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**HIERARCHY.**

Opponents of the Church very often, for controversial purposes, refer to certain officers of the Church as a "hierarchy." It is done for the purpose of creating prejudices, as when anti-Catholics speak of the Pope as anti-Christ, or when anarchists refer to the President of the United States as an autocrat, or a Czar. There is no justification for it.

In every church there is somebody appointed to look after the affairs of the church, temporal and spiritual, and therefore every church has a "hierarchy," that is, "guardians of holy things." But anti-"Mormons" do not employ the term in that sense. They use it as a term of opprobrium. They mean to imply by it that certain officers of the Church of Jesus Christ of Latter-day Saints are autocratic rulers over the Saints; irresponsible tyrants and arbitrary dictators. Nothing is further from the truth. It would be just as reasonable to designate the popular Pastor of the First Congregational church as a pope, as to refer to the humble, amiable, and liberal-minded President of the Church of Jesus Christ of Latter-day Saints as a "hierarchy."

The Christian church, as first organized, had no "hierarchy." The members themselves constituted "a holy priesthood to offer up spiritual sacrifices," and in a community where the priesthood is generally held there can be no "hierarchy." As for the form of government of the primitive church it was patterned, we may say, after the Hebrew synagogue, or the Greek ecclesia.

The synagogue was an assembly that met on stated days to worship, and to hear the Scriptures read and explained. It had officers whose duty it was to see that the worship was conducted properly, and that the building, books, furniture, etc., were taken care of. It had other officers to look after the poor, and to maintain discipline, according to the ideas of the age, but it had no "hierarchy."

The ecclesia of the Greeks was itself a select assembly of citizens called together for consultation on public questions. It was a representative assembly. It had its presiding and other necessary officers, but no "hierarchy." So, whether we regard the church, as first instituted, as following in its form of government the Hebrew or the Greek pattern, there can be no question of hierarchical rule in the church.

Lightfoot says that in the Synagogue there were three chief officers whose duty it was to be judges and to take care of all matters relating to the congregation. Besides these there was the public minister who was called "the angel of the church," and "Chazan," or overseer. Every Sabbath he called on seven men, members of the synagogue, to read the Scriptures. He stood by the reader and corrected him, if necessary, and took care that nothing was read falsely, or improperly. There were also deacons, or almoners, who looked after the poor.

Archbishop Whately maintains that, "Whenever a Jewish synagogue existed which was brought, the whole or the chief part of it, to embrace the gospel, the Apostles did not there so much form a Christian church (or congregation, ecclesia), as make an existing congregation Christian, by introducing the Christian sacraments and worship, and establishing whatever regulations were required for the newly adopted faith; having the machinery (if I so may speak) of government unchanged, the rulers of synagogues, elders, and other officers (whether spiritual or ecclesiastical, or both), being already provided in the existing institution."

It is just as well to remember that at the beginning of our era the religious system of the Jews exhibited a remarkable duality. There was the temple and temple service, and there was the synagogue. In the temple the work of atonement, of sanctification, of regeneration through the Messiah was typified. In the synagogue we see a congregation of devout worshippers assembled by instructed and edited. Someone has contrasted the two thus: "In the Temple there was no pulpit; in the Synagogue there was no altar." This is true. In the synagogue there was no sacerdotalism, nor was there any in the first Christian church.

The early writers of the Church recognize no "hierarchy." Clement of Rome says: "The apostles were sent to us with glad tidings from the Lord Jesus Christ, Jesus Christ from God. They were both orderly from the will of God." By the Holy Spirit they came, preaching that the kingdom of God was coming. Their mission, then, was to bring glad tidings from God. They were messengers. The same Father further says: "The apostles, preaching through countries and cities, constituted their first fruits, having proved them by the Spirit, for bishops and deacons of those that should believe." These, and other functionaries, were overseers, fathers, pastors, presidents, but never "hierarchs." Clement observes: "A bishop must rule well his own house, having his children in subjection, with all gravity; for if a man know not how to rule in his own house, how shall he take care of the church of God?" The distinction here made between "rule his own house" and "take care of the church" is very significant. Clement reminds the Corin-

thians: "Ye walked in the statutes of God, being subject to your rulers or guides, and yielding due honor to the presbyters, or elders, among you." Here the character of the "rule" is explained as "guidance." The "rulers" are "guides." Polycarp exhorts the Philippians: "Let the elders be compassionate and merciful to all, converting those that have been led astray, respecting all the weak. So therefore let us serve with fear and all piety, as he himself commanded and the apostles and prophets preached." In this manner the various ecclesiastical officers of the early churches are referred to by the Fathers. They are servants, not masters. They are guides, not despots. As long as the Spirit of God was the moving influence in the church, its officers were the servants. Their greatness was achieved through service.

A radical change was brought about when the spirit of Roman imperialism was introduced into the church government. The gradual steps by which this innovation was effected are easy to trace. Ambition and pride led bishops to usurp monarchical prerogatives, first over one church and then to extend their jurisdiction over several churches. Then came archbishops, and over the archbishops higher officials were placed, until we reach the highest. The right of popular vote was taken from the people, because the departure from the Apostolic standard went so far that popular elections of ecclesiastical officers gave rise to wars and bloodshed. Rome, according to Stillington, was for several days the scene of riots over the election of Damasus. That was an evidence of apostasy from God's form of government, and the substitution of a worldly form. Though the Lord had exhibited the domination of earthly kingdoms as a beacon, saying to His disciples: "It shall not be so with you," their successors took this dominion as their pattern, saying, "It shall be so with us," and so they set up ecclesiastical officers and built up a "hierarchy," imitating all the gradations of imperialism, from petty officers, up to governors, dukes, princes, emperors. Lightfoot ascribes the change to pagan influences exclusively, while others see in it an attempt to introduce a corrupt form of Judaism into the church. Be this as it may; the introduction of imperialism in the form of sacerdotalism and the assumption by the ministry of hierarchical power were features of the predicted general apostasy.

When the Church was restored in this age, through the instrumentality of the Prophet Joseph, one of the first principles of government given was: "All things shall be done by common consent in the Church, by much prayer and faith." That brings the Church government back to the primitive pattern. Where the law of common consent obtains there can be no "hierarchy." There all are brethren, each laboring in his own sphere and calling for the good of all.

Someone has suggested that the Roman church may be said to be a hierarchical monarchy, the Greek in some sense a patriarchal oligarchy, and the Anglican an episcopal aristocracy. The Church of Jesus Christ of Latter-day Saints has been termed a theocracy, and that characterizes sufficiently its distinctive features of government. The only "hierarchy" in the Church is the divine Head of the Church, the great Captain of our salvation.

**THE GREAT MENACE.**

Anyone who follows the current events in this country and reflects on their significance, will feel impressed with the fact that the prevailing disregard of law is a serious menace to our institutions. There are cold-blooded murders in many places; race riots in the very home of Abraham Lincoln; lynchings; mob rule in defiance of all authority, as in Kentucky; in fact, the evidences of anarchy are multiplying.

The riots at the Capital of Illinois were the latest to claim attention. But only a short time ago a negro was burned at the stake in Texas. About one hundred women watched the burning, which took place right in the court house square. The victim was taken from the Sheriff by a mob of 200 men, following the negro's identification by a young woman, whom he was accused of having attacked. Probably two thousand men helped in the hasty preparations for the public burning, thus taking the law into their own hands and overriding the legally constituted authorities.

Sometimes an effort at "identification" is made, as in this case, but sometimes the mob does not waste time on such formalities. In another part of Texas, a mob of a thousand white men in search of a negro offender, encountered an aged colored man toward whom some circumstances directed suspicion. The aged negro was expeditiously lynched; but afterward the discovery was made that he was not the guilty person.

There are many causes for the spread of anarchical conditions. There is the "law's delay," which Mr. Taft dwelt upon the other day, which has led to create the impression that men with sufficient influence can defy the law with impunity. There is mis- carriage of justice, as in the case of wealthy malefactors who are saved from the consequences of their deeds by the liberal use of money. To what extent criminals are encouraged by such cases, can only be conjectured. There is the failure of municipal governments to enforce the laws and ordinances against vice at various kinds. The neglect to enforce the liquor statutes the country over, for instance, or the ordinances against Sunday amusement, is doing its full share, whether in Maine, New York, or Utah, to bring the whole machinery of law-enforcement into contempt. The liquor-seller and Sabbath breaker who violates the law every Sunday with the silent consent of the authorities naturally has a sort of fellow-feeling for the Thaw or Halsted.

As things are going, mobs and criminals are making "civilization" a myth, the law a joke, and the inalienable rights of man a delusion, to quote the Louisville Courier-Journal. And there is no remedy except in the union of the moral elements of our American

communities and the co-operation of all good citizens for good, honest government. They must cease to turn the government over to the selfish and corrupt politicians. They must realize that the forces of evil are battling incessantly for influence and predominance in public affairs, and that the hosts of unrighteousness are standing together at all times. They will have to fight to conquer these evil forces. They cannot buy good government; they cannot contract for civic righteousness. These and other blessings come only as men give their unselfish services, that the light of truth and honor may shine and the city find its redeemed life.

**EASTERN STATES MISSION.**

As already noted in the "News," Elder J. C. McQuarrie, who for more than seven years past has presided over the Eastern States mission, has been honorably released. On the 13th of this month he passed through Salt Lake on his way home from New York.

Elder McQuarrie, we understand, will accept a position as instructor in the Murdoch Academy at Beaver, and we have no doubt that the success that has crowned his missionary labor will attend his work in this important field. Elder McQuarrie will devote his time especially to missionary classes and the theological department.

Elder Ben E. Rich succeeds Elder McQuarrie in the Eastern States mission, and the Saints in that mission are to be congratulated on this selection of successor. Elder Rich has many years of experience in the field. He is eloquent, full of enthusiasm and yet practical. The mission has been very successful and grown remarkably under the wise leadership of Elder McQuarrie. We look for a continuation of growth under the experienced leadership of Elder Rich.

The Eastern States mission includes the states of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, West Virginia, Maryland, Delaware, Pennsylvania, New York, and part of eastern Canada.

**A DASTARDLY ACT.**

Few of the acts of the "American" city administration call for the contempt that ought to be bestowed on the dismissal of Sewer Inspector Dockendorf.

Here was a man that came bounding from one of the fastnesses where the "American" vote lies entrenched, his innocent face beaming with the faith he felt in his file leaders, one hand outstretched for the clasp of "American" fellowship, the other bearing the official endorsement of his block captain. What happens? He is promptly given the reward due all who yell most valiantly on election day, and his name goes down among the faithful on the city pay rolls as an inspector of sewer pipes, trenches or something akin. Later, in the performance of his duties, it develops that in his youth he has failed to cultivate acquaintance with the commonest rudiments of sewer piping or trench-digging, and that his mind possesses no clearly defined notion as to the difference between sewer pipes and the pipes of Pan. Thereupon the board of public works with a brutality simply sickening chops the man's head off, metaphorically speaking.

Fortunately, however, for those loyal "Americans," to whom party loyalty is above such petty considerations as a knowledge of the work they are paid to do, there is another and a higher court than the arbitrary board of public works—the city council—and the inner circle back of it. Before these august tribunals, Mr. Dockendorf may lay his cause, with full confidence that his claims as a loyal "American" worker will receive the consideration to which they are entitled and get the vindication he demands.

A has the board of public works!

**FREEDOM BECOMES LICENSE.**

The freedom of American institutions has become a license for open violence and hidden crime among many of the foreign laborers who have come to earn their living in this land of opportunity.

The continued series of shootings and killings among the foreign population at Bingham was added to by one more example in Wednesday's news items. In this case, it was a Greek who was shot.

Life in Bingham is somewhat precarious, according to the recent records; and it would not be remarkable if a real fear of assassination should be found to lurk in the minds of many of the foreign laborers.

The American population in camps containing many Greeks or Italians is apparently not much concerned over the fatal duelling that is so frequently engaged in by the foreign element; yet it would not take much more in Bingham to develop the most serious apprehension of violence or secret attempts upon human life.

Some of the foreign laborers who come here have evidently been unable or unwilling to profit by the freedom allowed them under American institutions. Not permitted in their own country, under the deterrent of heavy penalties, to carry ever a razor, since that instrument is looked upon abroad as a weapon of dangerous possibilities, they seem to riot in their equipment and use of deadly weapons as soon as they experience the comparative immunity of American freedom and our general toleration of individual choice in these matters.

In the East the growth of atrocities attributed to the so-called Black Hand societies has developed into a distinct problem. The police and immigration officers of New York city are baffled in their attempts to deal with it. Sociologists are studying the hidden causes of the ghastly phenomena that continually come to light, but no adequate remedy for this enormous evil has as yet been found.

According to recent investigations made by Alfred Henry Lewis, 3,000 persons in New York find a living in the criminal occupation of the Black Hand societies. He says that these organizations levied \$8,000,000 in blackmail upon the Italian population of 600,000 in that city last year—an average of \$10 per head. In a recent three months, 227 violent crimes have been traced to

Black Hand origin, 80 per cent of which were not followed by arrest. A mere fraction of the record for four months is thus summarized by Mr. Lewis:

On January 1 three bombs were exploded in tenement Nos. 16 and 43 East Sixty-fourth Street. On Jan. 21 three buildings were dynamited and wrecked. The buildings were Nos. 518 East Thirtieth Street, the Home Garden Settlement for Children at East 118th and No. 319 East 148th streets. On Feb. 3 a bomb was exploded in the vestibule of No. 418 East Twelfth Street. On February 12 the tenement No. 205 East 14th Street was wrecked by a bomb. On March 1 the tenement No. 24 Elizabeth Street was wrecked by a bomb. On March 25 the apartment house No. 693 Lincoln Place, Brooklyn, was destroyed by an incendiary fire. On March 27 another bomb was exploded in the tenement No. 264 Elizabeth Street. It was the fourth explosion on the block, which is known as The Barracks, within three months. On April 1 the grocery store No. 30 Beaver Street, Williamsburg, was wrecked by a bomb. On April 2 a bomb exploded in No. 42 East Twelfth Street—owned by Emanuel Sportora, who had defied the Black Hand, and severely injured him. On April 18 the grocery store No. 124 Rochester Street, Brooklyn, was wrecked by a bomb. On May 12 an attempt to destroy the tenement No. 126 Elizabeth Street was frustrated by a girl. The Black Hand had attempted to blackmail one of the occupants of the place, and had failed."

According to the accounts published in the East, the Black Hand society receives only men of mettle, preferably those who have demonstrated their ability by the killing of some one designated for death by the society, or by some other similar ordeal. Then the applicant is sworn to secrecy. He is bound to keep silent or to bear false witness or to kill even his best friend at the behests of the organization. A system of training in using the poniard is provided for the recruits.

Deportation of all whose membership in the Black Hand societies can be proved is suggested; also that the Italian government pay the damages for outrages committed by its citizens in America.

We have not heard that any such society exists here.

**AUTOMOBILING.**

There is a great deal of adverse comment on the reckless driving of chauffeurs, and this is entirely justified. But, in fairness, it should be remembered that there is a difference between chauffeurs and chauffeurs, as there is between those that drive buggy horses. All cannot be condemned for the sins of the few. There are, undoubtedly, more humane, careful and conscientious automobile owners and drivers than reckless ones, but the latter are often in public view. The representative of Colliers' who went on the recent Glidden tour says that the man who drove the car was one of the most experienced chauffeurs in America. Yet in all the seventeen hundred miles of the tour, even when they were making up time, he never failed to thank those he passed for the road, or to slow down when meeting a horse. If women were driving, he stopped entirely. Such civilities are, by no means, the exception.

The automobile has come to stay. There is no question as to that. Keen competition in the manufacture of machines is going to send the price down, and automobiling will be more general than it is now. The question, therefore, is to regulate the business by wise, practical legal enactments. And in this matter the respectable automobilists themselves are anxious to co-operate with state, county, or city authorities. We understand the Automobile club in this City is trying to induce the powers that be, in neighboring counties, to adopt rules as to speed, etc., and to co-operate with them in the prosecution

of anyone who violates the rules. Such efforts, it seems to us, should be met half way. Automobiles mean better roads and beautiful suburban homes. The owners and drivers should not be persecuted, although reckless driving certainly should be suppressed.

Oyster Bay is the Hub of the Political universe.

Speed mania is more dangerous than dementia Americana.

This year the politicians are far more excited than the people are.

The wet weather seems to put a damper on airship flights.

Bombs bursting in air are not in it with balloons bursting there.

The last rose of summer is just beginning to swell in the bud.

In England they never ask, "Shall the people rule?" There Britannia rules.

Without mob rule or military rule what a humdrum place Springfield, Ill., must be.

The man who complains of his ill luck is in ill luck because of his complaining.

Talk is cheap. You can buy presidential candidates' speeches disks for a quarter.

Capt. Hains could scarcely say, "My spear knows no brother," as he had his brother with him.

It begins to look as though the campaign, for all parties, would have to be conducted on the theory of high thinking and plain living.

"Can a woman dress well on \$150 a year?" is one of the questions to be discussed by a women's organization of Kansas City, Kansas. She can about one dress.

If political exigencies require the renomination of Charles J. Hughes for governor of New York in 1908, political exigencies may demand his nomination for the presidency in 1912.

"I do not think there is anything more enjoyable than making at least one speech a day," says Mr. Taft. He might try making two speeches in one day and see if it would not double his joy.

At the semi-centennial celebration yesterday at Ottawa, Ill., of the first Lincoln-Douglas debate was Mr. F. A. Warner, who heard it. He gives this account of the historic encounter: "It seemed as if the whole countryside had turned out to hear the debate. Mr. Douglas wore a neat-fitting black suit, the coat of which was a sort of a Prince Albert affair. His hair, which was long and wavy, made a great impression on my mind. He spoke in the choicest of English, and when he had finished his address, which was about an hour and a half in length, it seemed as if it would be impossible for Lincoln to make any kind of a showing against him. Lincoln, in the meantime, had listened intently to every word spoken by Douglas. When he got up to speak he made an awkward appearance compared with Douglas. While Douglas was speaking Lincoln had worn a long linen 'duster.' This he leisurely took off when he arose to speak. Several times he was compelled to halt because of the loud applause, and when he ended the enthusiasm knew no bounds. Two men rushed to the platform and literally carried Lincoln on their shoulders to the home of Joe Glover, where a dinner was served to the leading citizens."

**From The Battleground of Thought.**

Reinforced Steel bridges are rapidly becoming a thing of the past in Indiana. The earliest steel bridges were built in the early 80's, and as the life of a steel bridge does not usually exceed twenty-five or thirty years under conditions of highway traffic, it is apparent that the time is soon coming when the earliest of the steel bridges will have collapsed under some unusual load of a steam road roller or traction engine. The number of such failures is becoming alarmingly frequent, says Conrad Age, New York. Many counties of Indiana have discontinued the building of steel bridges and are now building of reinforced concrete instead, because of the permanence of this type of construction and its freedom from repairs. Reinforced concrete bridges have many advantages such as absolute permanence, handsome appearance, gravelled roadway, and freedom from frost and snow. In Adams county, Indiana, built its first concrete bridge in 1902, and since that time has built upwards of 100 arches up to 80-foot span. Since 1903 no steel bridges have been built in this county.

**Dumb Animal** There was nothing noteworthy about the horse as he stood in the stable at night, and the curb in one of the busiest downtown streets, save that he seemed timid and shrank at the approach of passing vehicles.

"He is blind," said the Humanitarian, "stone blind."

Just then a man stepped from a nearby doorway and as he approached the animal cocked his ears knowingly in that direction.

"Now," said the Humanitarian, "shall you see a sublime spectacle. Remember that this animal's whole nature is made up of darkness and blindness, and that he is utterly ignorant of his own existence, whose terms must be exaggerated by his unseeing imagination."

And as one listened to the crash and roar of traffic, the grinding of wheels, the clanging of bells, the snorting and honking of automobiles, the raucous shouts and the rush of hurrying feet, one began to understand.

The man stepped into the rig and said: "Giddap."

And straight into the black vortex of unseen terrors of crashing and clanging and shouting and trampling, went the animal with head aloft and hoofs smiting the pavement as though his pathway lay open to his sight.

"Wonderful intelligence," said the onlooker.

"Wonderful nothing," said the Humanitarian. "It is the most beautiful picture of absolute confidence and unquestioning faith that you shall ever see. He hears his master's voice; he feels his master's guiding hand. That is all. Yet he is ready to dash straight to the cannon's mouth or to plunge unhesitatingly into the bottomless gulf, which for aught he knows, lies right before his feet. May you and I have such blind faith in the guidance of our Master. Think it over."

And as the dumb toiler fared fearlessly forth amid the city's din, one felt inclined to think it over.—Pittsburg Gazette-Times.

**A Sermon** Has the market in Ted-on Animals? It bears indeed been a third-term possibility?

So say certain wholesale dealers, forgetting, apparently, the heavy decline before last Christmas. No toy, except the stuffed animal, has sold as fast as ever. This genial nursery quadruped is not likely actually to become extinct. Less than a year ago there was an expression of concern among certain troubled souls lest the small boy's attitude toward the denizens of the wild-wood should be subverted by this affable playfellow, and lest the example of her brother should in time cause the little human creature to be lulled to sleep by an ursine menagerie. Nature is more stable. The small boy's vision of wild animals is in no danger of immediate subversive change.

Some bold adventurers, indeed, have tried the limits of their little reign.

And unknown regions dare desecrate: Still as they run they look behind. They hear a voice in every wind, And snatch a fearful joy.

Many boys for some time will be more interested in Long John Silver than in Rollo. They will attend more eagerly to a tall, shaggy, grizzled man to an innocuous wolly lamb. As for the girl, there is a small danger that the Teddy Bear will supplant the doll in her affections. Not beasts, but little sawdust human beings, with a little human faces, provide the outlet for her impulses. There are girls of whom this is not true, but nature will take care of such. On the whole, such a girl tends to the extinction of her individual life. The maternal instinct must remain strong, because those girls who have it are the ones from whom the next generation is descended.—Editorial in Collier's for August 8.

**Gorgeous** Perhaps one of the most sublime and gorgeous spectacles of nature is the sunrise over the earth of our affords is a sunrise as viewed from the summit of a very high mountain. A sunrise after a storm at sea, when the great orb rises from a tranquil sea, and its expansive light, tinting the crests of the rolling billows in glorious hues and illumining the feathery tufts of driven surf in the same lovely color is magnificent, but has never been so great as it is far surpassed in sublimity by a mountain sunrise. The shades of night have gradually faded away, the morning star no longer glimmers in the west, and the aurora continues over to increase in brightness. Now the doomed and pinnacled summits of the long range of upreared snow-clad mountains, until now scarce discernible, appear as great green islands in a billowy sea of cloud rising and falling. A few hundred feet beneath is plainly glimpsed. Brighter and yet ever brighter, the eastern skies now have the glow of dawn, and are gradually assuming a rose pink hue, while already the highest of the mountain summits are glowing in the same love-lorn glow, the few flecks of feathery vapour floating overhead being also

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