DESERET EVENING NEWS.

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DESERET NEWS PUBLISHING CO.

Telephone 505.

WE'RE STILL FOR UNION.

We publish on another page a second letter from President Sanborn of the Agricultural College, replying to President Kingsbury's second letter on the question of uniting the College with the University of Utah. The letter is too lengthy and intricate in a mass of comment in these columns. But we recommend everyone interested in the question to read it carefully in connection with the arguments on the other side. There are some startling contradictions between the two statements of the case and the public must be the judge of the value of the testimony. We want to repeat, however, that after a candid reading of President Sanborn's letter, the question of uniting the two institutions stands with us precisely where it did in the beginning. Union is the only plan upon which this Territory can sustain a respectable institution of higher learning. The effort of President Sanborn to show that there is no waste of energies in the Agricultural College would be all right if it had a little closer bearing on the issue. The position has been taken, and we think well supported, that a very large majority of the students of both colleges are out of place in a college at all. The evidence of this seems particularly strong in the case of the Agricultural College. President Sanborn meets the charge by thrusting into the question the matter of the College's generosity in thus extending its arms to a class of students for whom proper provisions have not been made in the public schools. This seems to us a very unsubstantial argument, and becomes doubly questionable when the writer proceeds to talk of the work done with this class of student material precisely as if it was "all wool and a yard wide," in proof that his professors were doing all they could for the public. It seems to us that President Sanborn would have done better by showing that the energies of the College were really being expended upon collegiate students. He has been to some pains to give an itemized account of what the University is doing, setting forth with great particularity the number of students in this and that department who ought to be in the public schools of Salt Lake. Without disputing this point, we would suggest that all this matter is published with precision in the University catalogue, which is in reach of all. Moreover, we believe the public is equally interested in the student classification of the Agricultural College, in whose catalogue such matters seem to have been so studiously avoided as they have been by President Sanborn in his personal communications to the public.

As to the point at which, in the event of union, the state university should be located, we still decline to indulge in any controversy. It has never figured in our calculations of all, and we have good reason to believe it has not so figure in President Kingsbury's. Certainly neither he nor this paper has had anything to say on the subject.

STUDIES IN SOTIOLOGY.

Undoubtedly some, as the world views sanity in retrospect, and yet most woefully impractical in its theories, is the veteran Grant or Chambers, whose essays on sociology in certain French newspapers, and collected in pamphlet form with the title "Mes Conversations Dominicales," have reached the exchange table of nearly every impress newspaper in this country. Your Jewish father entertaining feeling, and yet they exalt should pity for the democratic, really dreamer who writes and evidently believes in them.

The present work, "My Few Conversations in Sociology," has happened by early a read "My Conversations in Morality," and is sent forth upon a disturbed world from the pensive retreats of the Average Conversation. In it the good old Christian reserve nothing of his former young life, the noon of the blood he thinks and their remedy is entered to impiously. Air stroke and vapor as are his "remedies-about" in general, their drift may be understood from a brief summary. "In the world of industry the money or the mine is to be the self-governing unit. The Chamberlin will have nothing of compensation or participation in profits. A council elected by suffrage of the employed is to adjust all disputes with the management. The revolution so far upon the tyranny of the employer, that of "the tyranny of the stock jobbing, the tyranny still remaining to be upset is that of the wage payer."

That our author's scheme, as exhibited in his book, involves the entire expropriation of the social order, we hardly dare ask to the least attitude against the favor with which his effusions are received by the socialist press in Paris. Indeed, he tells us that there are more than a hundred Parisian periodicals devoted to the discussion of the principles of "Socialistic civilization," so the new era may not improperly be called. And while he would doubtless be shocked at the suggestion that his propaganda can only be made effective through anarchy and ruin, he extremely fails to grasp the coincidence that the stormy days preceding the fall of the Bastille were headed to their point of fury by just such unrestrained sedition and tolerated mischief from the columns of the press.

The legitimate fruit of such agitation—though the old Count de Chambrun may mean only well—is seen in the murderous insanity which fill the air of western Europe. Paris stands upon the this crest of a seething volcano—any day may see her wrapped in its fiery contrast. Spain is shaken to its very center, and gut and murder lurk in every shadow. Italy has not escaped the blight—assassination defies detection and threat is open as the day. The Latin race are in the throes which said lately were deemed peculiar to the Teuton and the Slav. Alas, that philanthropic souls should unconsciously add to the terrors of the case by calliately playing with and yielding to the monster; that instead of rounding the wrecks and confronting the evils of society, they should enlide the one and could fantastically upon the other, until in some dark hour the whole social fabric comes down in tumult, ruin and death! A reformation most indeed come, but it will the easier be wrought, and might infinitely to be more desired, by the white, steel wand of Order and Peace, than by the hard, bleeding brand of Anarchy and Destruction! We are tempted to say the tendency of Count de Chambrun's "conversations" is towards the latter form of remedy.

THE GARDEN OF EDEN.

An exchange, in answer to a question, devotes a paragraph to the various theories about the location of the garden of Eden, remarking that any endeavor positively to identify the place at present is useless.

The brief description of the beautiful spot where man's first days on earth were spent is found in the opening chapters of Genesis. It is stated that the Lord planted a garden in the eastern part of Eden. In this country a certain river was running, which after leaving, watered the garden divided in four separate branches. Pison, Gihon, Hiddekel and Euphrates. The first of these rivers "compasseth" Havilah, a country famous for gold. The second "compasseth" Ethiopia, the third Assyria.

Commentators, who believe that the Mosaic narrative is allegorical and should be understood literally, have naturally seized upon the name Euphrates and commenced their search for the garden somewhere near the sources of that historic river. But the problem was to find a water system consisting of one stream that branched out in four, of which the Euphrates was one. The impossibility of solving this problem in a rational manner soon became apparent. True enough, if Hiddekel is identical with the Tigris, two of the Eden rivers would apparently be accounted for; but the second river Gihon, which is said to have passed through Ethiopia, in Africa, could never have been a branch of the Euphrates system. Besides, modern researches have pretty well proved that the two rivers Euphrates and Tigris, now united in their course for some distance, were once two separate rivers, a fact which contradicts the theory that the Hiddekel of Moses is the Tigris of later historians.

Luther, with the shortness of thought that generally characterized his mode of dealing with vexatious questions, pointed out that the Deluge has probably changed the topography of the country to such an extent that to attempt to locate the garden by the description in Genesis would avail. With this view some adopted the scholars have been left free to follow their own fancies in their search for the home of our first parents. And almost every part of our globe has been suggested. The most general opinion has been that the cradle of mankind stood somewhere in Asia. But others place it in the South Sea islands, and others even at Scandinavia.

It is clear enough that with the ordinary means of research the question will ever be unsolved. But even as we view, revelation comes to the aid of science and designates clearly where the land of Eden and the garden were located. Adam is right in contradicting it in a vast variety. But he is wrong in treating it somewhere the Images in Thibet and the Nile in Africa. Something to relations given in the generation through Jacob the Son, whether Asia or Africa, but the continent, Asiatic, and that what was once called the land of Eden in which the garden was located. Here, on this continent, Adam and others wandered, fight and the riches of the earth, Adam once dwell. Here he blessed his sons and daughters, communing to them the knowledge of God and the power of the Priesthood, since, on this continent he builded an altar, and to this continent he shall again come, the Ancient of Days, to visit his people.

There is no contradiction in the supposition that Eden was located in America and the fact that the names Euphrates, Ethiopia and Assyria are affixed to rivers and countries in other continents. All these names may originally have been given to places, rivers, cities, valleys, etc., in this country by Adam and his descendants. When these emigrated, they would naturally call new localities with familiar names, a practice which is known to be extensively carried out to our own day. This removes the difficulties about the names in the Biblical narrative. Revelation has thrown its light through the depths that to science seemed impenetrable.

The idiot that has been published concerning Eden is the theory of Lieutenant Totten, which, however, is more curious than valuable. He thinks that at the time of Adam, the earth was still surrounded by a firmament similar to that of Saturn. The four streams mentioned by Moses, he thinks, were four divisions of this immense ring, which to the spectator were literally "encompassing" certain countries. This ring, consisting of gaseous substances, gradually cooled, to fall in and fell down on the earth, causing the great deluge.

But leaving all theories, the fact remains that man once was favored with the direct guidance of the Almighty, or revelation. This is man's natural privilege as God's child. The fall and the voluntary step in a fallen condition is what cuts off the direct communication between God and man. Salvation restores the communication, as necessary for the guidance of the individual, the Church, and mankind. This is our great theme of the garden of Eden.

EXERCISING FORBEARANCE.

While an irascible person causes a great deal of discomfort and brings little or no pleasure to others in his association with them, it is usually the rule that he is himself the greatest sufferer through his own irritability, and it is probably a restriction of this fact, as well as a desire to avoid quarrels as far as possible, that causes ordinary people to exhibit a large degree of forbearance and submit to many things that are unjust and improper from the hands of unduly hasty-tempered people.

There is a strong contrast between the brittleness of nature manifest in some people and the patience that is exhibited by others. The type of the latter class is like a well-constructed machine which, though run at a high speed and required to perform a great amount of labor, yet is kept so carefully cleaned and oiled that every part operates with perfect smoothness and regularity. The energies of such persons are applied in the most economical manner, because their faculties are united under intelligent control, thus reducing the loss of power to a minimum; and their advancement in the sphere of life which they occupy is comparatively rapid, and the mortal probation is with them a period of marked progress toward a better state.

The majority of mankind, however, have not been as yet elevated up to this standard. With many of them there is so much of spattering and grinding, and jolting, that if a comparison were to be made they would be of necessity likened to a machine so dry through the absence of a lubricant or so clogged with dirt that all but the slowest or most gentle movements are accompanied by a jarring and grating that are injurious as well as unpleasant.

There is no difficulty in arriving at a conclusion as to which of these classes those who have received the Gospel ordinances should belong. Their place is with the latter. It may be that occasionally they will be pressed by various circumstances and conditions, both external and internal, to an extent that there must be a slight variance from the even tenor of their way; but it is not long before their characteristically well-directed energies restore the equilibrium and all moves smoothly as before. And since the Lord desires His saints to serve Him with all their heart, might, mind and strength, it plainly is essential that for them to do so properly they must not waste their energies by irritability and unnecessary friction. They may display great zeal and earnestness, yet if they are testive and impatient there is a misapplication of force which could be profitably used to a nobler purpose, and they are like the machine that needs the cleaning and oiling process in that they fall in a measure short of the purpose of their creation.

Patience,—long-suffering, forbearance,—is so essential to the thoroughly Christian life as it is to the easily-yielding feelings of accommodating nature. Without it, harshness and storms take the place of gentleness and stability, and conduct which where professed being like that expected through an alone proximity to an ever-filled bottle of boiling water—there is a constant dread of being scalded or and scalded. Such a being of Christ is a d. fault of the Gospel of Christ, and then where impatience is the cause of it need not be considered and side in the way of attaining sublimeness and exercising self-control, before their hearts are sufficiently mellow to retain the good seed until it can germinate, grow and yield its kind.

In His explanation of the parable of the sower, the Lord said of the seed which produced an hundred fold because of the richness and depth of the soil in which it fell: "But that on good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." There were the good seed and the good ground, but the work of production therefore had to be attended with patience, for the plant must have time to take root, to grow, to yield. Some of those to whom the word of God came received it with joy, and the seed sprang up, but they were too impatient to await the time of taking root, therefore they were consumed by the flavor in a rock on which the young plant withered away because it lacked moisture. Some of those who today are numbered as members of the Church exhibit similar impatience. Things do not move rapidly enough to suit them; they want to crowd along the day of judgment before the day of warning is sound. Sometimes very good people manifest great impatience. When experience has gained them more knowledge they may realize the need in themselves of forbearance toward others.

It is not a reasonable requirement to credit that a proper manifestation of patience is a never-ending submission to extreme irritability of temper in others. Such a patience as that is of the kind that ceases to be a virtue, which the genuine article never does. But it requires careful discrimination and thoughtful judgment to draw the line. A continued trifling of temper toward others is a sin, and in the home circle especially is productive of widespread evils. A continued submission to it when it might be checked by firm, peaceful and decisive action and a better state of things thereby be inaugurated, is also improper, just as the unnecessary permitting of wrong actions is sinful. It is sometimes necessary for people to protect themselves from uselessness in others, but it is never justifiable in so doing to fall into the same error that is being resisted. Irascibility in one person does not act as an emollient on the irascibility of another. The divine patience is that which leads men, by softening their harsher natures when they will permit it and harmonizing them with true principles, to a higher and better life. This is the attribute which saints cultivate in themselves and seek to impart to others, that by the earnest, constant and powerful works of him they may render acceptable service to the Divine Ruler.

(CONTRIBUTED.)

AFTER THE HOLIDAYS!

From a business standpoint it may be said that much more was done than even the sanguine expected, and while there was a color of economy, in that those who bought were less lavish than usual and selected less costly presents, or more useful and necessary ones, the aggregate was somewhat surprising.

Business men and firms, during the fall which generally comes with the New Year, engage in stock-taking, and have a regular cleaning up, and we hear already of prominent business houses in this city which are thus engaged. Not unlikely some will shrink from this, for with high taxation, heavy rents, and little business, some fear as to the showing is naturally felt; but it is better to know the worst, and this can only be done by thorough overhauling. The more honest may endeavor to make their assets more than is justified by the circumstances. There is always, in the best managed firms, a proportion of their stock which should be heavily discounted. Late styles, unsaleable goods, articles in excess of demand, some things bought in all good faith which do not "catch on" with buyers; slow generally which are old and shopworn, should be overlooked altogether, and in these times of fluctuation when mild agitation affects certain lines, they should be handled at depreciated rates. Then, while a dealer is expected to meet his obligations, he is not always sure that his patrons will be reliable. Some accounts become uncollectable at all, others will cut all the profit on the first transaction before collection. Some are good if slow, and a few are beyond question. The grading of this indebtedness is one that every business man must look squarely in the face. If honestly counted at par, this is not a dusty, honest representation of financial standing. Furniture, textile goods, all appliances of business, including real estate, should be revised and discounted at less amounts; wear and tear counts, and even real estate need be to a market from accidentally bring its estimate value.

Of course the instincts of business are self-preservative. Men give to it their time and attention for the profit expected; but trying times come, and the most experienced become anxious and sometimes fight the outcome. All they have is at stake, including business honor and reputation, to maintain which "the sinews to fell unfettered." If they succumb it is a calamity, and to a sensitive man akin to death. A bother state most such a condition with honest and inefficient. Their capabilities are not quick and reputation is a venial thing. The fear, seeing the inevitable, fatally deceives, and, she follows. They are better off than ever. It is a difficult thing for a wholesale house to meet this diversity of interests affecting it or to balance the ultimate of those to whom they give credit from time to time. Continual supervision and a conservative weeding out of unreliable patrons is the test of true business insight and the knowledge which comes by experience of characters the human nature.

It really does to "feather until you are out of the woods?" for Utah merchants have "kept a stiff upper lip" during nearly a year's depression. Lately may have been shown to them—they have certainly shown it to others, and this confidence of the older and larger houses and firms has been financial salvation to the Territory at large. There has been no shaking faith in the honesty and integrity of debtors, from the wholesale to the retail, which finds no equal in our entire country; and as a consequence failures have been comparatively few; indebtedness has been quietly reduced both at home and abroad, stocks are low in most instances, and collections fair, so that whether a change comes or otherwise, panic has found no place, and there is a serious and healthy looking into the future. The lessons of restraint, economy and consideration are worth all that they have cost, and an education has come which is both appreciated and understood, not to the death of enterprise or the placing of an undue brake upon the wheels of progress, but a too sanguine—a semi-reckless spirit has been brought to lay, which unchecked might have permeated all through society.

This stock-taking season is also likely to confirm a feeling of legitimate business caution—caution in buying, caution as to selling. There will be a greater disposition to look after the resources of even a small store. Goods held or produce waiting for better prices, will be placed in market, even if the anticipated price is not secured. Dealers will see that live money commands interest where dead stock suffers depreciation; and there is more likely to be a profit in selling than in holding. Besides, there will come a feeling of relief to the wholesale house, whose patience necessarily has been stretched to a point which was unpleasant, to say the least. Besides, this reaction upon the public mind, and the farmer begins to conclude that he, too, can better afford to sell for a few cents less than to pay interest or lose the esteem of his trading neighbors. Every store—nay, every small dealer, will take to heart the situation. Mammoth stores, like Z.C.M.I., have to do this, and we understand that this institution is already counting up for stock-taking, and its officers would no doubt recommend thoroughness to all their patrons, so that a fair, honest, reliable statement of the humblest store may be had if it were deemed desirable.

The News would not be invidious nor have its readers think that stock-taking should be confined to the dealer in imported merchandise exclusively. There is no branch of business, there is no occupation followed, but will admit of this intelligent inquiry and supervision; and even among men earning daily wages the writer has found that a man who keeps an account of his income and expenditure is generally among the most thrifty and prosperous of his class. Business habits are a restraint against random deal to any right-minded man. He must grope his ability to meet obligations which are no less sacred than those of the merchant. In fact, it is this lack of consideration among the people of this Territory which has made of their hopeful feeling a snare of indebtedness, for, for too great for an emergency similar to the present, whatever it might be in unrestricted times.

This thought of stock-taking, if it were our purpose, might be carried out into the domain of moral, social and religious life. There is ample room for reflection, inquiry and comment. But business is uppermost for the moment, and the Press is in its legitimate sphere when it suggests to all its readers of the mercantile profession, who are so easily affected by financial influences originating outside of Utah, that they continue to sail under "close-reefed squalls" until they are in smooth waters, with all the sea room they can ask; and from all our friends who are of the good body, that they will not cease their efforts at extricating themselves from the bondage of indebtedness, so that when stock-taking comes again the balance sheet may be in their favor. They will then secure an independent business condition—one without hesitancy to them, their families or their posterity. May this be the realization as well as the promise of this eventful year to our Territory or our coming state!

(Written for the News.)

THE GOLDEN RAY SUBLIME.

A golden ray of sunshine crept,
Lighted gently down its way,
It sparkled in the dew of
And said amen to a day.
It flitted the mountain tops with gold
And pointed to the sun,
Where visions of the morning light
Disappeared all the night.

A golden ray of beauty rare
At dawn of day it rose,
It chased darkness the horizon,
And dapped blue the skies.
Then brilliant hue in graceful curve,
The ray arched the east,
The King of day's triumphal arch,
In union colors blest.

"Let there be light, and there was light."
The light was divine;
It was the first transgressed,
Who caused the sun to shine.
When the darkness was banished forth,
It was the queen of day,
The universe hailed upon it thanked
The golden ray sublime!

The silvered moon and twinkling stars,
By their reflected light,
Acknowledge where their influence comes,
In waves of pioneering light.
The million voices from the depths
In concert seek to say
Praise all the worlds in yonder skies,
God bless the golden ray!

A chorus of thankfulness!
The circlets, not the lowly,
The planets sing thy praises while
They roll from west to east.
All nature versed in light and life,
In the orbits allotted them,
And in a music calyx praise
Upheaves all throughout the land.

Oh, golden ray of beauty rare!
Oh, line of light sublime!
A thousand tuns may chime thy praises,
A million poets rhyme,
And write immortal verse
Till the end of mortal time:
Yet cannot upon the goldness of
The golden ray sublime!

MAGN LEVEN.

Moroni, December 31, 1893.

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