

article would be folly, and I will leave the subject for another time, or a more able pen. I desire that these few facts and suggestions may induce some of our young readers to thought and study of those principles which will benefit humanity and perpetuate

the life of man, both in an individual application of them, and in a general influence, that they may be able to exert over others. Intelligence cleaveth to intelligence; the conditions of a perpetual law.

S. W. RICHARDS.

RIGHT-KNOWING: RIGHT-DOING.

THERE is a notion prevalent in some quarters that the right conduct of life is chiefly dependent upon right knowledge and a clear intellect. Only convince men that all wrong-doing is foolish and that whatever is bad for the community must be bad for each individual, and it is supposed that vice and injustice would disappear. Even self-interest, it is argued, sufficiently enlightened by a knowledge of the laws of life, will lead people to subdue their passions, to resist evil influences, to follow justice and kindness instead of greed and gain; and thus the best and only efficient reformation is thought to be that which gives true views of life, and aims to convince men that happiness can only be reached through the paths of righteousness. Unfortunately, however, for this theory, it can never fully be tried. It is one of those half-truths which cannot be tested, and will remain inoperative, until the other half is united with it. For while the heart is clouded with passion, while the desires are impure, while selfishness excludes sympathy, it is impossible to think lucidly, to reason clearly, or to obtain from any source sound and true views of life or duty. Experience proves this every day. We may reason with the miser on the folly of hoarding; we may expose its self-evident absurdity as a road to happiness; we may prove beyond question the superior power of a generous life—and all without the least effect. The knowledge we strive to instill is all true and good, but he is in no condition to receive it. Even though he has no answer to make, he is not convinced. His habits are too fixed and his desires are too strong to allow his mind to act freely or normally, and

what is so clear to us, we cannot by our utmost efforts make clear to him. We all know how useless it is to reason with a person in a fit of passion, or to convince anyone of the injurious results of something on which he has set his heart. Strong excitement, intense desire, or long-continued habit, actually incapacitates the mind from comprehending certain kinds of knowledge, or perceiving certain logical consequences. On the other hand, a pure heart, a generous disposition, and a habit of self-control are all conducive to clear ideas and true views. Free from the blinding clouds of passion or prejudice, vanity or ambition, selfishness or envy, the mind arises in its dignity and asserts its native power. It is then able to examine reasons, sift motives, foresee results, and arrive at sound conclusions. Untrammelled by the fetters of excessive hope or fear, it is free to discern the laws which govern human nature, and which determine right-doing. The more we learn of man and of his various faculties the more we discover his unity. Just as the different parts of the body are all necessary for the perfection of the whole, and each dependent for its healthy condition upon the health of all the rest, so the moral, mental, and spiritual faculties are parts of one great whole, and if one suffers all suffer with it. The brain and the heart, the intellect and the affections act and react upon each other, and both must be trained and exercised if either is to attain its full growth. Right conduct and a noble life are the outcome of this harmonious development.

On the one hand, if we are to act rightly, we must know what right is, and to this end the mind must be

informed, the judgment exercised, the reason strengthened, the intellect cultivated. Every battle against ignorance, every effort to expound the laws of our being, and to show how the truest happiness and the highest duty are always consonant, is a direct help to the cause of right-doing. On the other hand, if we must *know* the right in order to *do* it, it is equally needful that we *do* it in order to *know* it. The habit of prompt and unquestioning obedience to whatever appeals to us as duty, puts us into the very best condition for learning more and higher truths. — *Philadelphia Ledger.*

UTAH NEWS.

(Summarized from Territorial Papers.)

Artesian wells are becoming the order of the day in Utah. In almost all localities we hear of splendid wells of good wholesome water being struck.

It is to be deeply regretted that diphtheria is making sad havoc in many of the homes in Salt Lake City, as many as three being down in some families.

A. H. Barker, of North Ogden, has raised this year peaches of the Orange Cling variety, many of them weighing nine ounces each, and being rich and luscious to the taste.

It will be noticed with pleasure by the friends of Utah, that the prospects of a glass manufactory being started there are very favorable, all the necessary material being in great abundance. A stock company have taken the matter in hand, and are going to push it to completion.

Mr. Joseph Belnap, of Hooperville, has grown some immense pears on his farm near that place, five of these monsters weighing five pounds and three ounces, whilst one alone weighed one pound four ounces and a half. They are known as the Flemish Beauty, and are an excellent variety, not only on account of their size, but also because of their superior flavor.

The *Ogden Herald* of Sept. 15th, gives an account of an interview between President Cleveland and Associate Justice Orlando W. Powers, the only Democratic Judge in Utah. The "Mormon" question was fully ventilated, the President asserting that what was done he wished to be done within the limits of the law. The course now being pursued in Utah possesses but few points of law or justice. Judge Powers' interview may mean more than the Republicans at this present time desire to learn.

The case of Fred. Hopt, tried for the murder of John F. Turner, is now progressing in the Third District Court, and is awakening a strong feeling of interest, the court room being crowded to its utmost capacity. It will be remembered that this is the fourth trial that Hopt has had, having been convicted three times; but through some errors in the procedure, a new trial was granted him. John F. Turner, for whose murder Hopt is being tried, was the son of Sheriff John W. Turner, of Provo, Utah County. The murder was committed on the 30th of June, 1880.