated. Ever since the publication of President Roosevelt's letter dealing with the bigoted attacks upon Mr. Taft on account of his religious affiliations, religiousists have taken occasion to rebuke the President for his liberal views. One of the leading Protestant bodies in a synodical conference in New York placed itself on record as opposed to the views set forth by the President. The ministers of that body, the Lutherans, declared that they could not vote for a Catholic for office, because Catholics believe in the union of church and state, which proves not only bigotry but inconsistency as well. For do not the Lutherans believe in a union of church and state in every country that has an established state church? Do not the Lutherans believe in employing courts, sheriffs, and jails for the protection of their faith against Baptists, and others, in some countries? Do not dissenters in some countries pay taxes, because they cannot help themselves, for the maintenance of state churches and state clergymen?

We mention this as an instance of bigotry, and we hold that unless the churches can emancipate themselves from the tyranny of that spirit, they will not be able to co-operate in missionary efforts. There can be no harmony except when all accord to all perfect liberty of faith and practice under just and reasonable laws.

Don't talk shop; just shop.

The real hostage to fortune is the mortgage.

Why didn't Alexis make his flight in a balloon?

Very few persons bow gracefully to the inevitable.

The strap hanger is the genuine "stand-patter."

Hayti no longer steers her course by the Nord star.

Down in Hayti it is Simon who says, "Thumbs up; thumbs down."

The Arkansas traveler goes by boat these days if he goes at all.

The farmer can make no uplift by making a raise on a mortgage.

Mr. Justice Harlan proposes neither to resign nor die. Long life to him!

There is no room for improvement in flat life; there is scarcely breathing room.

A tariff hearing comes as near as anything can be to being "the old, old story."

Dutch warships have made a demonstration against Venezuela, which proves nothing.

The revised tariff, whether approved or disapproved, is foredoomed to be full of Payne for the nation.

The condition of the farmers and everybody else would be greatly improved by more "hustle."

In his African expedition Mr. Roosevelt did not propose to slay his thousands, just two of a kind.

John D. Rockefeller says that it is impossible to buy a good digestion. But any number of digests are to be had.

"Money is a drug on the market," says Paul Morton. If it is the people are only getting it in homeopathic doses.

The investigation into the Standard Oil trust discloses the fact that it had no father. In its way it is a sort of Topsy.

A correspondent of the Boston Transcript suggests that when admitted as a state New Mexico should be called "Navaho."

Coal is so high that people cannot afford to heap coals of fire on any one's head, except in case of absolute necessity.

Once to have been a Roman was greater than to be a king, but to be a football hero is greater than to have been either.

Battling Nelson is ambitious to become a Chicago alderman. Does he think there is more money to be made in the aldermanic ring than in the prize ring?

"Literally the 'hat was passed' at the Madison Avenue Presbyterian church at the Thanksgiving Day services," says the New York World. It was not a "Merry Widow" hat we may be certain, for the doctor is most severe in his condemnation of them.

Gathered On The Battlefield of Thought.

Nature's It is a glorious morning; Symphony the sun shining brilliantly Of Discord. In a sky altogether cloudless save for a few wisps of fleecy vapor high up in the azure. The broad ocean, flecked with a few brown-sailed fishing craft, and, farther off towards the horizon several coasting steamers and sailing vessels, glitter and sparkle in the solar rays. Advancing rapidly up the channel is a large squadron of the powerful British fleet: several mighty battle-ships, a number of cruisers of various grades, with the accompanying smaller craft—destroyers, scouts and torpedo boats. But eastward a heavy bank of dense fog is seen to be rapidly advancing, and in a short time the squadron is hidden from view, although on the summit of the lofty cliff the sun still shines, illuminating the upper surface of the fog, which appears as though it were the sea itself; while here and there a volume of black smoke issues from the fogbank as though some submarine volcanic action were taking place. And now the air is rent with an outburst of harsh strident discord as though a chorus of wild and mad men were giving vent to their rage, as the hideous sirens of the various vessels, all of different tones, blare forth, some acute and shrill, some gruff and hoarse, some ear-splitting and resonant. Now it is as though a drove of hungry hyenas were fiercely quarrelling and fighting; now a lion roars in all its might, changing suddenly into the yelping of a pack of wolves; or now a grum, sepulchral howl hoots and yaps. And so it goes on, a symphony of discord, until in a short time the fog commences to settle down more and more, revealing first to the spectators on the summit of the cliff the tops of the masts, then, as the fog sinks still lower, the fighting tops and the muzzles of all the funnels; the appearance of the fleet again proceeds in full steam ahead. And some of us, too, immersed in the fog of doubt and misgiving, and misled by the specious arguments of those whose chief object in life is to discredit the Holy Bible, feel themselves to be plunged in a lurid darkness altogether insupportable. But if all such would only cry out in earnestness to their Heavenly Father, by the aid of His Holy Spirit, and reveal His truth unto them, the fogs and obscurities of unbelief would disappear and they would realize that the Savior of the world, by Himself, in their stead, suffering the retributive justice due to them, has blotted out the record against them and has made them meet for an inheritance in glory.—A Banker.

A Russian Spy System. In all our large cities are colonies of Russian refugees. In New York City there are at least 850,000 former subjects of the czar; of these fully 50,000 can be classified as distinct political refugees who, in more or less degree, were involved in the revolutionary movement. Chicago, Philadelphia, Pittsburgh, Boston and many other cities have their compact groups. On coming here the refugees do not in the slightest abate their efforts for a free government at home. On the con-

rary, having freedom of action, they redouble on their activities. Many of them promptly become attached to one or more of the various Russian revolutionary societies which have powerful organizations in this country. The Russian Revolutionary society is one of these, the League of Friends of Russian Freedom a fourth. In addition to these societies small organizations or groups are in militant existence. These societies are a constant source of worry, trepidation and fear to the Tsar and his bureaucrats. With an almost perfect system of underground correspondence with their fellow revolutionists in Russia and elsewhere, and possessing the ability at all times to raise funds, plan campaigns, and acquaint the world, particularly America, with the appalling facts of what is going on in Russia, they cause the autocracy nearly more trepidation than an uprising of the populace in Russia itself. Hitherto the Tsar has been able to crush popular movements by his army, and believes that he can do so to succeed by force indefinitely. But the revolutionary societies in other countries are beyond the pale of his immediate many-eyed and many-armed vigilance. From the councils of the revolutionary societies there radiates a ceaseless flow of agitation which somehow reaches the remotest hamlets of Russia; from their arcanas go forth revolutionary manoeuvres and agents on secret and momentous undertakings. And, as everyone knows, agitation is considered in Russia the climax of crimes.—Gustav Myers, in Harper's Weekly.

Religious Conditions. The problem was how to reinspire the church with its old faith and power. The failure in the past has been due to no lack of willingness on the part of the ministry. Thousands of leaders of the church would willingly lay down their lives if they might experience the joy of transforming men's lives. Nothing, indeed, is more pathetic in this world than the spectacle of the good man who is seeking to do good, but cannot. Instead of increasing power in the church, the ministry has seen its influence lessening. Uncounted Americans whose ancestors looked to the church as the chief inspiration of their daily existence no longer attend any church. Other thousands, though still nominally members or attendants, have ceased to admit the church or its ministers as a really vital influence in their lives. With expensive equipment, large funds, an educated clergy, often costly music and other attractions, the church, taken as a whole, no longer leads or even deeply stirs the American people. Able young men do not go into the ministry as they once did; last year there were seven hundred fewer students in fifty-eight Protestant theological seminaries than there were twelve years ago. Ministers generally are underpaid and often disheartened with the prevailing apathy and neglect. Thousands of churches, especially in the east, stand empty and deserted. There are fewer churches in New York city than there were in 1850; and while the modern church is much more commodious, it is rarely well filled at any service. The

Catholic church has apparently fared better than the Protestant churches, because it has been constantly recruited from the ever-swelling streams of immigration from the Catholic countries of Southern Europe. But the Catholic church is also discontented. The second generation of foreigners, whether Catholic or Jew, tends to slip away from church influences. A Catholic priest recently put it thus vigorously: "Americanizing means the loss of the man to the church." Is not this an extraordinary statement? Is Americanism irreligious?—Ray Stannard Baker, in the December American Magazine.

Two Kinds. The newspaper reader must get into the habit of asking himself whether the statements of fact in his paper are supported by evidence or not.

There is no group of men who, whenever they see a statement of fact, inquire carefully whether it is true. There is another group of men who inquire only whether it is agreeable. One set accepts or rejects a fact according to the evidence. The other accepts or rejects it according to their own prejudices. The former class includes the men who succeed; the latter includes the men who fail, and then wonder why. It is, unfortunately, the case that the newspapers are really run for the benefit of the latter class. A man of this sort buys a newspaper that tells him things that he likes; he refuses to buy a newspaper which tells him things that he does not like, even though they may be true. But it is not possible for a country to be well governed unless the people who do the reading are in the habit of weighing evidence. If they shut their eyes to facts, those that they like, the government will be at the mercy of passion and prejudice.—President Hildley of Yale, in the Youth's Companion.

The Heart Affected By Anger. It is well known that a violent fit of temper instantly affects the heart.

And psychophysicists have discovered the presence of poison in the blood immediately after such outburst. This explains why we feel so depressed, exhausted, and nervous after any storm of passion—worry, jealousy, or revenge—has swept through the mind. It has left in its wake vicious miasms, or other harmful secretions in the brain and blood. There is no constitution so strong but it will ultimately succumb to the constant racking and twisting of the nerve centers caused by an uncontrolled temper. Every time you become angry you reverse all of the normal mental and physical processes. Everything in you rebels against passion storm; every mental faculty protests against their abuse. If people only realized what havoc indulgence in hot temper plays in their delicate nervous structure, if they could but see within the physical eye how much damage done, as they can see what follows in the wake of a tornado, they would not dare to get angry. When the brain cells are over-heated from a fit of temper their efficiency is seriously impaired if not absolutely ruined. The presence of the anger poison; the shock to the nervous system, is what makes the victim so exhausted and demoralized after loss of self-control. Orson Swett Marden, in Success Magazine.

Z. C. M. I. Great Millinery Sale!

All Trimmed Stock Hats, excepting plume trimmed Millinery, will be sold next week at

Half Price.

All Plumes, Millinery Trimmings and Untrimmed Shapes, next week at

One-Third Off.

Unequaled Glove Bargains.

Regular \$4.50 and \$5.00 a pair \$2.50

Twelve and sixteen button Glace Gloves, mostly black and tans. The greatest glove bargain ever offered. Regular \$4.50 and \$5.00 a pair, next week \$2.50

Annual Suit Sale

IMPELLING REDUCTIONS

For announcement of the great values offered see page 27

OUR DRUG STORE IS AT 112-114 SO. MAIN STREET

