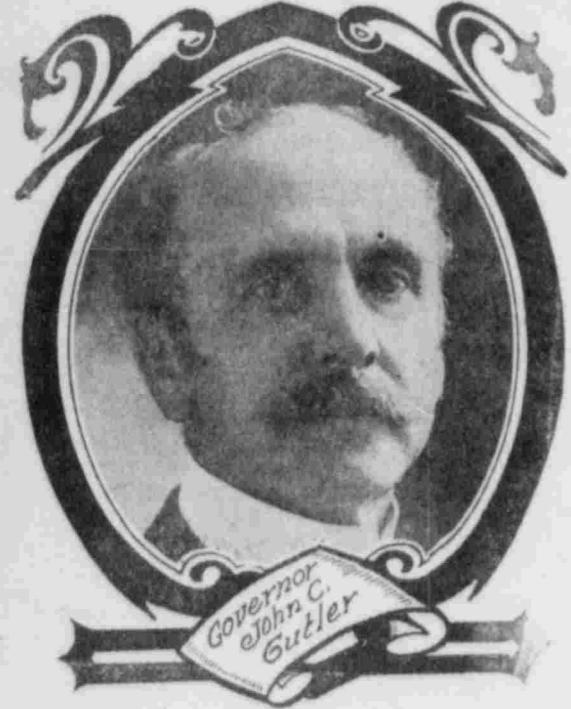


Photo by Fenton.

## THE OUTLOOK FOR UTAH.

(By Governor Cutler.)

Governor  
John C.  
Cutler

to farmers and workmen, by the time this article reaches the public, the magnificent sum of more than \$2,000,000, in the single season of 1867. Other elements of material advancement might be numerated; but evidences of it are so obvious that iteration is unnecessary.

A few phases of our educational and social progress should be spoken of. The current school year is reported as the most prosperous in the history of Utah's higher institutions. Attendance and interest are better than ever before. The prosperity of the state is reflected in this striking educational progress.

The common schools are also advancing in efficiency. Our two great schools—the University of Utah and the Agricultural college, have enjoyed material advancement. Their

and accepting the new conditions. It shows their absolute faith in the state and its future, and is a tribute to the solid foundation on which the state is built. It is an acknowledgment of the soundness and permanence of our business institutions. There are a few who like the destructive individual who cries "Fire!" in a crowded theater, have drawn their money from sound institutions, and are heralding it, and have induced their friends to do likewise, to their own loss and the detriment of the community. Yet the banks have no run banks, no runs or many liquidations, no great sacrifice of securities, permanently safe but temporarily depressed, no complaint at the new rules the banks have adopted. The depression has been splendidly met. The people of Utah absolutely refuse to be disconcerted.

Confidence being retained, there should be proper conservatism. To run into large affairs without an understanding of what they are, or to extend business ventures far beyond the limit of prudence, is to invite disaster. A time of settlement must come, either suddenly or with ample warning. And the man or the institution that is prepared for that time, no matter how unexpectedly it may come, is fortunate. This condition can be secured by proper conservatism and proper progress. Both should go together. Neither should be sacrificed to the other.

Lastly, it is necessary for us to conserve our resources, and not allow present selfishness to waste them. The reasons for preserving our forests, streams, fish, game, natural wonders, etc., for our own use and for our children, are self-evident. We have been too wasteful of timber in the past; but an ever-widening horizon, and I believe it will be wider in the future.

There is another element of conservatism. Many of our mines and mineral veins have been worked by non-citizen labor. During the last few years the output of these mines has been very great.

On paper, of this social progress, I cannot force speaking of. While industrial education has received some impetus, there is much left to be desired. More trade schools should be established, and those now operating should be more liberally patronized. But in a kindred direction a remarkable advance has been made during the year. The institution and operation of such schools as Juilliard, Roberts,

the benefit of this system is incalculable. Its influence on wayward young people invaluable. And when, as the law contemplates, this work is supplemented with attractive trade and domestic schools conducted for the benefit of delinquents and not for punishment, the benefits will be beyond reckoning. I confidently expect that in the coming year a strong public sentiment will be aroused in favor of these schools, and of schools for the feeble-minded.

This by way of retrospect. As to the future, I may be pardoned if I speak of what we may do to make it bright, as well as of prospects irrespective of our efforts. We are emerging from a period of depression. I wish the world to know, and that there may be no panic, except in the minds of some people. The main cause of this condition is our attempt to crowd work and business ahead, far beyond the resources at our immediate command. Our growth and prosperity have been too forced, and our interests too widely scattered. The coming year has come, and our resources from abroad are still for the demands. That, in brief, is our present trouble. Too much "undigested prosperity" is the ailment from which we are suffering. But the situation has been handled remarkably well by the officers of the government and by leading financiers. And in order that recovery of normal conditions may be as rapid as possible, the people should observe certain fundamental principles.

The greatest need of the hour is confidence and the hope that springs from it. It is in time for fear and misgiving. It is incurable, because unwarranted and destructive. There can be no panic in the business world unless panic first seizes the minds of the people. So long as confidence and trust prevail, there will be no disaster. Hence the feeling of the people toward one another, toward their business institutions is of paramount importance. And I have no hesitancy in saying that the people and the institutions they have built up are as worthy of trust as they were a year ago.

It is gratifying to see the cheerfulness with which the people are meeting



PROGRESS IN KNOWLEDGE.

(By D. H. Roberts?)

**W**HAT is the best hope for the world in 1908? The "News" asks a great question, and also presents a great temptation. The temptation is to answer from the standpoint of one's own little tasks in the world, in the spirit of things with which he is immediately associated; from the viewpoint of one's own personal desires and hopes; for what man among us but believes that in some way the welfare of the world primarily depends upon the attainment of his ends, the success of the things at which he works? Then one repeats the question: "What is the best hope for the world in 1908?" and the response the world seems to rise above the horizon of one's consciousness. All the continents and islands; all the seas and oceans, the world's highways between the great divisions of the land; all the nations are before me; all the tribes and the races of men, with all their hopes and fears and warring interests ranging from barbarism to civilization; all their ambitions, great and small, together with all their plots and counter-plots, raids and national pride; all their activities in trade and commerce; all their plans for peace and their preparations for war; all the fierce struggle for existence, both among savage men and civilized. And as one looks over the horizon of one's vision, the question of the "News" is again repeated: "What is the world's best hope for 1908?" And I answer: The continued progress of truth.

Again I find it necessary to guard myself from dropping from the high level on which I intend my answer to be projected to the lowest level of my national labor and interests. While I am personal and denominational, I could wish well for the progress of those religious truths with which my life and its activities have been identified, yet my answer above is intended to be somewhat broader than the present activities of my church.

The system of spiritual and moral truth with which that church stands identified, is but a department in that broader truth whose continued progress is, in my judgment, the world's best hope, not only for 1908, but for all the ages that shall come.

This answer of mine to the question of the "News" involves us in the consideration of the question of "What is truth?" The question which all ask, on which, as some think, none has answered, not even the "Son of Man" himself. The thorn-crowned, night-worn, penitentiary-teacher of despised Galilee made it quite clear to the proud Roman procurator of Judea that the great purpose of His own life was to bear witness of His truth, but when the Roman asked the Jew, "What is truth?" for some cause unexplained, the Jew was silent; whereupon some conclude there is no answer to the question. The question, however, has been answered and by that same "Son of man," too, through the voice of one,

who though inspired, stood on lower levels of excellence and authority than the Son of Man. He said: "Truth is knowledge of things as they are, and as they were, and as they are to come." At once the most daring and complete definition of truth yet uttered. From this definition fore-shortened we may say, that truth is knowledge of that which is; and while I know this definition will be complained of as being too simple, it is nevertheless truth dependent upon knowledge and therefore making the truth to each man something different according as one man's knowledge differs from another's, yet it must be patent on reflection that the definition is exact, since truth to every man, to every intelligence, is limited to his knowledge of that which really is, and is not limited to the sum of his knowledge, or to the sum of truth to each man, and you might say to the sum of life, and of existence to him. Of course, somewhere in the background of things one cannot help seeing that to truth thus relative, there is an "absolute," a "whole" to which these relatives stand in the relationship of part to whole; of finite to infinite; but contemplation of absolute truth would be an infinite task beyond the scope of this present thinking, and so we must come back to the conception of relative truth, this "knowledge of things as they are."

In the contemplation of that progress which it is possible for man to make in truth—and what a splendid thing it is that progress can be made in it, how much, how far, who knows?—we also turn to contemplation of the infinite, to the infinite, and again must call back the mind to the contemplation of relative truth; pausing on the way only to remark that since the relative truth—this very man's truth—is best defined as knowledge of that which is, and absolute truth "is that which is, and all that is, 'the sum of existence,'" we use the phrase (slightly altered) of one of our greatest poets (Jacques). This I say again brings us face to face with the infinite, and since progress in the infinite must necessarily be without limits, there is no end to the progress of intelligences of men, in that infinite, the truth. Man, oh, blessed thought! may ever be led on, and coming to a knowledge of the truth, and since there is truth that is infinite, just as there is truth that is finite, one may not look for finality in respect of progress in that which is infinite. Each goal attained in the truth will be but a new starting point; and that but marks a new beginning; while the ultimate of truth will always be like the ocean, the infinite, the boundless, the ocean, or receding as one approaches. One may conceive of the existence of the infinite, but may never hope to approach it; and hence eternal progress.

But now this continued progress of truth. What a work it is! And how many are active in it! Some are seeking it by the perusal of the printed page; in the infinite manuscripts of old libraries and museums series. Some of this class are even pushing back the horizon of recorded knowledge into ages before books were known, and are removing mountains from buried cities to get at the hieroglyphics of inscribed clay tablets? The infinite covered stone monuments and engraved stones of man and gold such as the branch of knowledge called history. They are seekers after truth, confirming his work by giving him assurance that his faith is not vain, and that his spiritually touched mind really sees God and angels as his co-laborers, and not mere phantom creations of the subjective mind. These are, par excellence, seekers after truth, since they seek the truth at the very source of it, by communion with and service for God. These are your professors—world teachers in the ways and in the things of God. Seekers after truth and teachers of it, with whose services the world may not dispense without sustaining great loss.

Such is the great and varied host of seekers after truth, and as we consider them from the departing days of the past, we see them with all our voice, and say, "Howe'er true, truth seekers. The world's best hope for 1908, and for all the coming days in your continued progress!" Seek on, and let each one bring to the service of man that which he shall find of the truth, confident that the world's progress, the advancement of man's spiritual life, the welfare of God's greatest glory will be in exact proportion to your success. Legends, emblematic for their age, you may destroy, though beautiful, you may discredit, creeds, formulated on misconceptions of truth, may crumble at your touch; half-truths dear to some, you may, and from man's belief, with all those that may be attached to which the world has become attached, and your work at times may seem inconclusive. But in the end all will be well, nothing will perish but that which is false and evil. Truth alone will ultimately survive and endure; and truth, as one of our own poets has said, "though the heavens depart and the earth's foundations tremble, the sum of existence, will weather the storm."

Others still make a study of the heavens. They turn their telescopes upon the fixed stars, and measure their wonful distances from the earth and from each other. They resolve star-gazers of wondrous of by men of former times. Nay, more; by the aid of photography, which man by his skill has converted into the "wonderful eye of science," he photographs and brings within the realm of his knowledge distant universes, if one may be allowed so to speak. Universities that no human eye could ever have seen, are by the most powerful telescopes; and these he confidently locates on his maps until to some purpose indeed he makes "the heavens declare the glory of God," and the firmament to show his handiwork; "where day unto day uttereth speech, and night unto night sheweth knowledge." Surely there is no speech nor language like his gone out through all the earth, and their words to the end of the world."

Coming back from the contemplation of the heavens to things within our own world, we find some men pursuing truth in the practical affairs of life, seeking to determine the right relationship of the individual to government and government to the individual; also the relationship of the individual to society and society to the individual. Others are seeking to determine the just principles on which the products of man's industry shall be distributed. Others seek to determine the just laws of trade and commerce, and the right attitude of nations toward each other. Others still are seeking truth by utility, who, in general, applying them to industrial and commercial activities, to locomotion on land and sea; to the production of light and heat and mechanical power; thus increasing the supply of the world's necessities, conveniences, comforts, luxuries and adding to its progress in material ways, until it would be difficult to imagine conditions dreamt of by saints, sages of poets and predicted by prophets, would not only be realized but surpass all the excellence of anticipation, even of inspired anticipation.

Standing in the midst of all the varied seekers after truth, is he who says it by faith and prayer, by application to God by pursuit of it through daily thinking and righteous living, by faithful vigil of the night and words and deeds of Christ. Through the day; who now and then pauses in the solitude of mountain tops, or of desert plains or silent places, and fancies in a sense that has never been before even in Lincolns day of storm and power, Germany's social growth, France's new secular emphasis of everything in her intellectual life, England's amazing development of a new radicalism among men but a differentiation of continental socialism, and the advance of democratic conceptions in both Austria and Italy, are indices of a new worldwide consciousness of needs—the people.

Some things seem well indicated for one who has found the limited philosophy of history. The widespread spirit of unrest that has marked the current year's life is suggestive. Not knowing but increasing, it is everywhere. In Russia it has changed its form from open violence to steady, determined agitation, which can eventually only in the passing of autocracy and the birth of democracy. The coming year should see the realization of some truer form of a Russian representative government. The spirit of unrest here in America had manifested its form and been intensified. The basic things in the social economy, griping of the great ultimate in democracy, the millions of conditions dreamed of by saints, sage and poets and predicted by prophets, would not only be realized but surpass all the excellence of anticipation, even of inspired anticipation.

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