

# Goodwin's Weekly

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## The Best Way

WE HOPE that Senator Smoot has read carefully the particulars of the President's journey to the Northwest and down through Oregon and California, and has realized that after all it does not pay to try to hedge a visitor round by a certain sect as far as possible to keep him from direct contact with all other classes. The difference is the President here felt that there was an oppression in the air, while in Seattle he stayed a day longer than he was scheduled to remain. We exonerate Governor Spry from any part in this, save what was forced upon him, but what was done gave the impression that under the profuse hospitality, there was something which the main actors desired to keep concealed, and this was so marked that the President seemed glad to get away. It is not a good policy to pursue; it has the same look as that of the boy who kept his face constantly toward the crowd, because there was a rent in the rear portion of his trousers. It is not the American way, and when tried the strained effort cannot be concealed. The President of the United States belongs to all the people, and when he mixes among them he wants to see as many of them as possible. Whatever differences there may be among the people of Utah, no well-bred man is going to violate all the laws of hospitality, or confess himself a boor by intruding his version of them to an honored, temporary guest.

Senator Smoot gave himself away when he ignored ex-Representatives Allen and King, and ex-Senators Rawlins and Kearns; he made a pitiable mistake when he failed to ask ex-Representative King or ex-Senator Rawlins or Senator Sutherland to introduce the President at the Tabernacle.

Old man Brice in "The Spenders" tells how sometimes when a man is undressing before retiring at night, the house-cat rubs against his legs and purrs as though he was "the hull thing," but the cat does not deceive the man, neither does the Senator who tries to imitate the cat.

But we suspect that Senator Smoot, with all his assurance, was a trifle nervous during the President's visit, for he knows that a full majority of the best people of his own creed do not like to see him a senator, for down deep they know it is wrong and they feel a double degradation when thinking about it, for they know it is violating the whole spirit of the law for him to be in politics, and that his whole strength is his ecclesiastical strength, and is the bringing of the direct power of the church into politics, and then the really sincere of his creed believe that he is debasing his apostleship when he mixes in politics. They will not say this openly, and under the discipline of the church they will, when he is a candidate, vote to sustain him, but they feel that it is all wrong just the same. On Tuesday last the News published that it was the wish of the church authorities that as many as possible of the Saints might be present to raise their hands when it should come time to sustain the authorities by the semi-annual vote.

Had there been an additional call reading something like this:

"Inasmuch as some people in and out of the church think it wrong for an apostle to hold the office of senator of the United States, now, at the request of the First Presidency and the apostles, a second vote will be taken, after the officers of the church have been sustained, and the question to be voted on will be: 'Do the people approve of an apostle holding a political office?' and the First Presidency and the apostles desire that everyone shall vote exactly as he feels, consulting his own mind and conscience, only."

Had such a chance been given the people, a full majority would have voted "no," and the result would have been hailed by thousands as the deliverance of Utah.

Senator Smoot has known this fact, that a full majority of his own people have never approved of his holding a political office, and hence we say he was a trifle nervous during the visit of the President in Utah.

We hear, every day, appeals for harmony, the burying of old animosities, etc. Now, in a free and enlightened country when the people have differences, there is just one way through which they can reach an understanding and peace. That is to accept and obey the laws which they themselves have created, and if any law seems harsh, or unjust or obsolete, to repeal or amend it as provided by law.

The American party stands for this, it is the only party in Utah that does. Will those who are crying peace accept the only means to secure it?"

## What The Celebration Was For

WE HAVE read much of the celebration that has been going on in New York city and up the Hudson for two weeks past. It has been called the Hudson-Fulton celebration and that is proper, but really the pith of it all has been in honor of what to the world's oceans was akin to the discovery of a new world by Columbus. Men had been navigating the seas in a halting way since a time which outdated profane history, and had, in some places, acquired a good deal of fame. Thus we read of the ships of Tyre with their many colored sails, we read of the wheat ships and fighting ships of old Rome, and of the sea fights of Salamis and Actium. But the propelling force in all these was but slaves chained to their benches and making an unequal fight with oars against the fury of raging winds and on-sweeping seas. Later the mastery of the winds was more complete and Venice became a great commercial capital, for she built and navigated ships of 1,200 tons.

After the discovery of America Spain first, then France and then England, began to build larger ships, and some tremendous naval battles were fought, like Lepanto, the Nile and Trafalgar, and improvements continued in form and rigging until the clipper ship was evolved, which was the perfection of ships that relied upon the wind for propelling power.

But in the meantime Fulton's invention had been made, which demonstrated a principle, which needed only superior mechanical talent to fully bring out. It came, too, just when invention was adding daily new mechanical devices to help the mechanic in his work, and science was unfolding

new knowledge of the properties of matter. As the years went by the old side-lever engine was invented, then the beam and oscillating engines, but all these were exceedingly costly to run and of limited power. Then the screw propeller was invented to do away with the old paddle wheels in use on the ocean, and then came the compound marine engine and boilers to carry a heavy pressure of steam; steel was substituted for wood in construction, and out of these emerged the modern steamship of thirty thousand tons and forty thousand, or more, horse power, and so staunch, that when it leaves port, it discounts the hurricane and wave and tells almost at what hour it will enter a port three thousand miles away. But the principle of all this power and magnificence had its germ in the little Clermont, which Fulton ran at a speed of six miles an hour against the current of the Hudson river. Because of it London has been brought within five days of New York, because of it the oceans have been reduced to mere ferries, and one ship carries at a single voyage the product of 25,000 acres of wheat and 1,000 passengers and performs its work in one-sixth the time that the swift clippers made, which were the result of 4,000 years of shipbuilding.

This is what New York has been celebrating; this is what has caused the nations to send their warships to our shore to roar their salutes in congratulation, and which, too, has brought to our shores the brightest men from abroad, to do reverence to the memory of an humble inventor and mechanic who in his life time had no conception of the majesty of the work he had wrought.

## The Same Old Organ

IT MUST have seemed jolly to such Saints as were present from out of town at the conference, and who had not been in town since the last conference, to hear their organ shrieking to voters to unite against a common enemy, and place the city in enlightened, honest and progressive hands. It must have been jolly to such Saints as have been coming to conference for fifteen years past, who remember how it fared with the city prior to the coming of the American party, and then to note the transformation since, the changes ever since the last April conference. Such as look with discerning eyes will be able, just by that appeal of the News, to estimate the value of the friendship which the News has manifested toward the Mormon people during the past half century. What advice has it ever given them which has added to their material welfare? During the past four years it has simulated a vast solicitude, lest they in this city might be robbed. It has, without a semblance of truth, charged that they were being robbed. We ask good Mormons if this is not a new role for the News to appear in? In all the weary past when the Saints had full control of the city, did it ever once call for retrenchment and economy and demand an accounting on the part of the city officials? Rather did it not excuse or condone every steal that was discovered? And when all the revenue of the city was absorbed in the payment of salaries, did it ever awaken a protest?

When little children were dying by the score because of the filth of the city, did it not fight