DESERET EVENING NEWS.

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THE SHORT LINE BATTLE.

The proceedings referring to a to operation or at least removing of the recent C. P. Oregon Short Line receivership, so far as the same concerns the lines in Utah, has revived to an increased degree the interest that was manifested in the matter when the case came to the hearing in Chicago. It is discussed in every company group, and is the subject of lively comment not only by merchants and shippers, but also by farmers, stockmen, builders, and in fact everybody who is at all in touch with the progress and prosperity of the intermountain country.

There is little use in throwing obstructions in indulging in complaints or in obstructionism that have in the past operated against our prosperity and advancement. Neither is it necessary to repeat here all the promises of improvement which the proper officers of this receivership position have made. The News has from the first been stalwart in maintaining that the immediate welfare of the community, the extension of its commerce, the development of its resources, could be best conserved by favorable advance and amicable understanding and management with the lines penetrating the great Northwest. We have insisted that hostility on the part of those lines, taken in connection with the present status of the U. P. and C. P. lines, would side-track us completely and leave us without hardly a hope of escape. Nothing has occurred to change our belief on these points in any particular; and the best minds among railway magnates, even those who would appear to be the losers if the Egan receivership had been granted, have virtually agreed that so far as the business interests of the community were concerned, the News was exactly right. Hence we have argued that public policy and public sentiment generally would support the affirmation, by the local court, of the course given by Judges Sanborn and Gilbert.

Judge Merritt's firmness and independence are as well known as to need no tribute. His motives, too, and his courage to convictions may not be impugned. Many nice things may also be truthfully said concerning the local Union Pacific officials, and especially concerning some of the prominent men in its service who cannot be called local—the principal ones of whom have during all the years been true, warm friends of this community when friends were rare and valuable. But here is a question of law and equity, coupled with the very highest considerations of public welfare. We are glad that the way has been opened for another examination of it, and we trust it will be presented in the fullest and latest light, to the end that harmony may ensue and a stimulated commerce may be sent on its way rejoicing.

A LESSON FOR UTAH.

In another part of this issue is a letter from our well known townsman, C. R. Savage. In it there is a graphic description of the country on the route of the Rio Grande lines in southern Colorado, which will materially interest the sublime and picturesque in nature. There are also suggestions and comments which should come home with peculiar force to the enterprising workers of this Territory. Mr. Savage is completely imbued with love for Utah, interest in her welfare, and the idea that there is no grander section of the country for a thrifty community. But he is also an eminently practical man, and as such cannot fail to observe the evidence of industrial energy and enterprise seen anywhere, and make comparisons with that displayed at home. In doing this he has called attention to the fact that in Colorado there are people of progress which might serve as a goad to stir Utah people to higher effort in some directions.

The observation by Mr. Savage may be noted for illustration. He believes that Utah fruits, etc., have been crowded out of the Colorado market now reaching from the region to and about Grand Junction. It is not unusual any injustice to Utah has been perpetrated by Coloradoans. On the contrary, it results from the incidents around Grand Junction being just favorite themselves. The Utah fruit is as good as theirs, but it was to their interest to supply the market themselves, and they did so. It was done by industry and business enterprise. They might have sneered back and bewailed the fact that money was going out of their country for the production of other parts instead of being kept at home, and it would have done them no good. The man who had the product to sell and could get it to the market to the best advantage, won it. This they realized, and with commendable energy set energy to work themselves in that manner, with the result noted. They supplied their own market because they have the quality and quantity of produce, and also the business tact necessary to use, while the Utah grower must lie slow-witted.

Our markets now are in just the same state as the Colorado market referred to was once. They are supplied from the outside with much that is produced as easily and as cheaply at home. This is the case not only with fruits and vegetables but with many other things. What is needed is not so much complaint of the advantage possessed by and preferences given to the importations, as a good strong pull to put the home article on the market in as presentable shape as the other. We need more of the cooperative influences that once were so prominent here, but seem to have taken up their abode temporarily elsewhere. With these influences which are bearing us in competition. We require more of the character that will induce capital and other aid to build the factories of our own resources to our own benefit. An interest of the kind of operations displayed in the healthy mind by Mr. Savage would be about as salutary as anything we could have at present. There needs to be some thinking among Utah people in this regard if they would not be left far in the rear which they should not be in the van.

WILL THEY RESIGN?

The English Home ministry has met a defeat in the House of Commons, and now the question which agitates the politicians of the British Isles is whether Lord Rosebery and cabinet will resign and appeal to the country in another general election. The vote on which the defeat was effected was not on a subject so great in importance, nor did it indicate the full ownership of the Commons that is available on occasions of political moment; hence while the ministry would be justified in resisting it the base of the relation of Parliament, yet the way is open to remain in power until a vote of confidence in the government is issued by the Commons. Should such a vote be asked for, it is quite probable the nominal majorities of the ministry would be in the majority, as such a request would be taken as a party declaration that it would not be wise to go before the country at the present juncture.

No doubt the English liberal party office-holders are deeply imbued with patriotism, the sire office-holders in the United States. At the same time it is noticeable that love of country is also attended by a goodly share of affection for the emoluments of official position. The Britisher displays this attribute as strongly as does the American, hence that affords a probability that the liberal ministry will not retire unless it has to. If the government would risk defeat in an effort to maintain the salary of one individual, as it did in the case, it is likely to show further tenacity where many salaries are concerned.

The Rosebery cabinet must go. That seems to be a decree of the fates. It is unlikely, however, that the men who have the power to say when it shall go will drop themselves out of office short of a necessity which may not have been reached just yet, though it may be quite close. We may conclude, therefore, that while the liberal ministry may resign at the present juncture, and thus require a general election, it is yet possible that it will not do so till there is a more direct expression of disapproval, unless there should exist stronger reasons for retirement than have been given through the press dispatches. In case of the presence of the latter feature, the resignation will be forthcoming in short order.

A TALKED HONOR.

A private letter to a friend in this city, lately written by Brother B. F. Cummings Jr. from Boston, contains the following information:

On Grover visits in that city the writer had made the acquaintance of several of the officers and members of the New England Historic Genealogical society, by whom he had been treated with marked courtesy. In April he renewed some of these friendships and made others among the society's membership. He was given a social invitation to become a member, the secretary of the organization kindly proffering to stand sponsor for him. In accordance with the rules of the society, one month's time intervened between the nomination and the vote. At the May meeting of the society his name was presented, and at the June meeting he was elected a member without opposition.

Mr. Cummings visited this to the full use of the society's library, which is one of the most valuable in the world, and he made an account of it which contains some facts worth reading. Its value is enhanced because of the character of the contents. The aim has been to preserve a copy of every book issued in America, and especially in New England, that contains matter relating to genealogy, and this department of the library is very full. It is also very full in American local history and biography.

Access to this library is a great advantage to Brother Cummings in the pursuit of genealogical work to which he is now devoting much attention.

TALKS TO BOYS.

TOPIC—TOBACCO AND SOCIAL LIFE.

One daily which every man sees in society is to be a gentleman. No matter how much disregard it, the social obligation exists. A scrupulous regard for the rights and comforts of others is an essential quality of a gentleman. The consciousness engendered in this respect is a notable characteristic of the accomplished I. Bonner of tobacco society.

Not long since, on a cold morning, a street car in Salt Lake City had for its passengers three or four gentlemen and one lady. Several blocks from town it was stopped by a high Federal official with a lighted cigar. He entered the warmth of the interior of the car to the chilly atmosphere outside. Entering, he seated the lady, and making a profound bow said: "Madame, madame, I presume you will not object to my smoking in the car a cold morning like this?" The gentleman passengers stood speechless, and the lady was confounded. Indeed, the inquiry was so frankly that it was impossible to reply to it with a direct yes or no, so the person addressed remained silent, while was interpreted to give expression, and the official smoked. None of the passengers in the car were used to the refined atmosphere, and as a result of the sensuous style with the tobacco user had bewilder a great portion of the day. His few minutes' comfort was to them more or less short and rude. The car conductor scarcely dared to speak to a prominent official, and the passengers continued quiet, their looks only accepting their feelings. One man who had been treated by the President of the United States, wishing to accompany one of the highest elected officers in Utah, and who moreover was well established and public in business and official interests, has been guilty of a rude and selfish act. The unpleasantness of which he did not seem to comprehend. His attitude to the tobacco habit had so far annihilated the gentleman that, as he assumed with excuse, he thought of himself alone, and ignored the possibility of offending others by constraining them to inhale the nauseous odors.

This incident, which is typical of a numerous class that might be brought up, is illustrative of an effect of the tobacco habit which is apparent almost everywhere. The sensitiveness is reduced immediately to a degree to the better influences, the finer perceptions of manhood, and the amenities of good manners. Devotees of the weed, ignoring the fact that tobacco is disagreeable to many persons, and injurious to all, think only of the gratification of their coffin appetite. They smoke or chew in any company or place where such acts are not absolutely prohibited. They pollute the atmosphere from cigarettes, pipe or cigar in blow into the faces of people on the streets. They sit where the wind carries the smoke or that effluvia most to their ill. They sit on the decks of cars, public halls and even private houses, or fill the air therein with noxious vapors. They hang around entrances to houses of worship while services are going on, the disagreeable fumes entering the hall or annoying the worshipers emerging from the sacred edifice. They make no effort to remove the odor that lingers about their person and clothing. All that happens to be near are forced by them to inhale the offensive tobacco fumes. Everything must be sacrificed to an assumed primal necessity of such persons—a habit. These habits, easily acted by any observer, compel the conclusion, humiliating though it may be from the standpoint of public manhood, yet not to be avoided, that the tobacco smoker, in public at least, is not a gentleman. His disregard for the higher social amenities is evidence that cannot be disproved or explained away.

No man has a right to make himself a nuisance to others. He should not be unnecessarily repulsive to those with whom he comes in contact; he should devote a degree of attention to his personal condition, and be neat in appearance and clean in his person and clothing. Slovenliness is an offense against society; yet no habit followed by presumed respectable people is so conducive to slovenliness as is the use of tobacco. In early times the smokers and chewers of France and England carried a neat spittoon to which to deposit the juice and other and stronger, but that is done away with today, and the sidewalk, the car, the hallway and the floor are made the receptacle for filth; while the users of the weed are unclean in body and in clothing, notwithstanding the glow and polish that may be attempted.

Let those who are acquainted with young men of reputable parentage who are tobacco users, and who know them when they were little boys, recall their appearance then and contrast it with that of today. How quickly they note the change! As boys, many were bright-eyed, fair-cheeked, sweet-mannered, and almost angelic in their loveliness when entered into the street on the way to church or day school, fresh from the bath and brush, and the loving mother's good morning kiss. How is it today? Observe the dull eye, the sallow skin, the discolored teeth, and the aggressive swagger of the smoker, with the tainted breath, the nervous efforts, radiating uncleanliness which neither soap nor perfumes can conceal. A certain animal is endowed by nature with power to emit an odor strong as a means of defense for self. Undoubtedly as that stench is to the sense of smell, it conveys to the mind an impression of moral pollution such as attends the other condition. Is there a mother in all the land who could give to her home the tobacco-reeking son with that sense of his purity, of tender love for him and of happy hope for his future, that she did the beautiful child of six or eight years of age, innocently whose cheeks, lips and forehead the Divine said: "Of such is the kingdom of heaven?" It is not the growth in manhood that has wrought the change, for none mother-love remains unchanged with lapse of years and days of progress. The cause is to be sought in the own degeneracy with the tobacco habit.

The steady and certain loss of that nice propriety which marks the true gentleman in all the relations of life may be discerned with ease in young tobacco users. Cautious at first not to offend in smoking or spitting, they gradually abandon restraint, until the loss referred to is complete. In some respects smoking may be regarded as worse than chewing, since the latter may be considered to a great extent, if contaminates the body and soils the clothing, but the contamination of smoking extends to the atmosphere so that others are directly affected, inconvenienced, and injured. The manner of tobacco has some chance of avoiding the chewing nonsense, but is compelled rather unmannerly in smoking in public conveyances, in the streets, and elsewhere, by having to breathe the vitiated air.

By the habit the internal organs receive the stamp of pollution, just as do the street in the drug, and the mouth and breath become vile as does the air pipe. Some people say that tobacco smoke is a cleansing agent; but in no case is it purifying. In the mouth it absorbs putrid emanations which should be removed by other means and in pottery, and disseminates them in the atmosphere. There is not much verbal comfort in the reflection that so one walks the crowded street, he is compelled to take in the tobacco fumes which are a ready vehicle for the foul effluvia of decayed teeth, filthy mouths and diseased lungs, while the pure air would not transmit from one person to another. And what can be said of the sense of moral propriety in the young man who would smoke in the presence of his sweetheart, his sister, his mother, or of any woman for whom he entertained the slightest feeling of respect such as is demanded by good breeding?

It is quite common to have, in large business houses, signs requesting those who enter not to smoke on the premises; and it is rather common to behold well dressed men walk into such places and continue smoking, not having the courtesy to heed a request made so plainly and politely as through the manager of the institution and expressed in a written hatred of printed words. Signs similar to the ones mentioned are also placed in public halls, and in street cars and other public vehicles, and would be a severe reproof to tobacco users if the sensitiveness of them were not largely overtaken by the selfishness engendered through servility to the weed. Notwithstanding the notices in bold letters, boldness and rudeness are abundantly in evidence in persons with the appearance of gentlemen who will stand on the platform of a street car filled with ladies and ply their cigarette or cigar, while the smoke is carried into the car as freely as if they were sitting on the locks.

An interesting incident in this connection occurred in Salt Lake City one afternoon a short time ago. A lady started for an outside car on which to return home from town. As she neared it she discovered a young man with a lighted cigarette in the front platform. She immediately turned, preferring to walk nearly a mile rather than meet the annoyance which the ride with that smoker sending the fumes into the car would have caused her. Inquiry and observation have revealed that there are very many ladies who prefer walking to riding under such circumstances; hence it is financial injury to Salt Lake street car companies to permit smoking on their cars. Possibly some young men would not esteem themselves so highly as now if they were to realize that it is known in society that women of culture and refinement will not ride on the same street car with them because they are tobacco users.

It is not an unusual thing to social life for men who choke to take a glass of liquor occasionally. They would not go into public society under the influence of strong drink, but after a smoke and a glass they consider it all right. Yet had it to be carry a cloud of morphine vapor entangled in the clothing, as the smoker does, it is much worse when, in addition, the breath is laden with alcohol and tobacco. There are few objects more revolting to a refined sensibility than a human animal reeking with such stench—the stench of a dive-room. The road to such condition is through the baleful influence of tobacco in blunting the finer feelings of that manhood which should blush and cavil instead of being sent to moral degradation. Such instances as these in social life confirm the rule that one of the necessities of a gentleman is petitioned abstention from the tobacco habit.

A RIGHTEOUS JUDGMENT!

It is at times a very difficult thing to determine the amount of consistency between profession and practice, between theory and action, between creed and conduct. Men are formal; they are bound by customs and conventions; they actuate mechanically in many things; they make promises, covenants, agreements, as a matter of course, and much of this is artificial, conventionary or because it is expedient.

So, human nature is fickle, unreliable and subject to disappointment in secular and in sacred things. There are times when circumstances take and times when men are faithless under trying surroundings, changeable as the wind or weather, who can point to infallible judgment, or say what any given person will or may do in his general career? Can one even tell what he or she may do themselves under the stress of temptation or opportunity? Here, one stands for hours; there is one who with abundance and without reason is a blasphemer. Failure is written by some from pure "cussedness," and by others from sheer indifference. One counts "the word his bond;" a frivolous excuse answers another to the most sacred things. One will have a Pharisaic confidence in his immaculate self, and his neighbor thinks more meanly of himself than his enemy would dare to think. Men forget, ignore, defy responsibility and profession, as if no eye saw and no soul was affected save their individual selves. Example, honor, truth are things not counted upon experienced of value or importance at all. Indeed—but why should poor humanity be analyzed and counted and save that the "footing of the mirror up to nature," and showing "wise in own definitely" may lead to reflection, shame and reformation!

Of all sacred things, probably the marriage relation is the highest. But who has not been astounded at its irregularities, at the multiplicity of divorces, at the hideousness of the vows where aspiration never comes? The very atmosphere of modern society is charged with infidelity, and in religious circles there are appeals made for freedom which reflect seriously upon the common sense as upon the common honesty of the parties litigant. Who can or dare uncover the pandemonium of domestic life or lift the veil from the sensitive forms of licentiousness, adulterous and infamy which fill this favored land? Who can count the time of sexual transgressions which is laden with the "Ichabod and Jabsam" of broken vows and violated promises and withered hearts? Where the family circle is contentious, divided, devoid of mutual respect and affection, where the very atmosphere thereof is laden with criticism, fault-finding and dissatisfaction, can good seed germinate in such a clime, or can its tender germs become ripened as symmetrical peace-offerings, with mutual loveness in and to each other? Will the household come to love, peace, union and every good and perfect gift? Will the world be better or worse for the distribution of the individual elements of such a family? Will their successors improve by experience, or will they simply repeat the spirit which may almost be said to be implanted in the very nature of such ones?

The lack of discipline, training and the true home spirit, is by many relegated to the schoolroom. Family allures are supposed to be sufficient there; the teacher is expected to set aside the erroneous example and influence of years, to give polish to a piece of graphite, and to soften hearts which have become "like the nether millstone." But the presence of the school are in our progressive times (?) more needed than anything else—to learn to outline the appointed stories without reference to a sanctified home life, a high-toned morality, or the duties one owes to another. There is no order save for the school room, no obedience save for the teacher, no consideration save so far as to preserve during the few brief hours of each day from enjoyment, in the prescribed routine.

Morality and religion being ignored in the common or public schools, the responsibility is shifted to the churches and the outsider, but this is for not a part of one day in seven, if that and is remoted quite at all. From a godless family few come who have respect for the Sabbath, respect for church services, or regard for the ministers thereof. So that characters of untruthful or malformed as home is only to be little modification by the school or church; the drift toward laxness selfishness and personal gratification becomes the outward manifestation of a choice downward condition.

The contradiction, divisions and the conduct of many professed religionists, are not alluring to youth or member of church in a in this situation, and association with others of similar conceptions solidifies the spirit of intelligence or acquaintance, of mind or virtuous type, as the course of the man or woman may determine. Follow if you will into all the walks of life. Many such are in the business world, speculators or legitimate. Being wicked and tainted, moral or religious, "lovers of themselves," they become hard, exacting, cunning and successful. Money becomes an idol, increase is their god, and if from accumulation they can extract pleasure or gratify a passion, all condition centers therein. The idol now is, is used irrespective of a future which possesses no value and commands no thought.

In every other department of life the outcome is but little different—the foundation was bad, the edifice unstable. Manhood is crushed, slumber and an abortion, for the noblest faculties have had no play. To be useful, to do good, to leave the world better than it was found, is not among the ambitions, simply from the defects of education and consequent perversion of the faculties, and subversion of the true end and aim of life.

Yet in the early years of every one there seems to come more or less of an ideal. Even one wants to be a something, somebody, and to be successful, honored and exemplary. Few there are originally who aim at wickedness, who desire to be criminal, who pitch on as a sweet morsel under their tongues." Yet all men know better than they do, for "to every one is given a measure of the talents to profit withal, and the distinctions which come from that make clear the weaknesses, shortcomings, defects, and to some extent the result of misuse everywhere pursued. But the motions are stifled by circumstances, by surroundings, by drift. Manhood is not encouraged, moral integrity is not cultivated, religious sympathy and love of truth is comparatively dormant and society—individual—is deeply cursed by the culture that is, by those that are truly "the salt of the earth," "only "a favored few," if there is no injustice.

Yet it is this innate and cultivated ideal which makes progress possible, and it is universal notwithstanding lack of will power or neglect, which makes "the difference between liberty and license, between protection and conduct, between crime and punishment and to discriminate between honor and infamy, between duty and enlightenment, between virtue and vice, between ignorance and knowledge, between wisdom and folly, between the wisdom of Solomon. It is to have the application of Divine wisdom distinguish between men and manifestations, and to estimate the moral and spiritual progress which is being made by any individual, is to "search the heart and try the reins" of the children of men, which is the prerogative of God Almighty, or those in whom the Spirit specially manifests the office of a judge. But act on a conventional terms does not always check in the youth and many apparent offenses will be pardoned by the great tribunal. At the same time so long as here life from appearances, "towards the appearance" and to secure the all efficient condition, all will power and intelligence, all faith and prayer, are essential, for the implication is found in the Eternal Word, this spirit dominates in the family, is sought for in society and is a living example. By this way, trembling mortals, all unwise and triumph, exercises will also place the settled work, that which is justified, that which is not the idea which make manner a family, or to be loved sister that pleases and right conscience will be established for ever and for ever.

I desire to acknowledge the receipt of a copy of the Deseret Evening News for editorial. For pleasure and profit I read it, having received the News regularly since the 1st of April, Monday, June 17.

NAPH MAY BARNES,
R. F. Number.

Z. C. M. I.

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