DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

[illegible] June 15, 1895.

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FORTY-FIVE YEARS.

Forty-five years ago today—June 15, 1850—the first issue of the Deseret News appeared, the pioneer paper of the Rocky Mountains. This place was not Utah then, for the Territory was not created until two months afterward following; and this whole mountain region, covering a much larger area than described by Territorial boundaries now, was known as the State of Deseret. Then there were but thousands of people struggling, toiling, weary, and in many ways destitute, where now there are tens of thousands here enjoying the comforts of life. Then a thousand miles of barren country, uninhabited save by the savage red man and wild animals, separated us from the body of civilization, whose vanguard had pierced these mountain fastnesses in the persons of the Pioneers, to be followed by the railway, the telegraph, and the settlement of the intervening space which should make of all the grandest nation on earth.

It would require a graphic pen and vivid imagination to bring to the minds of those who have known Utah only in later times a realization of the conditions of these valleys in June 1850, less than three years after the Pioneers entered the basin of the Great Salt Lake; and then the picture would be far from perfect. Yet even with that the contrast in the material development presents a wondrous change; those who have been witnesses of the transformation also are witnesses that a marvelous work has been accomplished under the guidance of more than mortal hand. Great as has been the advance, it has not gone beyond the anticipations of the Pioneer band in their implicit faith in the prophetic words of their great leader who, but a few years before, had laid down his life for the sacred cause they had espoused. Notwithstanding the desolation, the hardships, and the dangers to be met, those early settlers had an abiding, unshaken confidence in the glorious destiny of their mountain home. By the spirit of prophecy they knew of the future, as well as we of today know of the past, that success was to attend the colonization of these valleys. Their Prophet had declared that the Saints were to become a great people in the Rocky Mountains, and as Saints they knew the prediction would be fulfilled. God had spoken it, and so it has been.

It is not without a feeling of satisfaction that the News looks back over the forty-five years of its existence, and notes its record of earnest, vigorous work, unwaveringly in support of the welfare of those who were establishing a great community on the crest of the continent. Editors, managers, and employes have changed, some to other fields of labor here and some to carry on a work in the great beyond, who, in their connection with the paper, adhered with fidelity to its fixed purposes, each doing his part in the good cause. And as it has been in the past, so we expect it to be in the future, that the News will be ever found laboring diligently for the best interests of the people here, by maintaining patriotism, liberty and truth in every department of life.

As the News first greeted the people before they had received the attention of Congress in the organizing power by which Utah was created, and hailed their prosperity and advancement, so, in commencing its forty-sixth year, which promises to be the last anniversary when such greeting may be given under the conditions of a Territory, it looks forward to the people donning the robes of Statehood, and wishes them undisturbed progress and happiness. May the lessons of the past not be lost upon the future, but may righteousness, peace and good will be irrevocably associated henceforth with the history of those who dwell in these mountain vales.

MONEY FOR RELIGION.

According to the census of 1890 there are in the United States 142,521 church edifices, and in addition 23,333 halls and other buildings used as places of worship. The total value of the property is given as $679,630,139. Only about one-third of the inhabitants of the country, or 20,612,806, are given as communicants attached to the various religious bodies, although it is evident that the churches are numerous enough to hold at one time the entire population, there being not quite 400 to each place of worship.

Eleven denominations hold nearly all of the church property, as follows: Methodists, $132,140,179; Roman Catholics, $118,371,366; Presbyterians, $94,869,097; Protestant Episcopalians, $82,835,418; Baptists, $82,328,123; Congregationalists, $43,335,437; Lutherans, $35,060,354; Reformed, $18,744,242; Disciples, $12,206,038; Unitarians, $10,335,100; and Universalists, $8,054,333. The rest of the property, $40,763,097, is distributed among the 132 denominations that complete the list.

Some idea of the sums spent yearly on religion may be had from the fact that, besides the maintenance of the church property, 150,000 ministers are kept on yearly salaries ranging all the way from $10,000 to $100. The Presbyterians spent last year $15,000,000 for denominational purposes, the Methodists constantly yearly about $14,000,000, the Baptists, 10,000,000, and other religious bodies in proportion. The total cost of worshiping God, according to estimates, methods in the United States, although not half of the population is identified with churches, is estimated at not annually about $200,000,000. The total gold production of the world for one year, 1894, is estimated, by Director of the Mint Preston, to amount to $181,510,000, and would, so apparently not cover the expenses of the churches of the United States alone for twelve months. May it be asked if the results obtained are adequate to the sacrifices made? Is there not a good foundation for the suspicion that modern Christianity has lost much of its power for good since one of its corner stones became dollars and cents? Financial strength and spiritual power certainly are two entirely different forces.

BLOOD SHED FOR FRANCE.

According to a statistician in the London *Lancet*, France alone has, during the one hundred years between 1795 and 1895, sacrificed on the altar of war in round numbers 9,000,000 human lives, or an average of 90,000 a year. When the revolution broke out the effective army consisted of 128,000 men. For the wars waged during ten years, in Belgium, on the Sambre, the Meuse, the Rhine, the Alps, the Pyrenees, in the Vendee and in Egypt, 2,800,000 soldiers were called out, of which, in the ninth year of the republic, there remained only 677,598. The wars of the empire cost 2,125,462 men on the battlefield alone. From 1801 to 1815, the year of Waterloo, 3,151,000 men were slain in the efforts of France to maintain her position in Europe.

During the restoration, Louis Philippe and the second republic, the country passed through a period of comparative calm and the fatalities in the army, numbering 213,748 men, averaged only 22 per one thousand, notwithstanding the war in Spain, the conquest of Algiers and the taking of Antwerp. In 1853 commenced the epoch of great conflicts with the sanguinary war in Crimea, in Italy (1859-60), China (1860-61), Mexico (1862-66) and the disaster of 1870. Of the millions slain in the Crimean war France contributed 95,615; in Italy 18,673 fell on the battlefields and of the army sent to China 930 of every 1,000 were slain. The second empire cost France not less than 1,000,000 soldiers.

TALKS TO BOYS.

VII.—TOBACCO AND THE MENTAL POWERS.

A skilled mechanic cannot do his best work with unsuitable tools. If these are nicked, or dulled, or broken, their usefulness is seriously impaired, and the result is manifest in the production. So it is in the operations of the mind with the body. The latter is the instrument of the former. If it is debilitated or broken down, the grandest gifts of mind or fortune are rendered comparatively valueless, because the healthy body which is necessary to their full use and enjoyment is not associated therewith. Thus the brain that is deprived of vitality, the weak and unsteady heart, the enfeebled kidneys and lungs, and the sluggish brain, cannot exist in the fleshly tabernacle without exercising a harmful influence on the most vigorous mental organization. When these things are forced upon us through indulgence in the tobacco habit, the great organ of mind falters beneath the oppressive burden and fails to attain the glorious purpose the Creator intended it to serve. Of necessity, intellectual injury results from physical injury. The boy or man who renders his brain unsound by a vile practice cannot enjoy the benefits of a sound mind, for the brain is the chief implement with which the mind works.

Finite man is unable to determine and describe what mind is; but whatever its nature, its close relation with the tangible body is clearly evident. Disorders of the body affect the mind, as disorders of the mind affect the body. Even the voluntary actions of digestion, beating of the heart, etc., are influenced by the mind, which in turn displays effects of which they are causes. Through the inhibitory centers of the brain the mind exercises self-control. Judgment, reason, fear, hope—these inhibit actions which might prove disastrous to the individual or to others. When people grow old they are able to control their feelings to a great extent, while as children the emotions would be expressed without restraint, in laughing, crying, etc. Some adult persons fail to exercise this faculty of self-control, giving way to fits of anger or grief in a most reckless manner, thus causing much trouble to themselves and others. They are victims of a disordered mind, the cause of which lies in an imperfect condition of the brain, which does not respond as it should to the controlling center. So the mind of the tobacco-smoking student who cannot compete with his non-smoking companion, who is no more highly endowed mentally, is an example of the failure of mind because of a weakness produced in the brain by an unnecessary and evil habit.

Such a benumbing effect does tobacco have on the organ of mind that it seriously retards intellectual development, and on this account in several European countries its use is forbidden to all students in public institutions of learning. Our own government has taken steps against it in the military and naval schools. In one of a series of tests to ascertain the effects of tobacco-smoking, and to determine whether the practice should be prohibited, Dr. Decaisne, of the polytechnic school at Paris, France, divided the pupils into two classes—the smokers and non-smokers. The latter excelled the former during the entire course of study. Of thirty-eight of the boys who smoked, twenty-seven were found to be diseased from nicotine poisoning. Dr. Gihon, of the United States naval academy at Annapolis, met with similar results, upon which he comments as follows: "The most important matter in the health history of the students is that relating to tobacco, and its interdiction is absolutely essential to their future health and usefulness. In this view I have been sustained by my colleagues, and all sanitarians in civil and military life whose views I have been able to obtain." Subsequent experience has confirmed the mental as well as physical decadence noted by Drs. Decaisne and Gihon, and also by Dr. Seaver, of Yale, and others, as uniformly attending the tobacco habit.

Some persons will, and do, urge that great men—philosophers, statesmen, warriors—have been inveterate users of the weed. But none will present the absurd claim that smoking or chewing made them great. All that the illustration shows is that they were great in spite of the tobacco habit, whose assaults on their mental vigor did not destroy it. Would they not have been even greater still if they had abstained from the use of the drug, is a query which should suggest itself to every contemplative mind. None will argue that it is an advantage to great men to become victims of tobacco blindness, or to die of smoker's heart, tobacco cancer, or disease of the kidneys, lungs or stomach, induced by the habit, as some have done. None can dispute the fact that their mental power was lessened by the cause which wrecked them physically.

There are people who say that tobacco users can think better when they are smoking. So also there are men who, in order to think continuously on any subject, must lay aside the pipe. The great Newton saw the point when he refused to smoke because he "would make no necessities to himself." His was the act of a master of his appetites and propensities; he would not degrade himself to slavery to a habit which demanded either that he submit to its cravings to obtain peace of mind, or that he cast it aside to secure temporary relief from its irritating effect on his brain when that was wanted for effective work. His was the order of true greatness, that will not be bound by a master vice, but follows the high rule of divine philosophy which teaches that "he that ruleth his spirit is better than he that taketh a city."

Among the many important faculties of the mind is that displayed in connection with the exercise of the powers of memory. These fail from lack of cultivation and from other causes, but there is none more completely destructive than narcotics and stimulants. No wonder that long continued smoking wields a disastrous influence, since, in addition to the inoculation through the blood, that portion of the brain nearest to the nose and the roof of the mouth is most concerned with memory and the intellectual powers in general. The almost constant irritation of a poison so virulent as nicotine on an extensive surface contiguous to the brain does not fail to inflict injury on the organ of mind; and it is not a matter of surprise that occasional cases of insanity are traced directly to the use of tobacco.

In the settlement of a new country, as in early days on the Pacific slope, where the influx of men for years is more numerous than that of women, and where the enjoyments and restraints of home and the society of women are measurably lacking, medical practitioners have been given peculiar opportunities of studying both the physical and mental effects of the tobacco habit, and in some respects their reports thereon show an astounding amount of injury from this cause. Referring to a type of those who have undermined their health in the exciting search for wealth in a new land rich with precious metals, an eminent western physician says that, added to such troubles, from which relief is often sought in patent medicines or through medical skill, the tobacco habit is "like a millstone about his neck, preventing him from ever taking but beam above the waves of despair, and as health and hope and money and manhood all pass away together, and nothing is left to him but death by the roadside, or in the hospital, or in the madhouse."

Equally injurious in some respects as the effect of the weed upon the user is the heritage it entails upon his children. Often the father sees, as visible punishment for his sins, which are visited upon his offspring. When the healthful activity of bodily organization is interfered with, the injury passes down to the progeny. The law of heredity asserts itself, and the innocent offspring too often inherit an impaired constitution as the result of a father's disregard of natural laws. In the case of inherited evil from the tobacco habit, the effect is most frequently shown in the beclouded mental faculties of the child. With this fact so thoroughly established by illustration in almost every civilized community, the pure and noble young woman who esteems her destiny as a mother should recoil with horror from taking the life-partner of an inveterate tobacco user. Physiological science demonstrates that he is not clean either physically or mentally. Three peoples are exceptionally heavy users of the weed—the Turks, the Spaniards, and the American Indians. Their abasement has been produced by natural causes, acting from generation to generation. The prominence of the tobacco habit among them indicates its potency for that purpose.

A form of mental degradation which everyone can note as attending the practice of smoking is the laziness of mind in connection with physical indolence, for almost complete inaction is essential to the enjoyment of the cigar or pipe. A shrewd employer prefers non-smoking employes to smokers every time; and in any event he forbids smoking in the workshop where men are paid for the time engaged. The reason for this is not alone the physical lethargy which a man displays while smoking, but the mental inactivity which is its inseparable associate.

Another indication of benumbed faculties of the mind is the loss of sympathy which attends the use of the weed. It is common knowledge how a man addicted to the tobacco habit has little or no consideration for the feelings of those whom the objectionable odor offends. In like manner the habit dulls his finer sensibilities of mind which awaken sympathy for his fellows. In illustration of this principle, the contrast between the two conditions may be observed in the same person. Take a man who has been a tobacco user, and review his career in associating with people for a number of years after he has abandoned the weed. In every instance it may be noted that he has grown more sympathetic and more lovable. He has become cleaner mentally as well as bodily, and as cleanliness is next to godliness, his progress in that direction is clearly discernible. With the persistent smoker the tendency is otherwise.

Instances almost without number could be cited showing the effect of the tobacco habit upon the mental faculties; but the illustrations given are sufficient to establish that it is equally as injurious thereto as to the physical being. They also invite special attention to the peculiarities and eccentricities of mind exhibited by users of the weed, which form an interesting, though not always agreeable, study for the close observer of humankind.

[COMMUNICATED.]

NOW OR NEVER!

There is a strange feature of human nature which belongs to individuals, organizations and communities. It is that of being fitful and spasmodic in the pursuit of anything acknowledged to be desirable; men weary in well doing; if it fluctuates, is turned aside, loses interest; stick-to-itiveness languishes as if change were the normal condition and monotony was inseparable from continuance in one direction.

Yet there are those here and there who are very tenacious. They never give up, but pursue with ardor whatever object they decide upon. It may be one of the opposite sex, wealth, fame, science, or other "hobby," as it is called; nothing distracts or weans from this. They persevere, are incessant in effort, and obstacles are brushed aside in pursuit of one thing or one idea, until that is gained or proved impossible of acquisition.

But these are exceptions, though in the majority of cases success is assured. The masses are volatile, changeable, erratic, exhibiting a lack of force, or rather of stability, mainly because there is no true love or heartfelt appreciation of that which is desired. They partake of a craze, a fashion. They follow some lead, and forget quite as readily as they become enlisted. Newness is an attraction, sycophancy suggests action, and to fall in with a popular move, whether genuine or worked up, is considered "the clear thing." It is wisdom to be diplomatic and subservient to a whim or an authority, and to echo that when the heart is not in decisive unison, or is perhaps in opposition.

This is mechanical support, of which there has been abundance in Utah. Men have been enthusiastic over suggestion, but half-hearted in advocacy, and what they have said has far too often been neutralized by positive personal disregard of counsel which is more than equal to opposition, for it is illusory in that "it keeps the promise to the ear, and breaks it to the hope;" and if it were said that there is withholding of desirable counsel today, in some directions, the reason would be found in the lack of unalloyed compliance in very many things patent to our limited experience.

To be sure, there is a complaisant liberty which supposes that to advise really means obedience; that to suggest is to have carried out. But how many grains of allowance must be made in the limited experience must determine. It was found in ancient Israel that they were stiffnecked, rebellious and disobedient. The Lord chastened them because of this, while admonishing them by appliances of every kind; and in modern Israel His servants often have had occasion to realize that whole-souled, hearty, pertinacious continuance in well-doing is not yet an established, irremovable feature of action among "the best people on the face of the earth."

Often it has been evident that the leaders were vastly in advance of the people; that the spirit of revealment was far in advance of the receptivity of the hearers. They were "slow to perceive;" the power of life and growth was not exuberant. Still there was movement, progress, increase, albeit the light of heaven was needed to discover it at all. "My people shall be willing in the day of my power," said the Lord. The probabilities are that that day will be signalled by an utter distrust in "the arm of flesh." The way will be so hedged up that obedience will be as ready as was the exodus from Nauvoo to these valleys, "the people came willingly because they were compelled." So the necessity for a certain line of action may not be unalterably determined upon, until compliance will be imperative.

These reflections are suggested by the present listlessness and apathy in regard to the creation of home industries which but a while ago was the continuous voice of both press and pulpit. Not a word is uttered now by either. We are looking for deliverance in the rehabilitation of silver, in the promise of a State government, in the triumph of political party, in the influx of foreign capital, the multiplication of railroads, etc. These are the broken reeds upon which we are leaning when a more acceptable way has been pointed out.

All the people think it would be "nice" if we could produce everything that we need or consume. But the vigorous determination "to do without" is hardly in the ascendant, or mayhap "the spirit is willing but the flesh is weak." Others, like Israel in the wilderness, would chide the Prophet in their lust for the "leeks and garlic of Egypt," and ask "if they were brought out into this wilderness to perish by the way."

Our western neighbors see the wisdom of the action which has been commended to Utah from the beginning. They are for California all the time, and the *Journal of Commerce* thus endorses continuously the importance of united purpose, action and perseverance:

> The population of the state and coast must grow. San Francisco must grow with it. In this way, and by the support of home manufactures, the desires of the Half Million club may be realized. The Pacific coast must be filled up as well as the West. Great cities must have something to support them, and that something is population—an enterprising population. It must also have a local pride and local patriotism to sustain it. We must abstain from a mean hankering after Eastern ideals. Our ideals must be Californian. We must take a pride in patronizing and supporting Californian products, and those who expect the people to sustain them in this labor must give an example of it themselves. They must not cry aloud for the patronage of home production and at the same time try and supply their own wants from the East. To be successful, action of this kind must be reciprocal, generous and honest. No narrow-minded policy, no satisfaction of petty spites or little enmities, must be suffered to stand in the way. Everything must be for California, and where those in interest ask their brothers to sustain them, they must be prepared in like manner to sustain their brothers. They must encourage every reasonable plan to build up the population of the state and coast and to develop their unequaled resources. The work of the Half Million club and Manufacturers' and Producers' association is no child's play. It should be earnest and all-absorbing, and in this way only is success possible.

The cloth question is an absorbing one there as it is here. Utah thought she had done a great thing when her Provo factory supplied military companies there. This matter is on the tapis now because the police need to be uniformed, and the query is as to whether French beaver shall be used or the home product, particularly as the latter is far less expensive. A prominent clothier says that "in some respects the California product is the finest in the world"—certainly the old Pioneer mills used to turn out some excellent goods, but like the Oregon and Utah goods they lacked a certain surface finish which in no way affected the character of its service.

Mr. Spearman, of 117 Bush Street, S. F., who represents the Utah mills and was for ten years with the Pioneer company, says that their goods were worn for eight years by the police force of that city, and an officer claimed that "they were the best and most serviceable ever worn." Nevertheless the Pioneer mills (which are worth fully $150,000, yet only got a bid of $50,000 when offered for sale) suspended just as the Deseret mills, in proximity to this city, will likely do unless home patriotism enough can be evoked to continue them in action.

It is remarkable that our local mills should be able to sell in San Francisco, Chicago, Milwaukee and Cincinnati and be comparatively unknown at home. There surely must be some way by which business ingenuity and enterprise can reach and supply the one hundred thousand of the male persuasion who all wear clothes in this thoughtless, undecided community of the mountains; or if the wrong is elsewhere than in the buyer or consumer, the fact should be made as plain as the noonday sun.

It is acknowledged that if clothing were manufactured here, labor could not be had for the same price as in the East. Mr. Lichfield, of San Francisco, who, while in the clothing business, is yet an enthusiast in favor of home manufacture, claims that he pays an apprentice girl five dollars per week, but the same grade in eastern centers would only receive $1.50 to $2.00. In Utah the difference would be nearly as great, although there is quite a large number of girls and women who today are earning little or nothing.

At the same time California is making no specialty of cloth or clothing. The drift is to encourage and sustain all projects which can utilize labor and help to create a grand and glorious self-sustaining state, and then to make her exports, as they now are in many lines, the astonishment of the world. Utah cannot compete with the astounding resources of such a state, but home loyalty can do for Utah just what Utah needs—support manufactures already existing, and foster the creation and enlargement of many others. This needs to be done persistently, without let-up. The days of fitfulness and spasmodic action must belong only to the past. Earnestness and determination to make Utah first and foremost in all grand effort and successful achievement, must be the ambition of every citizen. So shall she be the diadem of the mountains—the undisputed leader in all laudable prosperity for the generation that now is, and the generations yet to come.

What say the men of resolve, the men of means, the men of action, and the men of faith? Utah will be as you and yours shall make it, the pearl of her associates in all high moralities, good works and honest patriotism, or the synonym for inanition and non-appreciation of the surging interests of these great latter days. Our faith is that "the last shall be first," and we count on working for that proud pre-eminence as we with others have long done, to lift the desert from its barrenness until it has become a fruitful field.

ARCANA COELESTIA.

Up in Cloudland,
In that Dreamland,
Where the souls of Poets wander;
Where the souls of Artists ponder;
Brush and Pencil trace the glory,
In those earthly realms of glory,
Of a life of peace and triumph.

In that Cloudland,
In that Freeland,
Where no vulgar thought hath entered,
Where the star of Hope is centered,
[illegible]
Words of thought and cadence dying,
Far above all things terrestrial.

In that Cloudland,
The Undiscovered,
[illegible]

CHARLES W. [illegible]

Z. C. M. I.

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