

SALT LAKE DAILY HERALD

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THE CHINESE government proposes the settlement of one of the Chinese questions, and in a way that is not likely to be at all satisfactory to the "civilized" nations. A telegram in this issue of the HERALD tells how the thing is to be done.

THE NEW YORK census enumerator who registered Garfield, Arthur, Major Cooper, Conkling, Blaine, Tilden and other prominent gentlemen, as inmates of a house of ill-fame in that city, is certainly gifted with a high sense of humor; but, as he is held for trial on the charge of falsifying the census returns, and liable to be fined \$5,000 and imprisoned two years, his joking propensity may prove rather serious to him.

IN LOUISVILLE, Kentucky, elections must be delightful events, highly pleasing and instructive to citizens. The Courier-Journal says of the election there the other day: "It was both turbulent and corrupt. Money was used freely and openly, and to the extent of their means by all the candidates. There were a great number and variety of shindies; heads broken, noses mashed, eyes gouged, hair pulled, and, occasionally, a pistol-shot and a knife-thrust. On the whole, the day, though not tragical, was creditable in the last degree. Demoralization ruled the roost, and rascals were rampant."

MR. HAYES promises to say nothing about politics or party on his western trip. He will shut himself up, and munch fruit, and talk piety from the time he starts until he gets back. For the benefit of his party, Mr. Hayes could not do a better thing than he proposes, for the people of the west have not so much respect for the great Fraud as they of the east, where his utterances are eulogized and applauded. Besides, his cabinet ministers are in the field, doing service for the cause. There is no occasion for Mr. Hayes to do anything. He can go along, shaking hands, lifting pumpkins, and enjoying himself in his usual quiet and happy style.

THERE is a high degree of inconsistency in the action of all bobby, or one-eyed, men. For instance, there is Henry Bergh, the man whose affection for animals has made him notorious, if not famous. He puts men into jail for beating a mule, has men fined for abusing dogs, wrecks vengeance upon any one who dares maltreat an ox, and lately his heart has gone out in the direction of that household nuisance, the cat. While the man is frantically rushing through the streets of New York breathing vengeance upon the owners of ill-fed horses and pigs, and threatening with the jail the fellow who kicks a cat out of his path, he finds time to cruelly drive into the street a poor family that was unable to pay rent when it was due for lodgings in one of his houses. The husband is without work, the wife and mother sick from injuries received from falling down the rickety stairs, and the children half-naked and half-fed, when they are heartlessly ejected. If Mr. Bergh would let some of his humane feelings go out towards his fellow-creatures, instead of expending them all on brutes and beasts, the world would have more respect for the inconsistent bobby-riider.

THE NOMINATION of Gen. Garfield for the presidency has very naturally recalled the Credit Mobilier exposure of a few years ago, and in recounting Garfield's connection with that corporation, the late Oakes Ames has come in for another hauling over the coals. The result of this censure of the dead man has been the calling forth of a two-column article in the Boston Sunday Herald, entitled "Oakes Ames and the Credit Mobilier Justified," which this HERALD, in connection with pretty nearly all the newspapers of the country, has been asked, by the sons of the deceased, to publish. Everybody must honor the sons who come to the vindication of their father's memory, but at the same time all must regret that they have nothing new to tell the public, nothing that will relieve their parent from the moral obliquity of vision that controlled Oakes Ames in the organization of the Credit Mobilier, and his subsequent manipulation of its affairs. We have never believed Oakes Ames was a dishonest or a corrupt man. He was a great man, and a good man, but his ideas of public morality were queer, though in keeping with the times. Mr. Ames saw nothing wrong in putting Credit Mobilier stock "where it would do the most good," but the people condemned it; he could not see that it was improper to organize a secret or inside corporation to gather the profits that were to be made from the building of the Union Pacific, but the public did find barn in it, and judged Ames accordingly. The sons' address is simply a continuation or enlargement of their father's defense of himself, which, in a sense, steering around the main question, held that he should be vindicated because of the usefulness of the great work that he accomplished, and also that it was not justice to sacrifice him to save others. There was no occasion for that kind

of a defense, nor, indeed, for any defense whatever. If nothing new can be said—and it is evident that all has been told, for Ames himself held nothing back—the old story may as well not be repeated. Nothing can destroy the fact, and that old, greasy memorandum book of Oakes Ames will forever be held as a monument and record of the bad public morals of his day. The time for censuring Oakes Ames has passed, and were it not for the use that partisan politicians can make of the Credit Mobilier, the great manufacturer, statesman and financier would be to-day the subject of laudation throughout the whole country. To his remarkable energy and enterprise, more than to anything else, is due the quick and early completion of the Pacific Railroad, and to that same energy, the action, and particularly the western half of it, owes a large debt of gratitude that it is slow in paying. One of these days, when the present party issues are forgotten, and some of the men whom Ames found vulnerable have passed away, and there is no longer the opportunity to blacken characters and seal reputations with the Credit Mobilier affair, Oakes Ames will be vindicated by a recognition on the part of the public that will make his posterity proud; and when that time comes the great interior west will rear a monument to his name that will be revered when the Credit Mobilier, the Schuyler Colfaxes, the Garfields, the Brookses, et al., shall have passed into obscurity. Oakes Ames' sons need not attempt a justification or vindication of their father. The people will do both in good time.

SUICIDE.

SALT LAKE CITY, August 14, '80. Editors Herald:

In the notice, in the HERALD of Sunday last, of the article in Blackwood on suicide, it was left for another paper to consider the causes of the remarkable augmentation of the number of suicides in our day, and of the available deterrents of self-killing. What then are the great primary causes of the modern revival of suicide? The answer will be a surprise, if nothing more startling, to many people, and this is the most instructive part of the essay. The primary cause of the extraordinary increase of suicide in this century are—the decline of religion, and the modern extension of scholastic education, reading, and political liberty. Under the strong restraints of a powerful religious domination, and of a correspondingly severe civil legislation, Europe had arrived at a minimum of suicide. A hundred years ago the self-murders in that quarter of the globe are estimated at 5,000 or 6,000 per annum, or one in 30,000 of the population. But the nineteenth century has been thrust into a fever of self-murder.

Suicide resolves itself into two categories—it happens either from a sense of religious duty, or from the sense of religious sentiment. People kill themselves either to please God, or to please themselves, the former idea prevailing in Asia, and the latter in Europe. The suicides in Europe, in nearly all cases, are perpetrated in the determination of escaping from present distress and of attaining to a degree of at least negative happiness. Here I may advantageously introduce the exact language of the essay itself: "Whatever be the divergences of accidental personal motives, we cannot get away from the cardinal principle that people kill themselves, necessarily, either because they imagine they please God, or because, recognizing for the moment at all events, no God at all, they think only of their own satisfaction. No intermediate state is logically conceivable. This being the law of the case (and that it is so can scarcely be denied), it follows, obligatorily, that so long as confidence in a God who is supposed to forbid suicide, remains in general force, very few people will take the risk of voluntarily disobeying the injunctions of that God. But it also follows, quite as obligatorily, that when the trust in any God at all is becoming every day more rare, when the number of persons who respect any religious beliefs, whether as perpetual or diminishing, the disposition to act on personal inclinations acquires new power, and the temptation to leave the passions unchecked become more difficult to resist. And this is especially true as regards the poorer and less disciplined layers of society, which constitute everywhere the vast majority. Such is the constant theory. What is the present practice?"

Europeans, as a whole, have a good deal less faith now than they possessed a century ago. Having less faith, they have less obedience, and consequently less patience. They have acquired, in religious matters, an independence of both thought and action at which their fathers would have gazed with astonished fear. A large and increasing number of them not only resist all authority to religion, not only repudiate all guidance in matters of doctrine, but go further still and reject all religion whatever. We do not ask whether they are right or wrong; we are here considering suicide, not tenets; we are concerned exclusively with the fact itself in its bearing on suicide, and from that limited point of view, the result of their loss of faith is, that the God who was said to prohibit suicide has ceased to be a God for them, and that by any power they respect, has become once more, in their eyes, a permissible solution for the difficulties of life.

"We need not encumber the question with any specific applications of this general truth, it lies outside nationalities and creeds; it is not English and Protestant, any more than it is Spanish and Catholic, or German and free-thinking. It is a human and universal. Suicide is increasing because religion is diminishing; and it is for this reason that our special English form of objection to self-killing, on the ground that it is an impiety, is so useful and so practical. The change that has taken place in the religious aspects of thought and action, by itself, to explain the modern growth of suicide; the removal of religious hindrances in both highly educated and lowly educated consciences (especially in the latter) is inconceivably emancipating Europe from restraint in this matter of suicide, as in a good many others, and is leading a perpetually augmented quantity of us to pitch away our lives as if we were throwing half-pence to a beggar. "But this removal of religious hindrances has not grown up by itself. It is in no way a product of spontaneous generation. It has been,

in part, a consequence of the resolute reaction towards liberty, and of the fierce revolt against all the forms of oppression of thought, which have so nobly distinguished the last hundred years; but it has also been, in a still larger degree, a result of the development amongst the lower classes of a hatred of moral control in any shape; and that hatred of control has sprung from a kind of European fashion, which, again, in its turn, has been rendered possible by the spread of the power of reading. Turn it as we will, the whole actual movement of Europe (with the single exception of Russia, where other and purely local causes are at work) comes back obstinately, in all its lower forms, to its one real source, the extension of schooling. The reading of the people of the continent means, in most cases, not useful knowledge, but unhealthy knowledge; not the knowledge which aids a man to rise, but the knowledge which provokes him to hate the man who has risen; not the knowledge which would be a service, but the knowledge which embitters and discontents."

"Professors do not predispose to suicide, but instruction does. No man kills himself because he has read, but a good deal will kill themselves because of their knowledge. Not only has the revival of suicide almost exactly coincided, in time, with the modern extension of schooling, but the number of suicides is now most abundant, in place, in the very region in which schooling is most expanded. The records establish this beyond all doubt. The inhabitants of countries in which every one can read are precisely those who kill themselves the most. Now this supplies another indication that people do not always make a good use of reading. We know that fact already, it is true, but we scarcely expected that the additional proof of it would be supplied in this strange form. That reading conduces to suicide is a new view of reading, but it is inconceivable and exact—within limits. We could perhaps have imagined, if we had thought about the matter, that certain occupations might possibly pave the way, under unfavorable circumstances of health, to thoughts of suicide; we could have widely guessed, for instance, that newly-enlisted recruits, or lightkeepers, or critics, or public executioners, lead lives in which the self-killing tendency might receive a morbid development; but never, in our sense, could we have supposed that village-schooling, in itself, the most fertile of all the actual origins of suicide. And yet it seems to be so. And if it is not, what is? We have all of us heard so much of the suppression of crime by education, that we have inensibly acquired the unreasoned belief that education is the one natural cure for moral evils. So, perhaps, it ought to be. And, to repeat the question, if it is not, what can be? But evidently, as regards this particular evil, education appears to be a preventive rather than a remedy, at least in the form in which we have hitherto applied it. The books which are now being published about suicide on the continent are full of gloomy and depressing thoughts, the similarity of the spread of the alphabet and of voluntary death, and are asking, anxiously, what can be the connection between them. They seem indeed to be almost everywhere, if we go on as we have begun, we shall soon see suicide officially recognized by governments as an inevitable result of study (like headaches and spectacles) and placed naturally, all over Europe, under the supervision of the inspectors of schools."

"The present conformation of suicide is an altogether new one, a product of the action of education; it is proper to our day, it is induced by the particular conditions of training which are now, for the first time, being applied in Europe. That training has served, thus far, to bring about not only independence, but also a certain destructiveness and subversiveness, in which suicide finds a natural place. It seems ridiculous for governments to have to confess that they cannot persuade their people not to kill themselves with wasteful abundance; but there is the fact—they cannot. Having stated so fully the causes, what does the essayist say of the cure of the enlarged tendency to suicide? Let him speak for himself: "Antipathy to self-killing, on religious grounds, constitutes, all the same, the only effective barrier to it which has thus far been discovered; and that, as we shall see presently, it is precisely the diminution of religious antipathy which explains the recent large extension of suicide, being applied to the masses in the general popular view might well be taken of the subject as a whole, we strongly insist, at the same time, on the practical usefulness and healthy effects of the purely religious objections to suicide. If we have alone have controlled it in the past, they alone seem capable, so far as we can at present judge, of holding it in the future. No other regulating force appears to be available. Human advice is powerless. The most select books which have been written about suicide; all the moral, philosophical, legal, medicinal, statistical and devotional treatises which have been composed, in all languages, with respect to it, have failed to exercise the faintest effect upon it; even laws of barbarous severity have been insufficient to stop it. "It is but natural that women should kill themselves less than their husbands; but wherever they are habitually better behaved and quieter; they have more religion, more obedience, more resignation, and a stronger directing sentiment of duty. In other terms, they possess precisely the disposition of both temperment and teaching which best withhold from voluntary death. So, as a consequence, only one quarter of the suicides of Europe are committed by them. Now this is a fact of the greatest importance, not only in itself, but still more in its bearing on the question as a whole, and other means employable for struggling against the contemporaneous reawakening of self-murder. "If suicides can be lessened at all which for the present seems a good deal more than doubtful) it will be by directing reading rather than by attacking it; and it is too soon to try that yet. Meanwhile, we are passing through a phase which, possibly, will cure itself. The real point for the moment is, what can be done in the interval? Religion will in no way help, as it usually does, for, in its great European sense, its power is gone. Catholicism is no longer able to be an oppressor, and it has not yet consented to become a friend. So, as we are in reality powerless, we must either fold our hands and look on, or we must appeal to quarters. Now it does so happen that the biggest quacks of our epoch are just now hunting about for a patent; the self-made doctors who profess to cure all social ills; who, for a large sum without religion's consent, assuredly, desire a better chance than this one. If, by preaching 'pure law morality,' they can stop the growing propensity to suicide, they will have made a first step towards proving that there is something in their phrasic. They have a fair field for the attempt, for

they are turning religion out of the school in so many countries that they have few competitors to contend with. Let them try their hand and show us what they can do in this 'secular' and 'practical' direction to 'secularize virtue,' as Mr. Jules Ferry brags he is doing."

Notwithstanding that the essayist declares that the power of religion after the old European fashion is gone, he still believes something preventive can be done, for he says: "It is evident that deterring causes are still available, for they are continuing to work upon women with marked effect. Hope and fear are still operating on our wives and daughters, and are holding them back from too much suicide; and however improbable it may appear at first, they will, in time, be led to give much of their thoughts to the study of self-restraint, it would still be folly to suppose that hope and fear have ceased to be permanent influences affecting men as well as women, or that the populations of Denmark, Saxony and Prussia are irrevocably delivered up to steadfast self-killing on the largest scale in Europe."

The essayist considers himself justified in imagining this, for the reason that, notwithstanding the largeness of their present practice of suicide, nations do seem to be a little ashamed of it, for they were not, they were not all, already have constituted a name of their own for it, but they have done nothing of the sort. No nation has a name of its own for the deed. No national home-grown appellation exists for it anywhere, vocabularies are bashful about it, mother tongue ignores it. The most vigorous of all silences, the silence of language, indicates an unconscious disavowal of the act. It is an outlier, a thing that is so contrary to instinct even, that animals cannot be led to commit it. The word suicide, invented by the Abbé Desfontaines, is a manufactured mixture, of foreign origin and recent date. Of all the stigmas which have been attached to self-killing, none is more real nor more expressive. The points in this essay deserving of very thoughtful and special consideration are that the education of the day, popular education, and the undue extension of freedom and liberty, with the decline in religious and moral restraint, and those acting upon poverty and other forms of misery, are the great causes of the notable increase of suicide in Europe in the present century, this enlightened century *par excellence*, as we have been taught to regard it. To know the cause is to have the cure indicated, and which is that education, learning and liberty should not be all mental, and that it should be healthfully seasoned with religion and morality, religious morality, which includes the idea of accountability, being the most effectual antidote to the present epidemic. It is evident that "a little learning is a dangerous thing," and the same may be said of liberty. Of both, drink deep, or taste not, with particular understanding that death of draught in all mental, and that it is a dangerous thing, the latter, however, always, and in every case covering the former.

I may add in conclusion that I feel to perceive the force of the assertion of the essayist that the Bible does not condemn suicide. The deaconess says, "Thou shalt not kill." It does not condemn self-murder specially, neither does it condemn any other kind of murder, whether fratricide, parricide, matricide, fratricide, or infanticide. Yet no man in his senses would contend that the prohibition in the decalogue does not cover and condemn the taking of one's own life as properly responsible for the use his makes of his own life as for his interference with another man's life. To take away one's own life is a crime against nature, for all cludes, except perhaps humanity, hope and struggle for life, not for death. Nor is it any justification of suicide to say that hope is gone, for while there is life there is hope, or should be, and finite men know so little of the infinite possibilities of providential interposition that he has no right to say or to think that they are or can be exhausted in regard to his particular case. Asa.

LATEST TELEGRAMS.

At Work in Hoosterdom.—Indianapolis, Ind., 14.—The democratic central committee opened the campaign, to-day. Over 800 speakers will deliver addresses in the various cities and towns of the state. Miscellaneous Paragraphs.—San Francisco, 14.—J. C. Duncan, the long imprisoned defaulting president of the Pioneer Savings Bank, was released on \$61,500 bail to-day. Chicago, 14.—Chicago 5. Provisional 2. Cincinnati, O., 14.—Boston 6. Cincinnati 2. The Black Veil.—Baltimore, 14.—Fifty-five young women took the black veil, to-day, in the convent of Notre Dame, at Government, near this city. The trains from Baltimore to Government, and the relatives and friends of the postulants, the ceremony was imposing and impressive, and witnessed by a crowded congregation. Terrible Catastrophe.—Spring Lake, Minn., 14.—R. S. Emley drove into the lake to water his horses, with his wife and three boys, 16, 10 and 1 years, in the wagon with him, the horses became restive and unmanageable, and overturned the wagon, the three boys were drowned and the wife barely saved. Emley is nearly crazed with grief. The Knights.—Omaha, 14.—Delegation of the Pacific Coast Knights, en route for Chicago, numbering 143 men and 101 ladies, went east in handsomely decorated special coaches to-night and will reach Chicago to-morrow morning. Omaha, 14.—Most of the commanderies will be here to-morrow and all will reach town on Monday. The streets already show the influx, and delegations of visitors are coming by special and extra large regular trains. From 8,000 to 10,000 are expected from St. Louis. All in America's Favor.—Washington, 14.—An official statement of the imports and exports of specie for the fiscal year ending June 30th, 1880, has been prepared at the treasury department. In regard to the movement of gold, it shows that during the last fiscal year the net imports of gold to the United States amounted to \$77,153,331, a larger gain than ever before in the history of the country. The figures in regard to exports are complete as desired, but are sufficiently full to show that the United States exported much more silver than it imported.

The Red Hill Explosion.

Denver, Col., 14.—Further particulars of the explosion at Red Hill last night are to the effect that Frank E. Colyer, agent, J. J. Conway, freighter, and Charles Glenn, freighter, were sitting in the depot awaiting the down train when the explosion occurred. When the Fairplay coach reached the scene of the disaster, the passengers found Chas. Hilton, an employe, fearfully mangled, not a stitch of clothing, save one sock, being found on him. Colyer was severely wounded about the head, and it is feared his skull is broken. Conway was internally injured, but not fatally. Glenn was wounded about the body, not seriously. His coat was split from the neck down. The ground on which the depot, freight house, eating house, saloon and forwarding house stood is now bare. The buildings were blown into splinters from the size of a toothpick to that of five kindling wood. Not one stick on another remained on the five blocks. It is said that twelve cases of giant powder were in the freight house, but this is mere rumor. There is some mystery about the affair. Agent Colyer, who has recovered consciousness, distinctly remembers that the Fairplay coach reached the scene of the disaster, the passengers found Chas. Hilton, an employe, fearfully mangled, not a stitch of clothing, save one sock, being found on him. Colyer was severely wounded about the head, and it is feared his skull is broken. Conway was internally injured, but not fatally. Glenn was wounded about the body, not seriously. His coat was split from the neck down. The ground on which the depot, freight house, eating house, saloon and forwarding house stood is now bare. The buildings were blown into splinters from the size of a toothpick to that of five kindling wood. Not one stick on another remained on the five blocks. It is said that twelve cases of giant powder were in the freight house, but this is mere rumor. 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