

ments without some compensation. They have made a valuation of their claims and placed the amount at a very low figure, simply asking what was right and making no effort to obtain fancy prices. The claims only aggregate the sum of \$80,000. But the Commission cut the figure down to \$30,000. To take these lands and improvements at such a price would be simple robbery. Our people in that region are not acquainted with the usual modes of dealing with a Government Commission. They asked only for what they knew to be just and right. If they had doubled on the amount they might have been met half-way and thus have reached "the square thing."

The writer of the *Denver News* article gives a glowing description of the advantages of Southeastern Utah. They are no doubt much greater than is commonly supposed. But we suspect he has written in the interest of the cattle kings and range owners of that region, and has used rather more glaring colors than the facts warrant. However, the main purpose of the article and its chief features are right, and when the proper time comes, strenuous efforts must be made to prevent the injustice that is anticipated.

Meanwhile our people can go on with their work of cultivating the soil and remain in the occupation of their homes. And while they are firm in demanding and clinging to their rights, they should avoid collisions or disputes over this matter, either with the sharp and marauding red men, or their neighbors, the no less acute if more civilized whites of the Blue Mountain region.

AGNOSTICISM.

THE condition of mind which is known as agnosticism is a most unfortunate situation. It signifies utter absence of knowledge concerning Deity. It precludes faith, prevents spiritual development and destroys hope of future life, progress and beatitude.

Agnosticism is not consistent with itself. It does not stop at simple know-nothingism. It declares that certain things are not only unknown, but unknowable. How can any man who is cognizant of his own entire ignorance reasonably determine that another is equally ignorant with himself. When he makes an assertion of this kind he goes beyond real

agnosticism and assumes to know something, namely the non-existence of that which he does not comprehend, or of the power of another person to grasp that which he has not reached.

It is the height of presumption to limit the capacity of others by what we think are the boundaries of our own. It is like a man born blind denying the gift of eyesight in others. Or a near-sighted man disputing the existence of a distant object which he cannot discern, or the power of a long-sighted person to behold it.

The spiritual nature of man is a fact in human experience. It has needs and longings as actual as the fleshly appetites. It requires and desires a Deity. It is not and cannot be satisfied by physical supplies. It must obtain them from higher sources. The senses, as they are commonly termed, are not sufficient means of supply or communication. The spiritual only can meet the demands of the spiritual. Man needs an object of adoration worship and supplication. The help obtained through faith and prayer is as real as aid through money or physical force. It does not come in the same way, it cannot be explained in the same manner, but it is none the less positive, powerful and experimental.

Agnosticism is an abnormal condition. It is that of a few out of the millions of mankind. Faith, which to some extent proceeds from knowledge and leads to further knowledge, is natural in the soul. It would spring up therein even if there were no books and no teachers. It is natural to believe. Doubt, disbelief, denial come from exhibitions of error and falsehood, which are in the true sense unnatural. The inner being reaches out for something higher than that which is cognizant to the senses, and finds it, too, if not hindered in its spiritual explorations by the stumbling blocks placed in its way by untruth and infidelity.

The vast majority of the race believe in and experience spiritual correspondencies. There are a variety of notions about Deity, but the one general principle of faith in a Supreme Being is almost universal. And its absence or non-development is a misfortune, something out of the general order of human nature, and it leaves a lack in the soul that hinders happiness. Abnormal conditions exist in the physical world. Why should they not also exist in the spiritual world?

The causes of these defects cannot always be traced in the former, and so may not be readily perceptible in the latter. But they are abnormal in either case and are to be regretted by the charitable.

The spiritual powers are capable of cultivation as much as the physical or intellectual. They are part of the being. The condition of men who exercise their bodies freely and yet whose minds are comparatively impotent, through lack of use and culture and nutriment, is evident to every thinking individual. The same kind of atrophy may exist in the spiritual part of man, although both the intellectual and the physical are fed and developed.

The agnostic, who prides himself on his unspirituality, then, should not assume that others who claim a different condition and other experiences are deceivers or deceived. Neither should he assert that what he does not know is unknowable. That is not scientific, nor is it modest. He is to be pitied as a blind man is to be pitied. He should not arrogantly set himself up as a contemner of those who are able to perceive clearly that which he cannot at present discern.

Faith needs to be cultivated and fed. Doubt is one of the drawbacks of the age. They are the true friends of humanity who seek to promote belief in Deity and encourage endeavors to commune with the higher powers. Worship, praise and prayer should not be neglected by the believer, and every "means of grace" provided whereby the spiritual man is nourished and developed, ought to be made available with as much persistence and regularity as daily food and intellectual pabulum.

INCONSISTENT.

NOT long ago the Chief Justice of Utah had occasion to speak of the impropriety of finding indictments on such slender and shallow evidence that no jury could be expected to convict. Several cases had to be dismissed for lack of testimony and this occasioned the rebuke from the Court.

We are reminded of this occurrence by the decision in the Commissioner's Court of this city in the Barlow case. The Commissioner stated emphatically his firm opinion that no jury would convict the accused and yet he sent the case to the grand jury. This occasions much inconvenience to the defendant and