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SALT LAKE CITY, - MAY 30, 1908.

MEMORIAL DAY.

Memorial day, or "decoration day," is one of the great holidays of the year. Its observance is traced to a custom that originated in the South before the close of the Civil War. Southern women used to decorate the graves of their fallen soldiers early in the spring of each year, and gradually the 30th of May became the date generally agreed upon. In 1868, General Logan, then commander-in-chief of the Grand Army, issued an order that the graves of the dead comrades were to be strewn with flowers on the 30th of May that year, and since then many states have made the day a legal holiday.

It is a day, therefore, upon which every patriotic citizen will dwell with grateful hearts upon the deeds of valor and unselfish sacrifices by which the unity of this country was preserved and the principles of American government perpetuated. It is a day upon which American citizens reverently listen, as it were, to the voices of those who are dead, yet speak, and dedicate themselves anew to the cause of the country, and humanity. If the lesson of Memorial day is not lost, it will strengthen the living to take up the struggle for freedom and virtue, against the forces that threaten destruction today, of a kind entirely different from that which called men to face death on the battlefields a generation ago.

It is, further, a day on which the living are reminded of the brevity and uncertainty of life on earth, and inspired with hope for the future. For, from the decorated graves the truth is whispered that earth is not man's abiding place; that life is not merely a bubble that bursts and is no more. From the city of the dead the fact is proclaimed that we are born for a far higher destiny than that of earth. "There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful things which here pass before us like visions will stay in our presence forever." Such is the lesson of this day dedicated to the memory of those who have already passed over to the realm beyond.

RELIGION AND POLITICS.

There is a great deal of misunderstanding in some places as to the true relations between religion and politics. Some are apprehensive of disastrous results, if the two are permitted to come in contact. Dr. W. A. Hobson, of Jacksonville, Florida, is not one of these apprehensive souls. In a sermon which he preached not long ago to a large audience, he urged Christians to take an active part in politics, to save the city from the tyranny of the un-Christian element. The sermon as reported by the Florida Times-Union, of April 13, contains very much of general interest.

The speaker pointed out that the citizens are under the necessity of fighting the lawless element, if they desire to secure good government. He described this element:

"The saloon is a mighty factor in politics. It is never more active than at present. Flushed with victory it now seeks to entrench itself in the strongholds of power and control the government, as well as the law-abiding powers. The saloon is the chief corrupter and controller of politics. It has a distinct moneyed interest, and having a moneyed interest, it commands money and talent to carry elections. The free ballot has suffered much from the organized saloon interest. Men are hedged in on every side, and every means, fair and foul, is used to command their support. 'The saloon is the worst enemy to political freedom that America has ever encountered. It gathers the worst element of our citizens about it, and on the day of election it throws this volatile and dangerous vote against the moral and the spiritual interests of the commonwealth. It is possible that the saloon type, the purchasable ballot, the graft, the lawbreaker, the man who has no regard for God or man if he can only get gain, is it possible that virtue and intelligence must be ruled by ignorance and greed? Well—that depends!'"

Then he asked:

"Should the church take any part in politics?"

"The saloon says, No! The politician says, No!"

"Should the pulpit take any interest in politics? No, say political bosses. Let the preachers stay out of politics. Keep the churches out, keep the clergy out, they are sacred functionaries; they are spiritual agencies. Ah, but who are these that hold such high ideals up for the church and the ministry? Is it because they have such supreme and stainless regard for the house of prayer, and the men of the ministry? Are these men of the cup and the coin to dictate the place and the policy of the church and the ministry? Is it the motive which prompts their protest love and devotion to the cause for which the church and the ministry stand? If so, their lives lie in the opposite direction to their motives. The politician and his political boss—the saloon—know that so long as they can keep the minister locked up in his castle and the church with its robes drawn closely lest they should be soiled by the dirt of politics, so long can they control the elections and control the government, so long as the pastor stays out of politics and his pulpit is silent on the question which the church people of the community will take little or no interest in politics."

The speaker continued in this strain. He expressed the opinion that the church has the power to control the politics in any city in this country, and "if we, he said, 'stand off, or walk on the other side, while our unfortunate brother suffers from the hands of the

robber, God will not hold us guiltless."

We quote this, not because we believe in the improper mixture of things political and ecclesiastical, but to show that the extreme sensitiveness to certain demagogues simulate on this point is by no means general. Men who have given the subject their careful thought, know that the true motive of demagogues is, and they appreciate the loud clamor accordingly.

For the simple reason that citizens who do not belong to any church, as well as citizens who belong to different churches, in this country are, under the law, on a perfectly equal level as regards civil affairs, no church can consistently take any steps calculated to deprive any citizens, because of their religion, or no religion, of their right to equal chances with all others, as far as the conditions otherwise are equal. To do so would be undue interference, indeed. But this does not mean that an American citizen is disfranchised because of his membership in a church, or because he holds an office in a church. It does not mean that he has no lawful right to exercise his influence as a citizen, in behalf of good, honest government of the city, or the state. On the contrary, it is his duty to do so, even when the enemies of political freedom howl most loudly, to cause confusion. If good citizens can be persuaded that they must not meddle with politics, the grafter will be in control. So long as this continues, politics will continue to be corrupted, and the country will be run by the saloons, and the professional politician as their benchman.

ROUSSEAU'S HALF TRUTH.

The discontent of the masses of American workmen suggests the belief that the half-truths once enunciated by Rousseau are having their effect upon the "common people," just as they have had their effect upon the more highly educated classes of society.

In regard to the teachings of the French philosopher, they contain so much that is true that it is difficult to combat the errors they inculcate.

"A lie that is a lie
May be met and fought outright;
But a lie that is in part a truth
Is a harder matter to fight."

We remarked on a previous occasion that according to Rousseau's theory of the social contract, religious creeds, with their preaching of sympathy and renunciation, the curbing laws of the state, are merely an organized hypocrisy by which the few strong are held in subjection to the many weak.

This idea, we believe, constitutes the basis of some socialist systems, even as it forms almost the entire justification, so far as they have any justification, for modern theories of anarchy.

It has often been claimed that the worship of humanity—the absolute dependence upon the divine elements in human nature—can take the place of the fear of God in holding the evil-disposed in check and in elevating society to the high plane which is its evident final destiny.

This theory derives its strength from the natural and pious tendency to believe in the basic rightness of human instincts, which would therefore need freedom merely, in order to develop into perfect system of human association.

The thing is so simple that it may readily be believed, but also so innocent as to excite suspicion and provoke a jest in answer to it.

Exponents of this creed (Rousseau, Karl Marx) regard society and human government as now organized, in the light of a conspiracy against the individual—a despotism that keeps him down, stifles his divine impulses, and prevents his material progress.

Nietzsche, however, who also accepts this view goes on to maintain unabashedly that the stronger and abler of mankind—the so-called superman, if you please—freed from all restraints will soon, as they are entitled by nature to do, ride upon the simpler masses as upon beasts of burden. In time, he thinks, the will to Power, as he names the natural superiority of the strong, will become conscious and assert itself; then the instincts of the strong will break from pusillanimous control, and we shall have an harmonious civilization in which the few, following their unhampered desires, will rise on the labors of the submissive mass, as now man makes use of a beast of burden.

To Karl Marx and the modern socialists, however, mankind is divided between the great mass of workers and the few capitalists who by the iron law of wages exploit them ruthlessly. Such an addition they suppose to be the result of economic evolution; and they think it will be cured when the workers, through the growth of class-consciousness, learn their sovereign power, and take full possession of the sources of production and wealth. Competition and all its consequent suffering will thus cease when the people are welded into a unit by sympathy. The argument supposes that workers are, in the solidarity of their interests, a kind of individual who is oppressed and corrupted by the privileged class who represent the traditional institutions of the state.

Here, then, we have precisely opposite theories resulting from the same basic doctrine of Rousseau. Which is right? Who shall decide when such doctors disagree? Is it not evident that the beautiful theory of Rousseau, the battle cry of the French revolutionists, and the primer of many modern social reformers' gospel, is only a naive glamor of the private emotions of a single abnormal individual? Some inexplicable force, due in part to phrases beautiful and intense, but more especially to the fact that Rousseau had grasped a part of the truth in asserting the dignity of human nature without admitting anything of its sinful predilections—these facts have caused the hallucinations of this man to be imposed upon much of our modern progressive thought.

Christianity came to the mediaeval world all tinted by the intense self-absorption and self-abnegation of St. Augustine's "Confessions," and that view of the Christian creed led to monasticism, self-renunciation, and the hermit life of the middle ages. The other extreme—the new faith in man, self-sufficiency, egotism—coming from corresponding "Confessions" of Rousseau,

has set aflame all the pride and delusion that lurks in the breast of the unfortunate weak and the hands of the downtrodden.

WILL POWER.

A contributor to a German scientific journal maintains that the state of the mind has a great deal to do with the effects of electricity on the human organism.

He cites cases in which the action of the current is neutralized, for instance by a man's strained expectation or attention. Electricians, he says, as quoted by the New York Evening Post, often touch parts of the machinery to ascertain if there is a current in them; and while this conscious and deliberate act results in no harm, unintentional contact with a less powerful current proves fatal. In experimenting on himself, Jellinek found that an unexpected shock of 350 volts was terrible, whereas an expected shock of 500 volts made little impression. But this was a bagatelle compared with the exhibition of courage given by Herr von Dobrowsky, who broke a wire containing 30,000 volts and picked up one end of it in the presence of several dismayed experts, without suffering the least harm. "To do such a thing one must be absolutely fearless of death, or else one must have the force of an engineer who has learned to control the powerful electric fluid." This force, the writer declares, is will-power, and he adds sententiously: "There is something imposing in this idea that the will-power in such a case opposes itself to death as an equal force and comes out triumphant." The writer also refers to the observation of Aspinall that electricians who have come into contact when asleep with wires which otherwise would have shocked them to death, suffered no injury except a burn.

It is possible, though, that the cases cited do not prove exactly the deductions of the German philosopher, but they furnish, as far as they go, another illustration of what has been called the wonderful power of mind over matter, and what may just as correctly be termed the power to control the physical body in which man dwells as in a tent, or tabernacle. This power man is beginning to realize, as never before, and the result is seen in victories over the forces that destroy. But only a beginning has been made. A growing deal of uncertainty and misunderstanding prevail as yet, and people turn to the old human philosophies for light and knowledge. But they offer no real satisfaction. When we learn to drink of the Fountain of eternal life, we will fully realize the wonderful powers with which man—the image of God—is endowed for development toward perfection.

CALLED BACK.

A strange story comes from Chicago. It is to the effect that a lady, Mrs. Estella B. Ashworth, recently was restored to life after having been pronounced dead. Mrs. Ashworth, Dr. Anna B. Rames says, was for hours, to all appearances, dead. "I would have given up my efforts if it had not been for the fact that she was a dear friend. Her fingers were black; her ears discolored; her eyeballs turned and her body cold. There was no perceptible movement of the heart and no respiration." When, through the efforts of the physicians, life returned, she complained bitterly. "Why did you bring me back?" asked the woman of Dr. Rames, with whom she lives, and who resuscitated the patient. "Why did you bring me back? Oh, it was so glorious there." Thus, according to the dispatch, she told how she had, for hours, traversed a marvellously beautiful country, where in she met many friends of her earlier years, who have preceded her beyond the veil.

Similar instances are on record, though they are few and far between, and though scientists generally are skeptical with regard to such reports. And it is just as well that they should be accepted with a great deal of caution. It is certain, however, that, according to the revealed truth, man exists apart from the body. The personality is not destroyed by the death of the body. The Apostle Paul speaks of being absent from the body and present with the Lord. Resurrection presupposes the existence of man independent of the earthly tabernacle in which he lives.

THE DRAIN ON THE FORESTS.

It is little wonder that the opponents of forestry in Congress are especially opposed to those publications of the Department of Agriculture that deal with the drain upon the forests. One of these issued less than six months ago publishes the best obtainable estimates of the amount of timber now standing in the United States. These estimates range from 1,400 to 2,600 billion feet, and indicate the exhaustion of our timber in fourteen years. Assuming an annual growth of 40 billion feet the timber will last, on the basis of the first estimate, twenty-three years.

The census of 1880 estimated that the annual consumption of fuel wood was practically 3 cords per capita. There has unquestionably been a relative decrease in the use of wood for fuel since that time, yet in the absence of further information it would seem hardly reasonable to say that the per capita consumption has been reduced more than one-half. If this be true, we are now using some 120 million cords of firewood annually. In order to be more conservative, however, the amount was estimated at 160 million cords in circular 97 of the Forest Service. The latter quantity is equivalent to some 50 billion board feet. Much timber is destroyed by fire, so that the actual loss is a low estimate of the annual consumption; while one leading authority estimates an annual consumption of 150 billion feet.

If the latter estimate is approximately true, our present standing timber will be exhausted in 9 or in 13 years according as we adopt the 1400 or the 2600 billion feet as representing the total now available.

If only 100 billion feet are annually consumed, then, neglecting new growth, we find that the present supply will last twenty years. If 40 billion feet represents the annual growth, this period will be thirty-three years. But

with an annual use of 150 billion feet, these estimates are respectively reduced to thirteen and eighteen years.

In the case of southern yellow pine, which furnishes nearly one-third of the lumber now cut, the actual rate of cutting will exhaust the present supply in twenty-five years at the most, and the annual growth of one kind—the long-leaf—is quite slow though rapid in the case of the old-field pine.

The largest estimate of the stand of Douglas fir is 350 billion feet. This means a seventy years' supply at the present rate of cutting, neglecting annual growth. As it is probable, however, that the cut will more than double within a few years, the outlook is that there will be comparatively little Douglas fir left in from twenty-five to thirty years.

At present only about 22 per cent of our total forest area is in State or National Forests, assuming a forest area of 700,000,000 acres, the remainder being on unreserved public lands or in private hands. This condition is represented graphically in figure 8. The forest area of the United States is simply sufficient, if rightly managed, to supply all our needs. Yet private owners, as well as the State and National governments, must use their forest lands in a right way if we are to maintain our timber supply.

DEFENDS UTAH.

According to notices in eastern exchanges, Mr. V. S. Post, of this City is going west for Utah by delivering lectures to interested audiences, on the true conditions in this State. A Boston paper of May 18 contains the following notice of a lecture given the day before:

"V. S. Post, a business man of Salt Lake City, spoke last night at Intercolonial hall, Roxbury, before a large audience. The topic of his address was 'How to defend the State of Utah.' In opening, Mr. Post said that he was not a Mormon, but was working in the interests of the business men of Utah who wanted to remove the prejudice created by religious agitators who are telling weird tales of the state and her people."

"Mr. Post offers a reward of \$1,000 for the proof of a plural marriage performed or sanctioned by the Mormon church since September, 1890, and a similar reward for the proof of the Mormon church dominating or interfering in politics since Utah became a state. The statement, he said, that the Mormon church is a 'polygamist' is a lie. In public schools is untrue. He added that there were 14 Utah students attending Harvard or musical institutions in Boston, and the ability and morals of those students bore out his statements in regard to the people of this state."

"Many illustrated views of handsome schools and homes of residents of Utah were shown. Mr. Post said that opponents of Mormonism were showing inferior school buildings and sorrowful scenes of home life, all of which were untrue."

"Mr. Post said that the circulars and postal cards showing a map of the United States with the state of Utah as a black blot in the shape of a devil-fish was a species of treason and should be suppressed by the government."

Why should not all citizens of Utah unite in promoting the welfare of a State which is but waiting for the prevalence of the conservative element over the malicious strife-brewers, to become one of the most blessed spots in the country, both from a material and spiritual point of view?"

A set back generally follows a roo-back.

These days the weather seems to be backing and filling.

"Hold the floor, for I am coming," says Senator La Follette.

Of all the holidays in the year none is holier than Memorial day.

President Fallieres invaded England and captured the royal family.

When a delegate-at-large is corralled he ceases to be a delegate at large.

Conservation of natural resources is conservation of national energy.

It is never too late to mend but very often it is too late to run for office.

So transfers are gratuities. How good of the street car company to give them.

Flour dealers are very cautious. They are only doing a hand-to-mouth business.

Every successful candidate must have a sense of humor—that of humoring the people.

It is amusing to see how the Methodist conference dodges the amusement question.

"Hughes has a hard row to hoe," says an exchange. And like a man he keeps right on hoeing.

Whether or not Mrs. Bella Guinness died in the fire she was a dyed-in-the-wool murderess.

Having done nothing wrong the Florida had its quarrel just and proved to be thrice armed.

The next submarine boat that Uncle Sam builds should be named Venus, for it will rise from the sea.

There is many a slip between the Vreeland and the Aldrich bills passing as a compromise measure.

Senator La Follette's action on the compromise currency bill makes it certain that he will not be Taft's running mate.

J. E. McGinty has been designated chairman of the "American" party county committee. McGinty?

McGinty? Where have we heard that name?

Speaking of Senator Burrows' selection as temporary chairman of the Republican national convention, the New York Evening Post says that he wouldn't know a "keynote" if it saw one. Another stab for Julius Caesar.

The Deseret News always has had the reputation of printing the best half tone reproductions of any paper in this inter-mountain region and consequently we can be pardoned if we draw attention to the largest half tone yet successfully printed by any Salt Lake paper, which appears in this issue on page 12.

From The Battleground of Thought.

Strange In various parts of the globe isolated rocks have been assumed, by the forces of nature, most diversely strange and grotesque forms, some perfect natural statues, as the Queen Elizabeth rock, on the Cornish coast, a marvellous colossal statue of that great monarch, a crown on her head, a gruff around her neck and shoulders, and her well known features strangely copied, chiselled as by a sculptor, which perhaps sprang from the Atlantic rollers, ever, high tide, surging at the base of the statue, have failed to impair; some, figures of animals, as the "pig" rock near the Lizard, a strange naturally carved rock like a gigantic swine's head, with a long snout and a projecting under-jaw; or some, nature's architecture, as the cathedral rocks of the Berghofen caverns, or the castellated fortress near Roche, or the magnificent "columbar" hall or Staffa, every column, symmetrically shaped, a natural architectural masterpiece. Throughout the world, are numerous other instances of natural rocks which have assumed familiar shapes, as the pointed spires of the Atlantic rollers, ever, high tide, surging at the base of the statue, have failed to impair; some, figures of animals, as the "pig" rock near the Lizard, a strange naturally carved rock like a gigantic swine's head, with a long snout and a projecting under-jaw; or some, nature's architecture, as the cathedral rocks of the Berghofen caverns, or the castellated fortress near Roche, or the magnificent "columbar" hall or Staffa, every column, symmetrically shaped, a natural architectural masterpiece. 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