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SALT LAKE CITY, - JUNE 18, 1908.

WHY HE WAS DEFEATED.

The Salt Lake Herald thought it advisable, on Wednesday, to repeat the story originally invented in the Tribune office, that President Roosevelt blocked the game of Senator Burrows. In his unreasonable fight against the senior Senator of Utah. That story is, of course, not true. Senator Burrows and his supporting hosts lost that fight because they had no case whatever, and not because the President "blocked" their game. They formulated a number of grave accusations; they were lavish with insinuations, and they employed sophistry with great skill, but they had no proof that would stand the scrutiny of a judicial mind. For that reason they lost. If they had had one valid reason for the exclusion of Senator Smoot, he would have been excluded. Senator Hopkins, in his address Jan. 11, 1907, made this statement:

"I shall undertake, Mr. President, before I close my remarks, to show that not one of the propositions is supported either in law or in fact, and that the protectants, whose mouthpiece the senior Senator from Michigan is upon the floor of the Senate, have utterly failed to make good any case against Reed Smoot."

And this he did. He proved to the satisfaction of the Senate that the protectants had no case. That the views of President Roosevelt were in full harmony with the conclusion arrived at by the Senate, is no doubt true. The President could not fail to penetrate the flimsy pretenses offered for the persecution, and perceive the nature of the motives. But there is no evidence that he attempted to influence the vote of the Senate in any direction. To accuse him of having wielded undue influence in order to obtain a vote contrary to the evidence, is to go beyond the right of a citizen to criticize the official acts of a public official. It is not criticism; it is an unwarranted attack upon character.

AS SOLVED BY SIR THOMAS.

Nothing else is more interesting to thoughtful students of religion than to contemplate the manner in which great minds have tried to solve the problems of matter and mind, of earth and heaven, of death and immortality, of body and spirit. The underlying basis of almost all religion is the acceptance of a belief, or, more generally, a conviction of the existence of another world or existence in addition to that with which we are directly aware through the media of the physical senses.

The existence of this other world is partly a matter of feeling—man's instincts and impulses seem to assume reality; partly a matter of thought and reason—the human intellect rarely stops short of coming to this conclusion in some form; partly a matter of logical consistency from the brief duration of human life and achievement—man's hopes and aspirations, seem so incomplete and disappointing unless there is a future and better existence in which the deficiencies of the present may be made good; partly a matter of testimony and revelation—the words and acts of those who should know, including the patriarchs, prophets, and apostles; partly because the course of events is so continued as to suggest, in many cases, the interposition of an over-ruling providence—"chance is he armed that hath his quarrel just," etc.; and partly because the natural world is itself a revelation that in some degree suggests underlying realities not directly perceived—the shadowy but pervasive sense of things unseen that has pervaded the minds of men as much in the reality of the unseen as in the existence of the material world itself.

A new edition of the works of Sir Thomas Brown recalls how the great problem was solved by this minor member of the scientific school that included Bacon, the Englishman, DesCartes, the Frenchman, and Aldrovandus, the Italian. "From the many workers who laid the foundation of science," writes a recent reviewer, "three names may be selected as particularly typical: Bacon, his prophet, DesCartes, his theorizer; and Aldrovandus, his practical exemplar. All three were conscious of the radical break with the past involved in the new idea of the universal reign of law, established by Locke and DesCartes. 'The only clue and method,' wrote the Englishman in the Preface to his 'Great Instauration,' 'is to begin all anew, and direct our steps in a certain order, from the very first perceptions of the senses; and at the end of this path be described as in a prophetic vision the race of discoveries, springing from the nuptial couch of the mind and the universe, enter the field of politics, and other churches do, and nobody objects seriously.

The last general conference of Methodists at Baltimore adopted a report declaring for the election of congressmen who believe in the Littlefield bill, and setting forth that the Methodist Episcopal Church stands 'for equal rights and complete justice for all men in all stations of life. For the principle of conciliation and arbitration in industrial dissensions. For the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality. For the abolition of child

labor. For such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community. For the suppression of the 'sweating system.' For the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all; and for that degree of leisure for all which is the condition of the highest human life. For a release from employment one day in seven. For a living wage in every industry. For the highest wage that each industry can afford, and for the most equitable division of the products of industry that can ultimately be devised. For the recognition of the Golden Rule, and the mind of Christ as the supreme law of society and the sure remedy for all social ills."

That sounds like a political platform. Fancy what and uproar there would be if the Saints in general conference assembled, or in a stake, or ward, conference, were to pass resolutions on political issues! But when other churches spend their time in that manner, no one is greatly alarmed.

Well, Christian citizens have just as much right to express their views and to work for good government, as other citizens have. But there is a time and place for everything.

Is it alloted forces or allies forced? Forged money orders are expensive. How many letters of acceptance are already written? Does Mayor McClellan think those Hearst gains ill-gotten gains?

These days the weather man's brows are even clouded with thought. The convention didn't care a rap yesterday for Chairman Lodge's raps.

The man who never says the wrong thing very seldom says anything.

How alike in sound—W. C. T. U. and U. C. T.—how different in significance!

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Does New York's anti-gambling law prohibit betting on the presidential race?

We hasten to assure our Commercial Travelers visitors that the weather is unusual.

A man who takes the law into his own hands has them full and generally badly besmeared.

It is a poor politician who doesn't have his "think tank" on tap during a great political convention.

If the rains and floods continue the interior cities and towns may receive a visit from the battleship fleet.

Reports from San Jose, Cal., are to the effect that the prune crop will be light. We had a notion that it would be purple.

Down at Coney Island they pulled an African lion's tooth. This is almost as dangerous as twisting the British lion's tail.

If this plethora of planks for the platform could only be turned into wood pulp how cheap printing paper would be.

There has been some speculation of late as to Secretary Taft's religious belief. He is a Unitarian. He certainly seems to be the one.

The Commercial Travelers will travel a long way before they find a more beautiful city than Salt Lake, or one where they are more welcome.

The organ of the "American" party says there was no flood on North Temple street. And there was a man who said, when told to come into the ark, that it wouldn't be much of a rain.

John Hays Hammond is very much of a cosmopolitan. He was born in California; is a citizen of Massachusetts; has his office in New York, and has resided in the far-off countries of New Jersey and South Africa.

UTAH

By J. H. Paul.

Brief Notes on Its Physical Features, Resources, and Development.

IV. THE STORY OF THE INLAND LAKES.

THE Great Salt Lake is America's dead sea. Its strange story is partly shrouded in mystery. It is seven times larger and contains more salt than Palestine's Dead sea, whose waters roll over the sites of ancient Sodom and Gomorrah. Like that famous sea, this lake receives the waters of a "Sea of Galilee"—Utah lake—through the River Jordan; and the two areas are strikingly similar. Salt lake lies in a mere corner of the basin, yet it covers 2,700 square miles.

In a depression, yet 4,200 feet above the ocean. While the Atlantic, with 5 per cent of solid matter, is said to be salty, the lake water averages nearly 30 per cent of solid matter in solution. Over 8,000,000 tons of salt and 781,000,000 tons of the sulphides of soda are dissolved in its clear, sparkling brine. The ocean waters teem with large and varied as well as with minute forms of life; but the lake contains no fish or larger species, and only three minute forms of living things. They bring shrimp-like, and about one-quarter of an inch long, are numerous when we look for them in summer; also a small fly that lives upon the surface and feeds upon minute, yet lowly globules (sea weeds). In the water, its larva preys upon the brine shrimp. Sea gulls, abundant on its waters, perch their nests in shadowy places in the sands, and with pelicans and cranes make of some of the islands perfect rookeries, where the birds congregate in thousands. It is an odd experience to find among their nests in summer. The young gulls, resembling fluffy balls of white and yellow down, run about so thick that it is difficult to avoid stepping on them. And they are birds' nests above your head in great numbers, filling the air with their warning cries.

VARIAIONS IN LEVEL. The lake is shallow with an average depth of 13 feet. The thirsty atmosphere takes from its surface half its depth, from 60 to 90 inches annually, as compared with 22 inches from the surface of Lake Michigan. The water was very low in 1850, but rose to its highest level in 1873. Then it sank, till about 1905, when it reached its lowest point. Since that time it has been rising again. These changes show what would happen if the climate became much more moist than it is now. The water would become fresher, for in 1873 it contained 22 per cent of solid matter, in 1873, 13 per cent, and in 1901, 25 per cent. If the climate continued moist for ages the lake would fill the eastern valley, as it once did. Indeed, the whole of the great basin was once occupied by an inland sea more or less separated into two parts by mountains near its center. 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