DESERET EVENING NEWS.

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REASON, MR. BRYAN.

No one who read the splendid speech of Hon. William J. Bryan in the Tabernacle evening will dispute that the logic is a dominant element to be introduced into the following of the democratic party. His language is plain and forcible, his manner pleasing and winsome, his arguments of great force and cleverness. Of course there are two sides to every question—and there may be eleventy more to the question of the free and unrestricted coinage of silver at the ratio of 16 to 1. But Mr. Bryan has the excellent quality of presenting the opposing view with much explicitness before proceeding to demolish it with his inexorable logic or smiling and thought he could not be expected to do as well for the opposition as it could do for itself by one of its own champions. It at least does it well enough to free himself from any charge of timidity or unfairness.

What we think particularly effective and commendable in Mr. Bryan's campaigning is the calmness and intelligence with which he treats his subject. In this respect he supplies an example which many silver champions, hailing from the platform and in the press, might follow with profit. A poor way to convert a man's intellect is to begin shouting him and calling him hard names. This applies no less to religion than to economics or politics; and in the latter two particulars at least, there has certainly been too much of the kind of proselyting in this part of the country for some time past.

"Let us reason together," should be the spirit in which to invite intelligent people into a comparison of economic and political policies; it is the only one that can make a permanent and agreeable impression. Because one may happen to differ from some other person's way of thinking on any question, he is not necessarily a fool or a lunatic, and yet such terms are among the gentlest that are applied to the dissenter. As to the righteous cause of silver, there has been altogether too much of ridicule and threat and bluster on the part of both friends and enemies. It is an impolitic and an ineffectual way of winning favor in quarters where such favor is most desired and most necessary. The sooner it is abandoned for the policy of reason, the sooner will a career of advancement set in and the more rapid will it be. It was not needed that Mr. Bryan should come to convert a Salt Lake audience to the idea of free coinage, for Utah, like her neighbors, is pretty well agreed upon it, though perhaps with more conservatism and with a livelier sense of some of the consequences urged by the monometallists. But it was necessary that in certain quarters a more argumentative and dignified tone be imparted to the controversy, and for an example of the best and most effective in that line, we have to thank an eloquent and distinguished visitor.

ORIGIN OF RELIGION.

The reasoning employed by a certain class of modern philosophers for the purpose of accounting for man's religious beliefs well illustrates the facility with which sophistries may be substituted for sound arguments to the interest of favorite theories. "Proceeding themselves to be wise, they become fools" is an observation made nearly two thousand years ago, and it is still applicable to many of the sages of the world.

The school referred to starts with a supposition. Primeval man is declared to be but little higher in the scale of intelligence than an animal. Chance, or surrounding circumstances, raised him, and to the same influences has further advancement in self. In his first attempts he was but little intelligent in the most anything equable of daily life. Hence, right, he must have in his mind a number of fears in the product of his own exertions and build temples to feelings of thankfulness to anybody. Hence deities come to be fashioned as best in vogue, with the result that sun, moon, death and calamity are natural phenomena against which he was powerless. Then fear was excited, and the feeling developed a desire to flee the causes of the evils mentioned, and the result was a belief in the existence of evil spirits, or powerful supernatural beings, behind nature.

Thus the religious awakening is primitive man, after a long exercise in absolute darkness, according to this philosophy, was the recognition of the existence of demons. In the course of the extraordinary process, fear was slowly refined into reverence and thankfulness, and in such feelings might find the relief in good works. The first step was to cease to have certain pieces of stone, timber, reed, if wood, clay, were selected as being and being worship, together, and which had grown relig on in the middle ages in forms.

It is needless to follow the argument any further. The necessary inference from it is that religion is not, no matter with what splendor it is now invested, is but an inheritance of that supposed period in man's history when he was groping in absolute darkness about life, and had no correct ideas of a God. Religion, according to this view, rests on false assumptions and is about as valuable to the cause of truth as the child's notion that the "dome of the sky" is where the moonlight ships is geography and astronomy.

Fortunately, however, this attempt to account for the origin of religion exposes its own absurdity. As stated, it commences by a supposition, taking for granted a proposition that never has been proven, one that conflicts with all the facts known about the human family. It is a fact, for instance, that no civilization rises on this earth, as far as is fairly gone, were it or either by chance or by its own exertions to a degree of civilization, unless it was brought to them from external sources. It is another fact that the history of nations, as of individuals, is a retrograde from civilization, unless the example for advancement is steadily kept up. It is another fact that history is positive in the statement that primeval man received instructions from God and that civilization, including religion, has its origin in such instructions—in revelation. History as a whole agrees on this point and contradict the whole supposed proposition that man was left to his own limited intellectual resources.

Contrast with this philosophy the teachings of religion—that man in the image of God, his Eternal Father, came to earth, as about prepared for him, in order to learn that which is necessary for a higher sphere in heaven; that God from the beginning has instructed the race in advancement and is still leading him through the various means assigned by Providence for that purpose; that although some of the children of men fail to accept the counsels of their heavenly Father and, consequently, go astray, yet at last the purposes and plans of the Almighty shall be accomplished to His glory and the eternal happiness of all who submit to His commandments—make such a comparison, we say, and it is positive to contemplate these grand doctrines without feeling their truth! With the force of the quickening rays of the sun, they burst upon the darkness of doubt and infidelity and falsely-called philosophy, dispelling its weaknesses and phantoms. They appeal to the unprejudiced reason, the conscience and the heart, accounting for man's existence in the only rational way conceivable.

THE PUBLIC SCHOOLS.

After a good, long, and we trust happy vacation, the public schools of the city and county are ready to reopen for the new school year. The teachers are undoubtedly refreshed and strengthened for the campaign, and the pupils will return to work and hearty and full of the vigor of both mind and body which is necessary to carry them successfully through the season. When the tide ring out their mellow call next Monday morning, we hope there will be such a flocking of happy, healthy children to the school houses as returns in their hitherto ever before rebels. It will be found that many changes have occurred—some well-known faces will be missed and many new ones will be seen; there may be some sorrows mingled with the many joys. But this of itself tends some of the greatest lessons of life—to improve the passing hour as we may, or as man can tell what to-morrow may bring forth.

The News is proud of the educational facilities now offered the youth of our commonwealth. Vast barriers have been constant in the endeavor to bring these opportunities within the convenient reach of all, and to have them of the very best. But we believe there are few if any who regret the expenditure of so much money in so worthy a cause, or who would undo the work that has been done if they could. Certainly the News does not, and would not. At the same time it is but right to insist that public power ought to be not imposed upon, and that there glorious opportunities be not abused. We have no notion that they will be; and in the confidence that everybody is proud of our school buildings and appliances, and proud of our boys and girls, we extend the congratulations of the season and wish to both teachers and pupils a prosperous and happy school year!

"ZION'S HOME MONTHLY."

The current number of this magazine opens with a beautiful frontispiece, The Flower Oracle. As usual, the various departments are filled with reading matter of an entertaining and instructive character. Among the many excellent articles is one on the South Pole, which will be found especially interesting at this time, when the world is so much the prisoner of wonders of the region are being discovered and efforts probably will be made to penetrate the southern ice wall. Human interest will be found on every page of the magazine, and the present number will sustain the reputation for excellence gained for the publication.

A STRANGE man was Rudolph von Gneist, who died in Berlin recently, month ago, and whose extensive knowledge of ancient and modern law caused him to become the master of kings and emperors. The following is told of him as an illustration of his character: In 1887 Baron Hinze was sued by the Turkish government for non-fulfillment of a contract and Gneist was appointed arbiter, but refused to accept the fee of $20,000—more than four times his yearly income. The Turks, when once assured that none of Reich was now Sultan and Kaiser, decided against the contractor, who had to pay to Turkey $1,000,000. In a case like this, argues Gneist, the judge should consider it beneath him to accept a fee.

EDITORIALLY in every issue of the NEWS will be found a sermon delivered by Elder Franklin D. Richards, of the Council of the Apostles, on the importance to the Saints of keeping records. Special attention is called to this discussion on the subject, which is within all Elders and Saints, at home and abroad, are interested. It would be well if the remarks of Elder Richards were read carefully by every Latter-day Saint. The speaker has treated his subject exhaustively and in an interesting manner, giving many suggestions of practical value.

IT IS now said that England is prepared to recognize Brazil's ownership of the Trinidad Island, provided the latter country will permit Great Britain to use it for a cable station, which virtually means that Brazil will admit that she is not the dictated island as needed, that it is surrendered to the British government as soon as the admission is made. For it is clear that as soon as Trinidad becomes an English cable station, Brazil loses their hold on "Trinidad" for all time to come.

THE MICHIGAN dam, as illustrated in the news after, has two splendid pointers superiority over the French article, one is that at least one of the principals was killed, and the other is that if there be a survivor, the law sends him to the penitentiary.

WITH ALL proper allowance for the unreliability of the news from China, it appears very clear that that country is a good one for missionaries to keep away from for the present.

TRUTH IS ITS ULTIMATE.

So long as human nature remains as it is, probably every question in which it is interested will have at least two aspects or sides, and testimony will be freely offered in substantiate the one conception without any reference to the point of view held by an opponent. Every one is familiar with the illustration of the suspended shield, with one side silver and the other side gold; the two sides arrive from opposite directions now their own side; when their contention led to battle it chanced that each became turned round and saw the opposite side; then the warfare naturally ensued—and this would probably be the case in most things if the position of contenants could be reversed. Men are very strenuous in their assertion of personal opinion and conviction, in stanch as to the correctness of their views and ideas, and to be positive to look upon as a victor, when in may truly be an even shadowing view, for to few is the decision given, and that unity is sensible of contention—from experience and capable of universal demonstration.

It is recorded of an inmate of a Lunatic asylum, that on intensive and pursuing in his location and sufficient a history of some importance. But a stout contention arose beneath the bars of his window on some occurrence which had not taken place in the controversy of eye-witnesses wanted so warm and assertions were so multiplied, that the inclinate historian relinquished his project on the idea that if two eye-witnesses disagreed on an event just finish, he could hardly determine of things of years of ago ago, in which he took no part.

Two disputants upon a certain point were good-natured in the beginning. Finally one lost his temper and said, "Thank heaven I know nothing about it." "Why," said his cool opponent, "you are thanks for your ignorance, so am I." "Yes, I do," was the pointed reply, "but you have a great deal to be thankful for!" was the rejoinder. And a few minutes later feathered emphasis, less on the merits thereof, than because a rattled man is very apt to lose his temper, and with that his judgment and his case.

Determined truth is pretty universally accepted. There are few disciples in school philosophy, in chemistry, in astronomy, in science, save in that which may be new and unknown, or late discovery, and antagonists to long-held theory. But in politics, on social questions, and as to religion, there are differences so radical that men may never hope for unanimity of creed or action, save some authoritative voice is heard, and a clear key is given which will be repeated and accepted as the ultimate conviction, which this unity is sensible or would be beneficial to humanity is somewhat questionable. Man is not intended for an automaton; he is above a machine, and to reduce him to a section of a mechanical obedience would place him in the condition of the "sheep of pasture" who move at the word of command and are restricted in their own motion. Man is gifted with faculties of soul, however dormant they can be awakened, cultivated, enlarged; conversation educates, judgment matures, reason enlarges; general capacity increases from influence within and without. Yet after all there is every class and degree of development, and the condition where "reach is of one heart and mind" is still the phantom of something which has been mainly imaginative from the time of Enoch down now. Saints are fortunate in having a clear light, and they have had glimpses of a time when "every knee should bow and every tongue confess that Jesus is the Christ to the glory of the Father." There will be more so to that at least, but how much diversity of sentiment may exist even then on a myriad other things, time alone can tell, for revelation has lately ended at, and not fully answered a question, though "all shall know the Lord from the least even unto the greatest." If this result is inspirational and convincing, may we hope for no difficulty and contention in regard to the subject, and will similar effects follow? The source of an unity of this character is unmistakable; but will it come spontaneously (as it was) or without asking? Where in the coming time "the light of the Lord is poured out upon all flesh," and the assumption of the state creating perfect, will the agency—the Holy Ghost, of universal man be so affected as to bring in pass a reign of righteousness and peace?

There are probably more men of science who look with fond for light than there are politicians. Prayer in Congress is the essence of formality; Deity is not recognized in the law-making department. His name, His authority, is without political weight. However the fathers may have sought to Him, the practice now is nearly obsolete. However exemplative those who laid the foundation, the builders of the superstructure are not seeking for much more than self or expediency, the triumph of partisanship, or the idolatry of Mammon. Yet likely enough there are two sides to this also. There may be a good deal of honesty, honorable and patriotism, and intelligent analysis might possibly conclude that there is less absolute difference between parties than they themselves think, or telling this, that true prominence is lacking to determine the right or wrong of either for the great majority, who only nominally concede for themselves.

Personal disinterestedness is as rare among politicians as elsewhere. The philosopher in his study may determine the value of abstract truth, but the closer masses are only intent upon seeing how they are affected personally by free trade or protection, by free coinage of two precious metals or limiting the ultimate redemption to but one. Those ask about tariff and tax, about wool and lead, about sugar and tea, and tea and coffee, or wool and potatoes, as they are affected through production or use.

As in the long ago, truth is not upon the subject it is not in extensive, it is not confined to either party, or possessed by one individual. There is a measure of it distributed, and it is this which assists, tints, preserves and sustains parties and organizations of every grain and kind. Take out of their being, their length of days, their power in the world. No party can exist long on a past record unless it has power to stock new truth in well-ripened, for truth is ever, and while its accession and assimilation may have given origin and continuance for a time, when that become common property it becomes ordinary to new ideas, and the new increases vitality and flow until mediately; then old or organization languishes again, longs, craves for fresh pabulum, mental or spiritual—as progress is eternal. This is the philosophy of movement of advance. There is nothing to the contrary of Deity that presupposes truth or that place is that which is, yesterday, is, to-day, and shall ever be. Yesterday's ideas, commandments, individuals, distinguishes, disunites and, as every is principle is merely fixed, no one or any number of men can exhaust it. It is perennial, and from even the same point of view two classes of mentality will discern different facts and angles of beauty and intrinsic wealth.

There is no one principle of Divine science, or the Gospel, which has yet been circumscribed of individual man or of the church at large. Take the principle of faith, repentance, baptism, the laying on of hands—they have not been, are not yet, fully understood. No human manner hath searched the profundity of either one; and if the alphabet is only dimly comprehended, what of the combinations that can be evolved, and what of the ideas that we will advance! If there are not understood, need we wonder at the assumptions and mistakes of men in the affairs of life, whether in business, politics, science, social life, education or any of the multitudinous paths in which intelligence may move? There is a germ in each which is divine, subtle, progressive, yet is it relative to all other truths and is only discerned by the ignorance, disobedience, waywardness and tradition of uninspired and prejudiced confused and bewildered!

The keys have been taken in the revelation of the new creation, so that men dissatisfied with human love can find in the archives of inspiration a solution for all the problems and "vexed questions" of these times, whether industrial, social, religious, political or educational, if they have nerve and faith to be open and obey!

All Free.

Those who have used Dr. King's New Discovery know its value, and those who have not, have now the opportunity to try it Free. Call on the advertised Druggists and get a Trial Bottle, Free. Send your name and address to H. E. Bucklen & Co., Chicago, and get a sample box of Dr. King's New Life Pills, Free, as well as a copy of Guide to Health and Household Instructor, Free. All of which is guaranteed to do you good and cost you nothing. For sale by Z. C. M. I. Drug Department.

Free Pills.

Send your address to H. E. Bucklen & Co., Chicago, and get a free sample box of Dr. King's New Life Pills. A trial will convince you of their merits. These pills are easy in action and are positively effective in the cure of Constipation and Sick Headache. For Malaria and Liver troubles they have been proved invaluable. They are guaranteed to be perfectly free from every deleterious substance and to be purely vegetable. They do not weaken by their action, but by giving tone to stomach and bowels greatly invigorate the system. Regular size 25c per box, sold by Z. C. M. I. Drug Department.

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THE BEST SALVE in the world for Cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns, and all Skin Eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction or money refunded. Price 25 cents per box. For sale by Z. C. M. I. Drug Department.

EXCURSION RATE TO LOGAN.

"BEAUTIFUL CITY."

Via Union Pacific, September 8th, 7th and 8th.

Tickets on sale September 5, 7th and 8th, good returning until October 8th. For particulars call at city ticket office, 201 Main street.

By ordering your coal from C. S. Martin, you get it clean and promptly delivered. Office under McCornick's Bank.

Utah Commercial and Savings Bank, general banking business, pays 5 per cent on deposits. F. Armstrong, Pres., D. W. Moran, vice Pr'es., J. E. Jennings, cashier.

All grocers authorized to guarantee High Grade Three Crown Baking Powder.

Cleanse your blood with Clark's Little Blood Purifier, made from herbs.

THE UNIVERSITY OF UTAH.

SALT LAKE CITY.

The next academic year will begin September 18. The following courses are provided:

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3. Course in Mining Engineering.
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Each of the above leads to the bachelor's degree, the scientific diploma, by provision of law, exempts one under from all examinations in the school system.

5. Normal Course, leading to a certificate of graduation which exempts the holder from examination for a period of five years.

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Tuition is virtually free to all departments, small registration fee only being required. A certain number of normal scholarships is allotted to each county, applicable for appointment to such scholarships must apply to the Territorial Commissioner of Schools through respective county superintendents.

The faculty of the University has been recently greatly enlarged, and the equipment of the institution extended.

For circulars and other information, address:

J. T. TALBANE,
President University of Utah, Salt Lake City.

When Baby was sick, we gave her Castoria.
When she was a child, she cried for Castoria.
When she became Miss, she clung to Castoria.
When she had Children, she gave them Castoria.

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The Burlington route is the only line running dining cars on the "A la carte" plan, between Denver and Omaha, Kansas City and Chicago. Passengers have to pay only for what they eat. Be sure that your tickets read via the Burlington route.

You will save money by dealing with the old Globe Pills Drug Co.

The direct line to Kansas City, St. Louis and Atlantic seaboard, is via the Missouri Pacific Railway, from Pueblo. Through sleeping and chair cars, and all connections make in Union depots in the city time. If you are going East and want to see a daylight ride through the grandest scenery of the Rocky Mountains en route, see that your ticket reads via Missouri Pacific Railway. Elegant chair cars positively free to holders of regular train tickets.

H. B. KOHLER, C. F. & P. A.,
Marion Block, Salt Lake City.

Notice to the Public.

After this date no tickets to Beck's H. S. Springs, including baths, will be sold. Great Salt Lake & Hot Springs Railway Company, by

S. BARNEDEN,
General Manager.

September 2, 1895.

A free sample can of the new High Three Crown Baking Powder will be sent to every house in the city. Kindly give it a trial, and if equal to the best imported, we know you will give this home made goods the preference.

Parks' Tea cures constipation. For sale by F. J. Hill & Co., and Nelden Judson Drug Co.

BARFIELD BEACH TRAINS.

From September 8th Will Run as Follows:

Leave Salt Lake City	Arrive Barfield Beach	Leave Barfield Beach	Arrive Salt Lake City
10 00 a. m.	10 45 a. m.	11 00 a. m.	11 45 a. m.
3 00 p. m.	3 45 p. m.	4 00 p. m.	4 45 p. m.
7 00 p. m.	7 45 p. m.	8 00 p. m.	8 45 p. m.

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Green's Omnibus stations and evening. Depot corner First South and Fourth West. Fare 25 cents.

SALT LAKE CITY, Utah, August 20, 1895.

The undersigned hereby tender notice that the 1st day of October, 1895, we will redeem in lawful money payable to four per cent. per annum, payable semi-annually.

THE DESERET SAVINGS BANK.
UTAH TITLE INSURANCE & TRUST COMPANY.

Japanese insect powder for sale at Hale's establishment, at Globe Pills drug store.

Have glasses fitted by Dr. Boettcher who before to goes East, 204 Dupont Building.

AN OPINION GIVEN.

Recently Mr. J. D. Thomas, of North Dakota, visited the Shenandoah Valley, Virginia, and after carefully examining the country located in Winchester, he writes to Mr. V. Bleakeh, Land and Immigration Agent, Baltimore & Ohio Railroad, Baltimore, Maryland, as follows: "I have been in nearly every state and territory of the United States, and can frank to my opinion that this valley surpasses all other sections in the Union. The lands are low in price, and produce profitable crops. I thank you for directing me here, and submit these statements as fair and profitable homes to locate in this country."

We guarantee every bottle of Parks' Cough Syrup. For sale by F. J. Hill & Co., and Nelden Judson Drug Co.

Sight Reading.

I have decided to organize classes for the study of sight reading, to commence on Wednesday evening, Sept. 4th, and would advise students in choirs, quartettes, choruses and all who desire to become musical sight readers to enroll their names without delay.

Price for a course of ten weeks $10.

Leave names and dates full particulars at Dayton & Cutler's Music Store.

PROF. OTTO CARSTENS,
Beethoven, 205 East Second South.

Notice of Removal.

M. Kopp, the candy man has moved to 117 South West Temple.

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T. G. WEBBER, Supt.

A UTAH EXPERT

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We make a good pair of all wool pants, which are 25 per cent. cheaper than you would have to pay in the East.

We keep a full stock of Provo & Deseret Woolen Mills' goods at wholesale or retail, consisting of Ladies' Tailor-made Suiting Cloths, Woolen Dress Goods, Shawls, Blankets, all colors of Woolen Yarns, Plain and Twilled Flannels, Jeans, Boys' Tweeds, Cassimeres, Wool Batting, Sax Linsey and Flannel Shirtings, Stockings, Overshirts, Undershirts and Drawers, Hosiery, etc., also Children's, Boys' and Men's Ready-made Clothing.

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