DESERET EVENING NEWS: SATURDAY, MAY 26, 1906.

"Mine and Thine," A Study In Real Ownership

orations was listened to with marked interest isst night at Barratt hall by a large and highly intelligent and thorsughly appreciative audience. The subject was "Mine and and Thine," a study in real ownership, and the speaker was N. L. Nelson, professor of philosophy In the Brigham Young university at Provo. The occasion was the fifth annual commencement of the L. D. S. U.

N address that is entirely out of the beaten path so closely followed in the preparation and delivery of commencement day ing millions? Instead of my owning them, it would be truer to say they and sculptors-the artistic geniuses of the race; but can he come into spiritual accord with their works? Impossible. own me. As to the kind of wealth which must The joys of ownership in art which can come to him, must have no higher source than the pages of the Police be measured in dollars and cents, very litcle of it can be transmuted into real Gazette.

part of it can be really owned by the man of groveling tastes? Only the drive along which his automobile thunders, nual commencement of the L. D. S. U. So much attention did the address at-tract that it is herewith reproduced: Not long ago, an American million-aire of recent outcrop, entered a book-dealer's establishment in New York and dazzled the clerks by the magnificence

in the most active trim for work. Whenever it begins to absorb atten-tion to itself, and on its own account, it And as for the magnificent park on which he has lavished his millions, what becomes a curse, since by so much it in-tervenes to consume our time, and so prevent our acquirement of real wealth. Pleture the soul-barrenness of the man--increasingly frequent even along us-whose life has ceased to shine out, save through that cold, calculating, merciless aperture-the money

But if the man of the steel-hardened

Such growth in soul-wealth may well be compared to mounting a stairway.—especially if we think of Jacob's stairway. The rise or lift of each step represents the new truth, or harmony, or insight into the nature of the universe, with which the will to give attention is rewarded. But after returns this insight getting this insight, we may still re-main standing on the step below, con-tent with the mere joy of knowing. If, however, we would merge our knowl dege into character, that is to say, intelligence, we must take the tread. We are thus one step nearer heaven than before, and wider has grown the circle of our mental horizon. Thus, by a succession of lifts and treads, we may at last fulfil Christ's injunction: "Be ye perfect as your Father in heaven is perfect."

And this reference to our Savior's perspective of human life, serves to show how thinly disguised is my psychological explanation of soul-growth. For what is the lift in the heavenly stairway, but faith-faith that enables us to get a higher reva-But if the man of the seel-hardened eye has, little by little, shut out of his soul-horizon both God and the uni-verse, we who pity him have probably been stored his fate, rather by that stern friend, adversity, than by intelli-gent self-abnegation. Indeed, to make the happy compromise between me-chanical, and organic wealth, would neghtics, he beyond the power of our heavenly stairway, but faith-faith that enables us to get a higher reve-lation of righteousness? And what is the tread, but the act of repentance, whereby we live up to the new truth so revealed? Or should we desire to vary chancel and organic wealth, would percapts be beyond the power of our parapered age and time. It is safe to say, however, that if what we call our plain wants were cut in two, we should incredy awaken powers unfelt before--the virils forces of mind and body, ever attendant upon frugality. Cut these would probably enter the realm of vir-tue. At any rate, he who possessed, on be one hand, more real wealth that, any off or man has attained to, in this world, had it to say, on the other, "The the figure, the lift may be called grace, and the tread works. Neither one avails for salvation without the other. Nor do I regret this intermingling of the educational with the religious point of view; for it will show that the sphere of religion, like that of true education, is the enrichment of the oul; not indeed along narrow, sane timonious lines, but in every direction in which the soul is naked to the uni-

world, had it to say, on the other, "The forces have holes, and the birds have nexts, but the Son of unan hath not where to key his head." Real would, to repeat a previous proposition is that above which can be integrated with the fibres of the soul. Wealth in the form of money or its where to fay his head." Real ownership is but another name f T life. A man lives only in that which be appreciates. Nor is it money alone which merrows and impoverishes life. Religion of the Pharistical kind has the same endency loward dry rot. Think of the man whose world has nar, rowed dever to a few mechanical re-lights observances on which he bases his hore of heaven. If a man's faith has been be astronged ere, they her weath in the form of money of its equivalent can be called real, only to the extent that it sustains life on an effective working besis. Considering how very little is needed to do this, air how very little is needed to do this, air and water being free, it follows that no child of God need remain poor, Lideed, the less the enumbers hitnesif with artificial weath, the richer may he become in reel wealth. In spite of this obvious truth, however, Christ's state ment of the relative value of the two, while it receiver our applatese, rarely engages our active rappert. Which of the ceanees to they up that as on earth where moth and rurt do cortant and taleves break through, and steal," even when he known that the only real treasures are those which he can has become a sarguese sca, then bet-ter a thousand times he were with ingerroll out on the tempertuous occan But perhaps the most pathelic form of soul-poverty is that which accom-panies unculightened toil. The man

his Father's providing. The man of money may perchance have once been awake to all these things, and out of

and idle, the will to see and to do for themselves; to encourage them to look for the lift, and having seen it, to make the tread. At this point let me stop, in passing, to congratulate you, my young friends of the graduating class, on the splendid acquisitions you have made in the realm of real wealth. Four years in a modern high school, especially a Lat-ter-day Saint institution, cannot fail ter-day Saint institution, cannot fail

to make, a student richer in truth-relations than was Socrates or Plato of old, even after a life-time devoted to study. Moreover, the insight you have gained is of less consequence than the appetite which has come to you-an appetite which shall lead you to still deeper truths, still

temptation which the Arch-fiend urged upon our Savior. Leading Him to an eminence, whence all the kingdoms of the world-in other words, the sum-total of false or artificial wealth-could be seen, he said: "All this will I give unto thee, if thou wilt bow down and worship me." Alas, how many of us bow down, when the hour of our interview comes!

Yet think: What possible ownership could Christ have had in these king-doms? Suppose he had acepted: and suppose the prince of liars had made good—a thing that never happens; suppose even that Christ's power to rule and domineer these kingdoms, had been strong as that of all the tyrants of earth combined; how could such a situ-ation or any fraction of it, have been assimilated, so as to enable or enrich his soul? Let the present plight of the

Czar of Russia give answer! No. Christ stood and stands forever No. Christ stood and stands forever for the organic or real-wealth ideal; just as Satan stood and stands forever for the artificial or mechanical-wealth ideal. Let the hip of the field symbol-ize the first, and the chan.oud the sec-ond. Even so, the wealth of the Christ-ideal is that which grows and evolves in accordance with divine law, and of in accordance with divine has, and of such shall be the glories of His king-dom; a kingdom not held together by the pressure of tyramical power, but by the affinity of love and light and

by the admity of love and light and nuclear and law. And now, by way of justifying the thile of this paper, let me say: Only that can truly be called "mine" for which my soul has affinity. "Mine" in any lover sense, is ownership by no aligner if the than the deg had for the hay, and the swine for the pearls. How this affinity - and therefore my capacity for ownership-grows. I have already or ownership-grows, I have already sinted out. Note now another peculi-rity, that which may truly be called roine may as truly be called thine, with-out diminishing, but rather enhancing, any weath, Let this, the table of the origination of weath for which it is worthy to strive—the weath for which it is worthy to strive—the weath that may be at once both mine and thine. Time will not permit me to elaborate this theme: but at the risk of tresspassing, I must point out some of its solution or some of the

Foremost in this close is the wealth

where much and rust do corrapi and taleves break threag, and steal? even when he known that the only real treasures are those which he can carry beyond the grave? But a greater sin that laying up carthy treasures at all. The soul-inerth which makes of men mere drift-wood, --wood not even worthy. 'to be cast out and burned, "--this bas ever been the besetting sin of mankind. Now, as no man can apprecise for another, it follows that soul wealth is never the product of anything but native set effort. Nor can we either borrow or lend this wealth, The only help we can refuer is to arouse, in the weak and idle, the will to see and to do for the use of the work and water, these sources of soul wealth are free. A man may nev-er bave the opportunity of visiting a tamous art gallery; but if his eyes have been opport to the shead to do for the beset ing weath, the weak and idle, the will to see and to do for the for the work of the stead to do for the best is to arouse, in the weak and idle, the will to see and to do for the set of the size of the set of the show of the sky and hele, the will to see and to do for the set of the show of the set of the show of the sky and hele the will to see and to do for the set of the show of the set of the show of the sky and mountain wall, where God's great physics for food on the the to do for the set of food on the show of the sky and mountain wall, where dod's great physics for food on the show of the sky and mountain wall, where dod's great physics for food on the show of the sky and mountain wall, where dod's great physics for food on the show of the show

his love for God only through service to his fellow man, it follows that all facts relating to the history and progress of the race, whether in the form of liter-ature, art, invention, or social move-ments, constitute right material for soul enlargement. In this field unfortunate ly, the notion prevails that culture is impossible without money. But how short-sighted is this dictum? If the millionalre's park is open to me, are not its beauties as free as notice's landscape on sky and mountainside? 1, I have access to a city library of 100,000 volumes, need I remain illiterate, bevolumes need 1 remain interate, be-cause I cannot buy books? And shall my taste in architecture remain crude, because I can build no mansion of my own? Thanks to the advance in our consistent to be because I can be advance in our sion would be overwhelming—their var-fety utterly bewildering; and in order that the soul shall not be smothered by their very abundance, not only is its awakening spread out by degrees fancy and adolescence, but, when fully fancy adolesce such wealth; but the fact that he re-mains a beggar, shows that he is blind erywhere. Look, too, at our canals and water ditches-their banks seeding to his opportunities. That millions of men and women in higher ranks are equally blnd, argues nothing against grounds for hell's assortment of weeds all to be delivered faithfully, with hea ven's good water, into every field and garden of the community; and yet how we should how! at a yearly tax to keep by suicide! he freedom of opportunity. For, wherever there is access for appreciayou choose? ion, there real ownership begins. Only these banks clean! hin who hankers for the envy of his As members of the Church we pay kind, does it matter whether such ownour tithing, truly enough; but which of us does not secretly feel he should be rewarded for his sacrifice! What! sacership includes the notion of legal title. Indeed, how much better to be rich in taste and poor in purse; than to be rifice, when for a paltry hundred dollars a year I can own four magnifi-cent temples! For are they less mine because they are equally thine? Sac-riface-when I can thereby own a score of high-schools and colleges? Sacrifice, ormer has free range for appreciation. without the burden of maintenance, the atter is so loaded down with this buren that he has little energy left with thich to appreciate. when by giving up this small part of my surplus, the message burning in He, therefore, would be a wise man who should say: "Here, take all my yealth; use it thus and so, and it shall ny soul gets two thousand voices mong every 'people, tongue and nabe yours; the only condition I ask is the privileges of looking on." It would, tion!' however, be ethically wrong thus to shirk the burden of providing oppor We talk with much unction about the privilege of going back to build Jackson county. Do we realize t unity for soul culture. Nevertheless. Jackson county. Do we realize that only he will be worthy, who is enlight-ened enough to see that by glving his little, individual All, he immediately comes into ownership of the combined All of his fellow-workers? Cease not tle free. ich a burden is too great for any one man to provide for his fellow men, and should, therefore, belong to the people as a whole. The moment this is done, wealth in property becomes equally the burden and the blessing of all who hold your striving then, my young friends till your brethren and sisters shall reait in common: in other words, it fits the condition of real wealth; what is lize that so far from being a sacrifice, it is not only a privilege but a glor-ious investment to pay tithing—or vote nine, is equally thine, The Bible teaches that the proper taxes for the common welfare. use of gold is for paying purposes, and no truth could be more apt or cogent as many points of view. My answer us of sour is the paving purposes and interview the source of the more apt or cogent in the conclusion, let me point out wealth summed up in the words, "Seek to the nature of my theme. General- the most important aspect of yee first the kingdom of God and His ize the streets which John saw into all in this acquisition of real wealth. The public utilities—buildings, parks, E- Have you ever thought by what methe office of R. C. Watkins, Architect, Provo, Utah. Bids will be received in segregated form for excavating and stone masonry, brick work and cut stone, car-penter work and the work plastering and cement work, planting, heating appara-tus, also for the building completed, ex-copt heating apparatus. Each bid must be accompanied with a certified check of 5 per cent, the amount of bid, which will be returned with all rejected bids; also to the successful bidder upon entering and twice the amount of bid within one week after said work is awarded. Oth-erwise the amount to be forfeited to said district. The Trustees will meet at their and publicly read all bids. The Trustees bids or accept any part thereot. By order of Board. W WM. HOWARD. ELLEN BROCKBANK. PETER E. JOHNSON. Dated at Huntington. May 5th. Date for opening of bids changed to 2nd day of June. 1906, at 9 a.m. NOTICE TO CONTRACTORS. ing District, Utah. Notice is hereby given that at a meeting of the Board of Directors of Denver Mining Company, held on the 8th day of May, 1906, assessment No. 4 of a $\frac{1}{2}$ of a cent a share was levied upon the capital stock of the corporation, issued and out-standing, payable immediately to Hugh Watson, Watson, secretary, at his office, 50 Richards Street, Salt Lake City, Utah, Any stock upon which this assessment may remain unpaid on Friday, the 1st day of June, 1906, will be delinquent and advertised for sale at public auction, and unless payment is made be-fore, will be sold on the 1st day of July, 1906, at 12 m. at the Secretary's office, to pay the delinquent assessment thereon, together with the costs of advertising and expense of sale. HUGH WATSON, Secretary. Dated May 12, 1906. NOTICE TO CONTRACTORS. Sealed proposals for the erection of a new four-room school building to be erected at Granger. Sait Lake County, Utah, will be received up to Monday. Sine 4th, 1966, at 12 o'clock noon, in the offices of Erskine & Liljenberg, archi-tects, and the Board of Education of the Granite School District will receive bids at their office, 1600 State Street, up to 8 o'clock in the evening of the above date. Bids to be opened June 4th, 1966, at 8 o'clock in the evening at 1960 State Street. NOTICE TO CONTRACTORS. NOTICE TO CONTRACTORS. The undersigned Board of Trustees of North Morgan School District, Morgan County, Utah, will receive bids up to 19 a m., June Sth. 1995, for the erection of a school building. Flans, specifications and instructions to bidders can be found at the office of E. O. Kingston, Morgan, Utah; also at the office of R. C. Watkins, architect, Provo, Utah. Each bid must be accompanied with a certified check of 5 per cent the amount of bid which will be returned with all rejected bids; also to the successful bid-der upon entering into contract and giv-ing an approved bond, otherwise the amount to be forfeited to said district. The bids will be received in segregated form for stone and brick masonry; for carpenter and the work; for plastering; for painting; for heating apparatus; also for the building in Morgan. Utah, at the time and date stated above to open and publicly read all bids. The trustees reserve the right to reject any and all bids, or accept any part thereot. By erder of Board. ttreet. Separate bids will be received for ma-sonry, carpentry, plastering, painting and realins. Each proposal must be accom-anied with a certiled check of 5 per ent of the amount of bid made payable o the Board of Education of the Granite School District. Rights reserved to reject any or all BOARD OF EDUCATION, District. NOTICE TO CONTRACTORS.

Is thine becomes mine. Here, then, my young friends, is a career open for you. Turn loose your eloquence against the narrow-minded folly that piles up wealth within ori-vate walls, so that what is mine can not be thine, and what is thine cannot be mine. How like drawing teeth it is, to drag from which meson the falls

to drag from private purses the idle gold that is needed for public enter-prises! How ready we are to vote down improvements for the common good! How long, for instance, it has

braries, museums, light, heat, power, dium the plant selects, from the be-water and sewer servicees—and where would it be possible to invest better the surplus gold of a community? Every man, howsoever poor, thus be comes a multimillionaire, to the extent of his capacity for real ownership. What is mine becomes thine, and what is thine becomes mine. hundred varieties, nature makes the proper selection, then carries it by the blood, under the stimulus of nerve energy, until it is distributed unerring. ly to the highly differentiated tissues of the body.

of the body. Apply this thought now to the build-inging up of your soul-life. Here too, you may have nature's guide to select and distribute—the spirit of God—the prises! How ready we are to vote down improvements for the common good! How long, for instance, it has taken for our ramshackle barns to give way to churches that really breathe devotion and the beauty of holiness! Look also at our streets, our side-

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lopsided growth of the crank and the-orist, and your joy at best shall be intermittent and often poisoned by oubt and despondency; perhaps even Which way out of death into life will A YEAR OF BLOOD. The year 1903 will long be remen-ered in the home of F. N. Tacket, of Alliance, Ky., as a year of blood: which flowed so copiously from Mr. Tacket's lungs that death seemed very near, He writes: "Severe bleeding from the lungs and a frightful cough had brought me at death's door, when I began taking Dr. King's New Discovery for Consumption, with the astonishing result that after taking four bottles I was completely restored and as time has proven permanently cured." Guaran-teed for Sore Lungs, Coughs and Colds, at Z. C. M. I. drug store, 112-114 80. Main St. Price 50c and \$1.00, Trial bot-CHEAP RATES EAST. Via Colorado Midland Railway. On May 26-28, June 1-3-16 tickels will be sold to Chicago, Minneapolis, Memphis and points west thereof, at rate of one fare plus two dollars for round trip. Limit, October 21st, stopround trip. Limit, October 31st, overs. Call at our ticket office or phone for full particulars. Dining cars June 1st NOTICE TO CONTRACTORS. Notice is hereby given that sealed bids will be received by the undersigned up to 12 m May 28th 1966, for the materials and labor required in the erection of a li-room school house to be erected between Main Street and West Temple Street of st street running from east to west about one city block south of Ninth South Street, for the Sait Lake City Board of Education, according to plans, specifi-cations and drawings, which are office of Richard Kletting, architect, in the Hooper & Eldredge Block, Sait Lake City, Utab, and all bids and propoals at the above time will be publicly opend and read in the office of the Board of Ed-ucation in the City and County Euliding. Sait Lake City, Utah, All bids must be al-dressed to "Board of Education for Salt Lake City, 'and marked in the lower left-hand corner, "Bids for 12-room school N.W., or, such bids can be delivered the and place of opening same. Elds must not contain conditions, qual-tions, proseditions, or any other and place of opening same. Elds must not contain conditions, qual-ifications, propositions, or any other things than those mentioned in plans, specifications, drawings, contracts and bonds, and bidder must use the form of bids which will be found at the office of the said architect, and no other form of bid will be received. A certified or contacts above an anom-<text><text><text><text><text><text><text><text>



BOY GRADUATES OF THE L. D. S. UNIVERSITY.

of his purchases. He wanted the best of greenness-precisely such a picture private library in America, and his list as appears to the eye of the ox or the

private library in America, and his jist of books included the greatest names in the world of letters-all to be furnished in the most costly bindings. "And now," he said contemptuously

when his last orders were booked. "now, I'd like something to read. Got anything from Old Sleuth?" What does it mean to own a

Query: What great library? Let us in imagination follow these

books on their journey to the classic hall which they are to adorn. Remote from the noisy city, we shall behold newly risen in the heart of nature's scenery, a marble mansion such as no prince of the old world could afford save in dreams. Surrounding it we a marble mansion such as no shall see ten thousand acres of wood-land, lately transformed into a landscape garden, whose wealth of trees, flowers and sculptured fountains have been drawn from every zone. Within heen drawn from every zone. Within the palace, and adjoining the library, we enter a gallery filled with treasures such as only a world ripe as our own could bring together. From its can-vas walls and marbled groups breathe souls of a thousan whose hands have crumbled in the

Query: What does it mean to own Guery: What does it massion, such a collection of art? No doubt our mush-room Croesus gloats in secret because he can say: "Mine-all mine!" And his pleasure, such as it is, perhaps takes on a keener edge to hear his envious fellow mortals cry. "His—all his!" But is it possible for such a man to

This seems to be a

year of fires;

"THAT

GOOD

COAL"

Was responsible for

the best ones.

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own these things? Setting aside the mere fact of legal tile-because of its utter irrelevancy-what can a man of mere fact of legal title-because of its if he choose. The lunch I take every utter irrelevancy-what can a man of day in yonder restaurant, may be this type be said really to possess? Can i shared by the humblest of my em-

A man can possess only what he can

appreciate. Moreover, the depth and intensity of his ownership can be meas-ured, not on a monetary basis, but only appreciate. y the degree in which his soul assim ilates the good, the beautiful, and the rue in the object possessed.

Real wealth is that which becomes part of the soul-texture. It never weighs down the possessor. On the contrary, the richer he becomes the more bouyantly youthful grows his spirit. Science has successfully inter-vened to stop and control the forces of light, heat, electricity, and magnetism, but has sought in vain to overcome the force of gravitation. Here is the real solution. Wealth that is wov-en into the mind and heart tends ever, like angel's wings, to lift against the downward pull of sin, the galling burof selfishness. On the other hand, artificial wealth,

that is to say, wealth which touches the soul only by mechanical bonds, alays clogs and bears down. Fancy a ways clogs and bears down. Faily a tree trying to bear foliage and fruit with every limb and twig weighted dewn by a pot of gold! Fancy your follow mortal trying to fly upward io-ward the destiny of man, with a trans-

"People only the my great wealth," said C. P. Huntington, the railroad magnate. "They little realize what mountains of care rest upon the head of the rich man. Think how very little it takes to keen a man solve in the continenti rallroad on his back! takes to keep a man going in this world. This tie, for instance, is no better than my boot black may afford,

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and facility.

awake, its range of perception is inter-mittent. Vast gaps—gaps which reg-ister nothing—lie between the records of the senses, while above and below this seven-stringed harp, are harmonies which delicate instruments enable us to guess at, but which we shall never, perhaps, explore, during mortal life.

pen to him are inexhaustible. Indeed.

se they all to impinge upon his con-

ousness at once, their very profu-

Here then is the soul with its pow-ers awakening to take hold of things; there, all around it, are the sources of its wealth. Expressed in terms of feeling, the immediate reward of acquisition, no matter what be the channel, is joy-the joy of increased life; expressed in terms of psychic evolution, the re-ward is power. And these two results shall follow every effort to acquire real wealth, until they bring to the soul eternal bliss, and eternal power; in other words, omniscience, or the infin. Itely-extended power to feel or appreclate, and omnipotence, or the infinitely nlarged power to do, or create. What, then, are the conditions of this

coul-acquisition, which yield such sewards? First, the will to give attenreceptive attitude, while the harmony, from without, poure in upon the soul. Second, the resolute effort to interpret, analyze, or get the meaning of, the new sensation. At this point apprecia. tion comes in-our life rises, is it were sprends out, overflows its narrow limits, and we live quite beyond ourselves, through sympathy with the new aspect of the universe which has come to us. In prosaic terms, we have attained to knowledge. Another step awaits us lift ourselves to the new plane of harmony-must be the truth that we feel. Knowledge then becomes intelli-

U. S. DEPOSITORY.

Deseret

is the time at your command, even though you should live as long as did the patriarchs of old; and this power or appreciation is the true measure the happiness earth has in store for

No doubt, from the nature of circumstances your soul-wealth is largely of the knowledge-type-knowledge which et awaits transmuting into intelli-Your minds have taken the lift n a thousand directions where vour feet could not make the tread. Here-afetr it must be the tread, rather than the lift, which shall engage your ener-To DO and to BE, rather than to know, is the meaning of the life to which the doors of graduation opens. And this thought brings me again on ny way-the thought that with the close of the present month a hundred housand young men and women in ou cloved country wil leave the and pour the leaven of their newly-wor sympathy and appreciation into the dead cold lump of humanity. Among

these ardent missionaries you also shall have your opportunity. Here you are, then, face to face with the problem: What is it that makes the world slck, and mean, and poor, and impotent, when life, and health, and beauty, and love, and joy, and power, abound on every side, free to him who will but open his eyes, and ears, and heart to let them enter? No doubt a theorem a sput heart and the stream from heart to let them enters No doubt a thousand answers could be given from as many points of view. My answer is that the quest after real wealth-the wealth summed up in the words, "Seek

McCornick & Co.,

BANKERS.



hereof. By order of Board. WALTER BRAMELL, Chairman. J. W. STEWART, Treas. E. O. KINGSTON, Secy. Dated at Morgan, May 17, 1006.



George Rust, General Manager, Idaho Nevada, Utah and Wyoming. Offices in Progress Building, Sait Lake City, Utah.