

of everything. Because there is but little sale for real estate, and boom prices have been "knocked endways," it is asserted that Utah's star is setting never to rise again. So in regard to business—if there is one failure or more, the optimist and pessimist are equally at work, and usually the truth of the matter is midway between the two extremes. The one would give a "black eye" to business, would awaken distrust and suspicion among creditors, would destroy confidence and precipitate a panic; while the other, ignoring common conservatism, would so overestimate conditions and prospects as to bring about the same results by an overweening hope and trust.

Rival guardians of financial and commercial interests should at least approach uniformity in regard to facts with which they are supposed to deal. Their representations should be clear cut and with equal opportunities there should not be a disparity of one-third in regard to the number of failures in any given month of the year, nor should the report of assets and liabilities of firms or individuals involved vary so much as "six times" difference in published reports.

Representations which mislead are of no value in either case. They cannot do good, but may lead to evils of such magnitude as implies almost irreparable injury at home and abroad. The alarmist or special pleader not infrequently by his very audacity gives that shock to individual, firm or community credit which but for the intervention of a more candid and honest representation would jeopardize some interests almost beyond redemption. Prosperity is not subserved by this; misrepresentation for or against is worse than none, and neither exaggeration nor discount should be allowable in the cold statements of business, however much they may obtain elsewhere.

It is highly proper, perchance, that the world shall hear and know of Utah. It is necessary that her status in all directions shall be well understood. Her citizens are not—never have been, opposed to this. But they are weary of exaggeration, they are sick of misrepresentation, and individuals or organizations are, according to their influence, reprehensible when giving publicity and currency to anything but the plain, unvarnished truth. Yet if a business craze or panic is inevitable, if circumstances or schemers bring to pass paralysis of the nerve centers of trade and finance; if bank failure is cumulative, and firms go down before a mob of unthinking and unreasoning depositors; if there is "a fearful foreboding" of disaster, let the clear, cool heads, the conservative thinkers, the leading men of trade in Utah, see to it that they are not carried away by the whirlwind; for if they are steady, the masses will calmly look on also; if men engaged in public enterprises retain their equilibrium and self-possession while exercising discriminative confidence, the great public will be infected by the same spirit; or if one here and there is affected by associations abroad, there will be left elasticity enough in all our settlements, as to business affairs, simply to bend before the storm, and then regain in-

stantly the erect position, before the noise thereof has passed beyond the ear. Critical and crucial as the times may be, the home outlook is healthy after all; crops never were more full of promise, and in a little while trade, which is somewhat automatic, will regulate itself into undeniable prosperity, in increased volume and harmony with our increased population.

### TO UTAH UNIVERSITY GRADUATES.

I have the pleasure and the honor of addressing a graduating class for the first time. Among the duties devolving upon the person undertaking such a task, is that of saying something which will arouse to greater efforts, inspire with more exalted ambition, and help all to become better and greater men and women.

My young friends of the graduating class: After diligent and continued work, you have accomplished the one end in view—you have graduated. You have fought the battle of life successfully thus far, and reached that point in progression from which you are able to make a better survey of life in its sterner realities. You are now to be cast upon life's great ocean, with no rudder other than your own wisdom. You are to be your own guide, and are to steer your own ship. Whether you are to go to the bottom of this vast ocean to rise no more, or to keep afloat on its surface, will depend upon your own industry, the discretion you will be able to exercise, and the moral courage and determination you can summon. You each have a world of your own. That world is limited and shaped by the extent and idiosyncrasies of your own minds. It may be great or small, invaded with fancies or rigidly real. It may teem with the beautiful, the sublime, or it may be a desert unattractive, discouraging. For one person, nature, in her ungarlished condition, feeds the mind so lucidly on the grandeur of her tranquility, ruggedness, vastness, disruptions, as to fill the soul with exceeding joy and overwhelming awe, while for another she presents to the mind such unsavory food as to leave it in a state of discontent and loneliness. The cause of joy and awe arises in the mind never alert in making observations of nature's objects far and near while the cause of dissatisfaction is present usually in the mind that gives up itself to dreamy and fanciful thoughts. The exercising occasionally of the powers of imagination is beneficial, but the constant building of castles in the air is detrimental as well as a waste of valuable time.

The bent of the mind in youth determines in part the phases of life through which one is more or less compelled to pass during at least his earthly career. For although the world is not all chance, and we need not all be creatures of circumstances, yet in order to make our own world and, to some extent, to make our own circumstances, requires determination, unceasing industry, self-control and self-abnegation. We must force ourselves into an unyielding condition in order to be able to push ahead, and then obstacles can be surmounted, for they must give way to a constant irresistible determination. The young

man or woman who succeeds in life is the one that continues his efforts to the end.

Life should be something more than a mere struggle for existence, and mankind, from early historical time up to the present, has been exerting effort after effort to ingraft into it pleasure and joy consistent with his intelligent nature. Without intelligence, however, pleasure and joy could not be appreciated by us, and life could not be more than a mere struggle for existence. It is necessary that man be possessed of knowledge, for without it he is unable to appreciate any pleasure or joy. The kind of enjoyment that he can at all realize depends upon the amount of intelligence he possesses and upon his natural inclinations. Other things being equal, the greater his intelligence the more elevating will be his pleasures. But where a man lacks morality, he may not appreciate the better and the more ennobling pleasures, although he may be in possession of greater powers of mind and beam with extraordinary intelligence. To learn to enjoy the higher pleasures of life is to help along the onward progress of civilization, for it means advancement, culture, and the overcoming of a portion of man's baser nature. Whatever tends to refine the tastes and feelings, elevates the soul and reflects favorably upon the human race. Anything that occupies the mind and tends toward its expansion, strengthens more or less man's moral nature, and the result is to make his capabilities greater, his mind clearer and more penetrating, and to increase his powers over natural laws. Thus he reaches a condition to appreciate more the pleasures accessible in life.

According to the laws of inheritance, organic powers are transmitted from parent to offspring, organs and their functions can undergo changes and those changes can be transmitted. By these laws it seems possible for man to undergo a gradual change physically, which more or less acts upon his mind either beneficially or detrimentally. Under varying conditions, organs and their functions can be increased or diminished in importance, and the feelings involved can work a change to some extent upon the mind by undergoing modifications more or less themselves.

It may be laid down as a law that living beings are partially fitted to their environment by their own efforts towards it, and partly by the influences of the environment upon them. Therefore it seems that the living being is subject to change by its own efforts to conform to a varying condition, and by the influence the varying condition has upon the being. If the environments, therefore, are conducive to the advancement of the living being, it will be advanced; if they are not, the chances are that retrogression will follow. With our present circumstances and with our present knowledge, there is certainly an opportunity to change the condition for the betterment or the detriment of the human being. We have it within our power to bring about such a change in the character of man as will place him upon a higher plane. It must be borne in mind, however, that although a change may be pro-