

have fourteen synagogues. Within the last few years the Christians have made great efforts to raise the standard of education; but they have so far not been very successful. The Damascenes are very fond of their city. Many of the members of the several creeds are notoriously fanatics, and since the middle ages their character has been generally reputed to be insolent and manevolent. "The Damascene Muslim is proud and ignorant, at the same time. He feels the superiority of the West, and vented his wrath at being disturbed in his rigid conservatism against the native Christians. European industry, chiefly introduced by Christians, has almost entirely extinguished the native manufactures. The Arabs had long considered themselves superior to all other nations, and the circumstance that they have come into contact with a culture undeniably superior to their own renders them jealous and fanciful, instead of stimulating them to greater exertion."

From a very early period Damascus has been regarded by the Arabs as an earthly reflection of Paradise, where a foretaste of all the joys of heaven is obtainable. In accordance with the description given in the Koran, the Arabs picture to themselves Paradise (following the original meaning of the word) as an orchard, traversed by streams of flowing water, where the most delicious fruits are ever ready to drop into the mouth. This ideal, so rarely approached in the Arabian peninsula, appeared to the natives of that sterile region to be realized at Damascus, and the city and its surrounding gardens, the so-called Ghuta, are accordingly lavishly extolled by Arabian poets. From a modern Europe and an American point of view these praises seem unjustified. The Ghuta, a district of country extending toward the east and south of Damascus for a distance of about nine miles, does not in the eyes of the traveler appear equal to many parts of America, England or France. There are indeed several districts in the valleys of Utah that seem better and more beautiful than the environs of Damascus.

"As the city lies 2,260 feet above the sea level, spring does not begin here till March, and it is not till May that the walnut tree is in full leaf, and the vine climbs exuberantly from tree to tree, or still later when the large-apricot trees in the midst of their rich carpet of green herbage bear their countless golden fruits, and the pomegranates are in the perfection of their blossom, that the gardens are truly beautiful." The natives call Damascus Esh-Sham, although the name of Dimishk is not unknown to them.

Damascus is frequently mentioned in the Bible, from the time of Abraham to the conversion of Paul. Laying out upon the desert, east of the mountains, in the great line of trade and travel between the Euphrates and the Mediterranean—an immediate station between the east and the west—caravans innumerable have continued for four thousand years to unload at her gates, as they do yet, the wealth of the east; and armies without number have encamped without on her plains, or swept in fury over her, pursuing or pursued, in the flush of conquest or frenzy of defeat. The armies of Nineveh and Babylon, of Egypt and Israel, of Greece and Rome, who in long succession marshalled by turns their hosts at Damascus, have passed away with the empires to which they belonged. But this venerable city still stands out upon the desert like an ancient pillar, lone and lofty, amid the waste of ages.

ANDREW JENSON.

Elder Budge of Paris was a visitor to Logan Friday.

SNARES AND DANGERS.

One of the most striking characteristics of adolescence is the stirrings of ambition. It is the most healthful and invigorating of all the mighty movement of the period. It acts like a tonic and braces both the body and mind for the conflict of life.

Youth is the period of sanguine enterprise. Schemes of reform, no matter how impossible they may seem to maturer minds, find eager converts among the young. Literature is full of the noble aspirations to be something, do something, and get something, which moves the world. "Excelsior" by Longfellow embodies this spirit. The biographies of Shelley, Keats and Byron portray it. The confessions of Marie Bashkirtseff betray the impulses of ambition to an almost abnormal degree. Next to love, it is the predominating motive of the best fiction. "Sartor Resortos," "Wilhelm Meister," "Waldo" in the African Farm, and a thousand other characters in fiction might be mentioned as more or less finished studies of this passion.

Analyze the following passage from a favorite diary. It is the voice of ambition with mangled notes of fear and apprehension:

"Life, O life! Yet death is sweet. Love, O love, I would love as no one ever loved before. But then love seems so fleeting in all the eternities! Fame is better. Yes, I would be great, rich, and beautiful, be a singer, an actor, learned, powerful, as no one ever was before."

Alas, vanity of vanities! Why was I born? Do I really live? or is it all a dream or mirage? Am I in the eternal now?"

Hum drum, indeed, will be the life of him or her that does not in the spring time of youth have a flood tide of ambition. It is by no means confined to any single direction of achievement. A comparative study, recently made by one of the students of Clark University, of 200 biographies of eminent men, invariably show strong currents of ambition during youth. But in very few instances only did the first promptings, or even the second, lead in the direction in which they won renown. The gratification of these early ambitions led to higher or different ideals which were found better suited to their natural powers.

Parents and teachers cannot be too strongly urged to foster and develop these aspirations of the soul. Too often, however, they laugh them to scorn and seek to cast the blight of their own ambitions over the glorious hopes of the young.

At puberty the sex idea, the sex function, attains to activity. It is the crowning power of man or woman, yet with its maturing power comes the greatest dangers to which the human race is exposed. All the sins incident to childhood combined are but a bagatelle compared with the soul-destroying possibilities that may grow out of abuse of the sex functions. Every means, therefore, that God and nature places at the disposal of man should be utilized to safeguard the young against the pitfalls of sexual indiscretion. Religion cannot put sexual sins so strongly that biology will not second the verdict. The one time popular French doctrine that what is physically right is morally right has now been proven by science to be as fully rotten as religion could possibly desire. A sexual act may be natural and yet be only a beast's natural, not a man's natural.

From recent exposures of concerns that advertise through the daily press to restore lost manhood, etc., two important facts connected with the sexual life of the young are brought into

startling prominence. The first is the wide-spread effects of abuse of the procreative functions; the second, the shameless robbery of the victims by quacks that advertise cures.

This is the *modus operandi*. A concern advertises the wonderful effects of some great Indian tonic which proves an invariable cure for all sexual ills; and persons afflicted are requested to write for a symptom list. This list enumerates peculiar normal symptoms as among aggravated indications of disease, and paints in lurid colors the consequences of neglecting them. The result is a harvest of letters from two classes; from young men actually steeped in vice and young men only enthralled by ignorance; letters which are received under strictest promise of absolute confidence. Courses of treatment, the cost of which is gauged by no other consideration than how much the victim can be bled, are begun, and after a year or two discontinued in disgust.

The letters having served the purpose of one quack are sold to another who by this means made familiar with the conditions of young men, are able to bleed them once more, by a radically different course of treatment.

Disgust once more overtakes the dupes and all non-paying communications are sold once more. Thus the bleeding goes on for years, and of course develops in time a certain percentage of chronic fools, whose patronage can be hawked and rehawked indefinitely.

The first sale of such letters brings \$25 per thousand, the second \$15, the third \$5. Wishing to study the general symptoms of these sexual troubles, our committee of investigation purchased a thousand confidential letters at the last named figure. What was my surprise to find among them the letter of a prominent student whose intelligence I had placed too high to believe he could ever be caught by such transparent frauds.

Our investigations of different quack concerns proved to us the existence of three and a half millions of such letters, thus subject to barter and sale. These figures are a deplorable commentary on the sexual morality of the age.

The duty of the teacher and parent in this connection is plain. False modesty must be set aside. At a proper age young men should be made acquainted with the mysteries of their being, from the point of view of intelligence and morality. Where disease has entered and needs special treatment, the family physician, not the self-vaunted "specialist," should be consulted. For general treatment of disordered sexuality, four things may be mentioned:

1. Plain food and hygienic habits as respects bathing, and the use of stimulants.
2. Exposure to the elements and vigorous physical exercise.
3. Hard beds.
4. Intellectual enthusiasm. By the very law of kinetic equivalents, if the mind can be made to absorb the nervous energies in the contemplation of sweet, wholesome subjects, they will cease to run riot in sexual disturbances.

Perhaps the worst mental phase exhibited generally by the youth of our days is the inability or unwillingness to get interested in things. It is often a real condition of mind, but oftener "put on" to manifest a stoic imperturbability, or sort of you-can't-teach-me anything air. A way of speaking of the world as if it were a sucked orange—as if they had sounded the heights and depths of it and found all its joys hollow, and now they give a pitying smile to those so "green" as still to have faith in it. They manifest, in short, a sort of intellectual dry rot; healthful