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PUT PEOPLE ON THE LAND.

THAT plan of lending money to farmers may have the effect of helping to put people on the land. But there is another excellent reason why this nation is under obligation to help in developing the idle acres of the country, wherever these may be. Any nation adopting and practicing the policy of protection to its mill industries is logically bound to go so far as is possible in aiding willing and capable and deserving men to clear the land, to till it, and to produce foodstuffs for the market.

Before England became a free-trade country its agricultural interests were vastly greater, comparatively, than they are now. Cobden convinced the people that he was sincere, and that there was wisdom in the policy he advanced when he demanded the repeal of the corn laws. He stated many times that he did not agree with the doctrine that free trade would have the effect of taking a single laborer from the farm and adding him to the population of the industrial centers. They believed him. But both they and he found too late they had made a mistake. For the instant and direct result of their policy was to vastly increase the population of the mill towns, and to draw manhood and womanhood from the rural districts.

And that fact more than any other marked the United Kingdom as a nation of pensioners.

Nothing is more logical than that the policy which makes for big cities, which promotes the industrial center, is to the detriment of the farm. It necessarily takes men and women away from the country. It entices them to the town. The burdens of the farm are not lightened, and the promise of the mill is made brighter. Without a doubt the nation is richer and stronger for the development of American industries. But the gain is not

without an attendant loss. The city swarms with humanity, but the rural population remains at a standstill. The values of city property increases. The cost of living there advances. The standards of expenditure everywhere are lifted—and because of the very causes that lead to this result, the ability of the farm to keep pace with the quickened step is lessened.

It is not that the profits of farming are lessened as the need of expenditure in the city increases—for the returns from producing foodstuffs have never been so good in this country as they are now. But the influence which draws the farmer to the town, which subtracts him from the sum of the producers and adds him to the sum of the consumers, lessens the relative ability of the farm to feed the town. The demand to be fed grows, but the ability to respond to that cry remains at a standstill.

There is an economic condition to be considered. Free citizenship is not fostered in a mill town, nor in a mining town. It does not imbue the wage slave in the city. It does flourish in the country. City children grow to manhood and to womanhood with small concern for national history, and small interest in national affairs. The countryman is a citizen of the nation. His children are born free, and they remain free—with a definite understanding of what that freedom means. The city man will volunteer in case of war, and will obey orders, because obedience to a boss is a part of his heritage. The countryman will shoulder his musket with something not packed in his knapsack—and that is a sentiment. He is the moral fiber of the army. If he doesn't command, he inspires the soul of command in that natural captain who had not found himself. The spirit of nationality is in the countryman because his horizon is wider than it can be in a city. He is a better citizen because he knows something about God—whose manifestations in the city are apologetic. They need illustration—and evidence.

That nation whose policy is economic and commercial protection owes it to itself to consider the future of the nation. Protection will make it rich, but lop-sided. Protection to industries is but half the obligation. Protection to the material and spiritual treasury from which citizenship now and hereafter must be drawn is quite as imperatively required. Protection can in a century make millions for many. But protection to mill and mine for a century strips the chest from which the nation must be fed.

Southern planters gave an illustration of the principle in those days when they depleted the vitality of their soil with repeated crops of cotton. They were every year taking from the

land, and in no year giving anything back. When they learned the science of farming, they rotated crops—and got better cotton, more of it, and had something in other products beside. Also, their resources were greater. On demand they were in a state of preparedness; whereas, in the former method they were at the end of their possible accomplishment.

There are millions of acres of good land, idle, in the western part of the United States. There are tens of thousands of men who would make good farmers, and who want the opportunity to till the soil. The nation which has adopted protection has millions of money that must and will be invested. In no way could that investment be made so profitable to the nation as by restoring the balance of manhood opportunity. The nation can afford to go farther than the loan-to-farmers plan. The nation can afford to put people on the land.

AND THE NATION CAN NOT LONGER AFFORD TO LEAVE THAT BALANCE DISTURBED.

AN EFFECTIVE ADVERTISEMENT.

NOW, there is here no desire to discriminate against the judgment or style of any advertiser; but there is a spirit of good advertising in the full-page presentation of the Keith-O'Brien store, in the Christmas number of The Weekly, which deserves mention as illustrating a rising spirit that is to be welcomed.

Not a word about goods for sale appeared in the entire page mentioned. Never a broad statement that wares there are to be had at less than their value. Not a mad claim that the store is going out of business, and therefore is slaughtering prices. Never a frenzied declaration that because of need of money, or a removal, or a recent and disastrous fire articles that cost a dollar at wholesale may there and now be had for fifty cents of anybody's money.

On the contrary, it was simply a friendly and reasonable greeting from Keith-O'Brien to the people. It was a very high-grade composition in the nature of neighborly greeting; an assurance that there is something more in the store than an insatiable appetite for the dollars that customers may bring.

The whole of it is so patent a protest against the ravenous in advertising that it deserves recognition, as well as praise. Furthermore, it is effective advertising. No man or woman can read that page of kindly and well-expressed sentiment without feeling that the store uttering it is interested in the humanity of them as well as in their money. It means that one may trade there with confidence. And

there is nothing on the minds of the people of a community.

The temper and tone—and the words themselves—of that advertisement prove a quality that is immensely valuable. Mr. C. V. Worthington, the superintendent of the store, and advertising chief, inaugurated this method of reflecting the spirit of his store a few years ago, and it no doubt will prevail in the future.

AN END OF THE MORTGAGE.

SO the people of the First Methodist church have paid off their mortgage, and are planning a joyful celebration on Sunday, December twenty-ninth. Let all the rest of us congratulate them.

They have been carrying that mortgage for quite a while; and have paid out a good deal of otherwise useful money in interest. By an extra effort they have raised the sum sufficient to discharge the principal, and some of the cleanest little boys in First Methodist Sunday school are going to publicly burn the document after a special musical program, and a sermon by Bishop McConnell.

Dr. Short and his helpers are entitled to credit for their achievement. Because, little children, a mortgage is the hardest thing in all the world to make an end of. The elder Weller cautioned his son Tony to beware of widows. But one mortgage is more troublesome, more exacting, and more clinging than many windows.

Beware of the indenture that witnesseth.

AMEND OR REPEAL THE SHERMAN LAW.

DIFFERENT things have, at different periods of this nation's history, arisen to demand consideration of the law-making power. Just now, and for a mere matter of thirty years last past, that piece of mistaken legislation called the Sherman law is the insistent demander for its own repeal.

At the time that law was enacted, there existed an extreme and intemperate hatred of corporations in this country. It found its expression most accurately in Kansas, and poured east, west, north and south from the four borders of that commonwealth, until every section of country rivalled every other with the intensity of its hatred for any man with an income from corporations. And not until Kansas faced wholesale foreclosure, with corn for fuel and neither credit nor cash; not until the only product of that state was fanatical declaimers against corporations in general and railroads in especial; not until William Allen White asked his celebrated question: "What's the Matter With Kansas?" did the sunflower state wake up to the