DESERET EVENING NEWS.

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SATURDAY, SEPTEMBER 29, 1894

CONFERENCE NOTICE.

The Sixty-fifth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock on Friday morning, October 5th, 1894.

The officers and members of the Church generally are cordially invited to attend the meetings of the Conference.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

SPECIAL CONFERENCE APPOINTMENTS.

Thursday, October 4th—Relief Society conference, Assembly Hall, 10 a.m., 2 p.m. and 7 p.m.

Friday, 5th—German meeting, Assembly Hall, from 5 p.m. to 7 p.m.

Friday, 5th—General Priesthood meeting, Tabernacle, 7 p.m.

Saturday, 6th—Tabernacle Choir concert, 8 p.m.

Sunday, 7th—Scandinavian meeting, Assembly Hall, from 5 p.m. to 7 p.m.

Sunday, 7th—Sunday School Union, Tabernacle, 7 p. m.

MANUFACTURERS' DAY.

"Better than ever before," is the promise given for the great Territorial Fair which opens in this city on Tuesday next, Oct. 2, and the quantity, quality and perfection of arrangement of the exhibits as they are today are indisputable evidence that the promise will be verified to its full extent. There is now no question that in magnitude and attractiveness the exposition will surpass anything heretofore seen in Utah.

The Fair is a grand representation of the productions of our thrifty commonwealth; and while there will be choice features in Militia day, Children's day, etc., the day of days for Utah manufacturers will be the second of the Fair, Wednesday, October 3—Manufacturers' day. Prodigious efforts have been put forth during recent times in behalf of Utah home industries, and have been nobly responded to by the people, who are realizing therein the source of permanent prosperity and safety; and that day will present a notable object lesson in the great educational course.

The Home Manufacturers' committee, composed of Messrs. Frank W. Jennings, Jacob Moritz, George Romney Jr., George E. Ford and B. F. Grant, has made a request which every manufacturer in this locality should hasten to grant, i. e., to close their places of business at 12 o'clock, noon, on the day named, and join in the big home industry parade which is to leave West Temple street at 1:30 p. m. for the Fair grounds, and which is to be followed during the whole of the afternoon and evening by appropriate exercises at the Exposition building.

There is also a splendid opportunity here for merchants and business men in every line to indicate their sympathy with Utah's home institutions. While the manufacturers are doing their part, it would be a graceful and appropriate proceeding for every business house to close during the time of the parade at least, say from 1 to 3 p. m., that employes and their families may have a privilege of viewing what is going on and may receive ocular proof of what the Utah manufacturers are doing. Let every manufacturer represent himself on that day, and every business man show his approval thereof, as a friend to Utah and her people.

PROTESTANTISM RETURNING.

The "Community of the Brothers" is the name of a new celibate brotherhood of the Protestant Episcopal church which, according to a New York dispatch, is instituted under the auspices of Bishop Potter in that city. The order has for its founder a theological student and its members are required to take vows of chastity, poverty and obedience. Their work will be devoted to the alleviation of the sufferings of the poor. The movement may be regarded as one of the signs of the times. Protestantism has long shown a tendency to gravitate towards it origin—Romanism—and the foundation of monastic orders among its votaries is but in harmony with this tendency.

The origin of monasticism is traceable in the earliest ages of Christianity. Persecuted by the pagan authorities men retired in the solitude of the desert, dwelling in caves and serving their time to religious exercises. The fame of some heralds spread and people condemned to flock to solitary places voluntarily. Brotherhoods then sprang up whose members were governed by certain rules and regulations.

Many institutions had to be of such communities flourishing in the early ages. At the dawn the church was influenced by the spirit of asceticism and contemplation so prevalent in the Orient, and many thought these necessary to the attainment of personal holiness. The philosophical doctrine contained by Paul in his letter to the Colossians, that the mind could be purified only by austere abstinence from physical pleasure, gained ground. And to this was added the exaltation entertained by all thoughtful observers of the luxuries indulged in by the worldly Romans, as the empire was gradually decaying. They reasoned that the only salvation was in a return to the simple habits of the early times and concluded that Christianity demanded of them this sacrifice. Thus the idea of a life separate from the world was formed and assumed different and numerous shapes in the eastern and western churches.

The history of these brotherhoods is interesting as showing how the means adopted failed to accomplish the purpose. The "brothers," instead of being a main support of the mother church when the crash of the Roman Empire came, were utterly foiled; the part they played during that time of upheaval was such as to render them the objects of ridicule among the common people and even the leading men of the church regarded them as a scandal. A committee of cardinals appointed by Pope Paul III reported that the religious orders were doing the greatest harm by their example and that they ought to be abolished. In England raids were repeatedly made on the monasteries as homes of "neither religion nor learning," and a similar fate overtook them in other countries. The conviction at that time was general that the course of holiness were but a cloak for immorality, greed and superstitious ignorance. The orders have never flourished since then as they did at one.

In the Protestantical character the work among the poor has mainly been entrusted to women, Protestant "deaconesses" are active both in Germany and England, and their regulations, and in some instances the pattern of their dress, show a Catholic origin. Attempts to revive a life in community for men have also been made at various times, but only on a limited scale. It is therefore of great interest to see this latest attempt to institute in this country a Protestant order borrowing from Catholicism even the celibate feature, once so vigorously denounced by Luther and other reformers.

We need not here enter upon the discussion whether such orders are natural to Christianity or mere foreign growths on it. The subject has always been a matter of controversy between Protestants and Catholics. It is certain, however, that the Christian Church is charged with the mission to look to the spiritual and temporal welfare of the poor. And any effort to accomplish this mission, however crude, from a New Testament point of view is commendable.

The churches of the world are evidently approaching a period in their history when they must either return to the old paths laid out, not indeed by uninspired men, but by God, or else to set aside the ancient Judaism for those principles of eternal truth which alone can bring redemption to both individuals and nations.

INDIAN HEREDITARY TRAITS.

There has been a horrible murder in California. Mrs. Platt, teacher in the Indian school on the Pechanga reservation in Riverside county, declined to comply with the demands of a Pechanga Indian for money to pay his railway fare to and from a place he wanted to visit. That night she was killed in her home, oak wood piled around her, the building fired and her body cremated. The first thing the neighbors knew of it was when her 12-year-old niece, who had barely escaped from the burning building, gave the alarm. The circumstances are such as to justify the claim that the dastardly deed was the work of one or more Indians.

Upon this condition of affairs the San Francisco Chronicle makes a general assault upon the Indian race, and does it in truly Jesuitical style. Speaking of the Pechangas, it says that while "as a rule the natives are harmless and peaceable, none the less are they Indians, and possessed of the hereditary traits which make them as dangerous as a sleeping rattlesnake." It then goes on to assert that "it is no exaggeration to say that all the concession that can be bestowed upon the American Indian, as a class, will not beat out of him his innate cruelty, lust and savagery, and that sooner or later his hereditary traits will assert themselves at the expense of those who have labored for years to make him something better than he is capable of becoming."

The inference of the modern Gallio can be determined on our contemporary's own statement that as a rule these Indians are harmless and peaceable. Why, then, should an exception to rule be set up as a pretext to excuse the whole race of possessing "hereditary traits which make them as dangerous as a sleeping rattlesnake," unless it be through the innate cruelty and savagery of the accuser himself that the suggestion is made? Because the evidently malicious assault upon the Indian race is made by a white man, would it be proper to say that it is the breaking out of hereditary traits in his Caucasian race "which make them as dangerous as a sleeping rattlesnake?" And when it comes to crimes of the truly horrible character of one now referred to, how often are they committed by white men? Not only are there serial crimes committed in Christendom some slight of hundred miles out, or even on the prevaricator at all, but there are several instances of recent date on record in the West where men have been housed, and fed, and clothed, and have rewarded their benefactors by deeds of almost similar detail to the Pechanga reservation atrocity. Not only was the motive of revenge absent, but the sense of gratitude would have precluded the commission of such a deed even by the ordinary wild Indian, or by any except the most depraved wretches among white men. Yet to take these instances and charge them to the hereditary traits of the white race would be cruelty and savagery in a most deplorable form.

There are among the white men in this country some of the most vicious and depraved individuals to be found anywhere; but the great majority of the people are of another class entirely. There are also among the Indians some of the worst rascals that ever went unhung; but the bulk of the aborigines, when treated kindly and fairly, present one of the highest types of mankind. And as all the education that can be bestowed upon some white men cannot breed out of them their "innate cruelty, lust and savagery," so it is with the Indian. But because this is the fact in individual cases, to accuse the whole of either race with being possessed of like traits is an outrage such as no broad-minded person would be deliberately and intentionally guilty of.

We in Utah know something of the Indian character by experience, and in the line of fair and friendly dealing with the race do not hold second place to any community on the globe. We also know that ever fair and friendly dealing has been taken improper advantage of proportionately less by the Indian than by the white man. Therefore we can state from knowledge that by proper education there can be bred out of the Indian, as a class, "his innate cruelty, lust and savagery," if, indeed, he ever possessed them except as a matter of education. Schools and civilization do not present to the Indian anything better than is a reasonable time he is capable of assuming.

THE "CONTRIBUTOR."

With the October number, which comes to the exchange table today fresh from the press, the Contributor closes its fifteenth volume. The occasion is one on which the admirable Utah magazine may justly receive the congratulations of its friends; for to have lived fifteen years argues much vitality and encouragement, while to have made a record of such sustained worthiness and to have reached such excellence and prestige is a proof of the high aim the magazine has set for itself and the fidelity with which that aim has been pursued.

If volume 15, which begins with the November number, shall be far superior to its predecessor as the present volume has exceeded those that have gone before, the glorious future of the periodical may be foretold with perfect safety. In this comparison there need be nothing invidious or odious; for year by year the improvement has gone on, and with each volume the claim it makes upon the support and affection of the young people of Zion has become more worthily and more firmly fixed. There is indeed every reason to expect that this advancement will continue. The prospectus not only makes flattering offers to subscribers—suited to the times—but it also presents an outline of literary features and names of writers that cannot fail to make volume 15 notable. But after all, the best evidence of what may be expected is supplied by that which has already been given; and without further enumeration it is safe to say that any parent in these mountains who sees the contents of the number that is now issued, will think a long time before he will recall so safe, sound, instructive and in every way desirable a publication—if indeed at the close of his special effort he is not forced candidly to admit that his search for anything so peculiarly good among all outside journals has been wholly in vain. It receives a large and intelligent patronage, but its influence ought to be still more widely felt. We regard it as in every way deserving of hearty and abundant support.

PROFESSION AND PRACTICE.

There is a criticism of men and things which is legitimate, healthy, corrective and advantageous; there is one also which is valueless, heinous, dishonest, unappreciative and unfair; it is a carping, faultfinding disposition, interpretive of any desire or intent to do improvement.

"Can any good thing come out of Nazareth?" is the query. "Did you look for anything different?" "Why, I just expected that!" "I always knew how it would end!" Could anything be more ungenerous or suggestive of the fiercest penetration of the dusty commentator? This is the spirit of the Pharisee, the cynic, the railer, the hainder, the foul, for no one gives him the credit which he expects or desires; but he (or she) is an authority; they know it all; they revel in knowledge, suspicion and jealousy are their right and left hand companions, and they profane sacred things, royal names, genuine patriots, philanthropists and workers with as much assurance and gusto as if they could roll back the tide of time, or tear from history the pages they have crumpled and defaced.

This crops out often in religious matters; the reformer is deemed an impostor, he is railed at as a disturber of vested interests, nickname are hurled at him with all the earnestness of orthodox assumption, and "crucify him;" is as common in the times of civilization as under Herod's rule in Palestine.

In fact, if you want perfect examples of vituperation, of scandal, of misrepresentation, be assured that the modern pulpit can supply all demand, if "a rival bars the way." Under the plea of secular privilege, these instances the more earnest, truthful or successful, as the case may be; and if the custom of another, by simple contrast, becomes a protest against their inconsistency of basis, profession or creed, recourse is had calmly to abuse and anathema, the successfulness aggressor is trained, extradited, perhaps cast out as an enemy to sanity, good order, and Christian civilization, albeit he (or they) may embody the best and nearest approach to the so-called Immaculate of history, as found in cherished sacred books. If for the renovation and correction, if not removal, of so called social evils, presumption would inaugurate a change, propose a remedy, suggest an experiment, particularly of an authoritative character, Christendom is in arms against the innovation, and in an enlightened age—one said to be amenable to argument, logic and discovery—fire, imprisonment, confiscation and annihilation are as freely urged and used as if the overthrow of all good depended on a violent solution of a question as protean to human observation and mind-sided as true principle generally is!

Loud voiced moralists who have written so many things in themselves, and condemned unwritten things in others, see in the practical query as to modern social purity only an onslaught on its professed fundamental virtue, and an intrusion on inherited custom, which had neither moral sanction nor recommendation to contain it, I boldest mendacious to have it so, or the theory of "the survival of the fittest," to compel its recognition!

A cross demonstrate, a cross furnishes, a cross compels, where liberty guarded by law should insist only on opposition without equivocation or denial. "Be true to be in the field," said Milton, "let her and falsehood grapple." "Who ever knew truth put to the worst in a fair, free and open encounter?"

We and the nation are in the throes of antagonism in regard to political strategy and success, the atmosphere is charged with caricature, misrepresentation and abuse, violence hardly stops to balance wrongs, and if one half is true which party asserts against party, even extermination would seem to come as a blessing to the world; or if, in fact, guilty of things ascribed by their opponents, are so unworthy of civilization, and as strange a product of our boasted institutions, or heretofore anywhere can produce.

We cannot adopt this erratic, inflammable, detestable, lying estimate now so readily and universally assumed; if we could, when used to affiliate and work for the success of either party we should say with Shakespeare, "A plague on both their houses," neither would we have.

That their methods are venial and unfair is fairly true, and that office and position are more to be desired than truth or even expediency can be easily believed; that dicta more than principle, place more than justice, rule the game is easily proven, if only by an array of the portraits of aspirants for office which appeared lately in a pretentious local paper; it would puzzle a pioneer, or one who has "borne the burden and heat of the day" in making Utah what it is, to get the ghost of an idea as to why any of that crowd should presume to ask "a verdict" of vest at the polls!? One of two were, it is true, "native, and to the manner born," the others were new comers, but not one had done anything to justify the asking of an outraged people for their suffrages and support! Of course there is nothing criminal in being young, out with the coming of the new Moses it would be not only a grace, but a laudable compliment were our political machinery to be manipulated to the honor and recognition of those who toddled in the years gone by; if not so fully imbued with the modern cram for change and intoxicated progress, they are conservative, devoted, reliable and conscientious, and these elements are badly needed now in the political arena of our country! Note aside that the main difference between the great rival parties is only that "between the ins and outs" without any line, this month may be fairly said, that if you can secure a division between patriots and money, I men were expected to serve for honor, for patriotism, for the love of right and the opportunity to do good, place-hunters would be "a scarce as hen teeth!" the public—the people—must call, the reply of a late politician would not be infrequent, be only call: "The public be d—d!"

This spirit of rivalry, whether in trade, politics, religion or social life, is a deadly foe to unity, to peace, to honorableness; to want to rule, not for the rule, or at the expense of another, is contrary to that Divine law which Paul understood when he wrote that "the hours they should spend in love one another," and to the law of prosperity and progress which Christ taught. Young gave voice to a sentiment that "the office should seek the man, not man the office," or those that grand old patriot Andrew who claimed that "he would rather be right than be the President of the United States!" There are many, merits. Outside sentiment there is principle behind them and the community that applies to and reaches that standard of life will be "lived and absolutes" above all cotemporaries.

"How, with human nature as it is, can this be accomplished?" says the cynic. Do you want to acknowledge, then, that all the virtues which have been held up for our example and imitation are without value and influence? That patriotism and public spirit—that love of country and of kin are dead. Is it to be assumed that every man's soul is made sordid by the greed for gold? That every man has his price, and that the spirit of the fathers, which served men to sacrifice and death, is known no more? If so, then we, also, have fallen on evil days! The crisis is upon Utah and her people, this spirit can be rebuked, and the mercenary, time-serving, selfish seeker after office can be made to learn to the incipiency of State rule that honor—public office, promotion by the people—is not the simply of dollars and cents. Give a mark of confidence, the bestowal of a trust, the appointment to a mission in which all the higher and better elements of manhood should be called into play; that "picking and stealing," that peculation and profit, that appropriation and opportunity are not rivals for the official hand, but that honesty, integrity are cardinal elements of manhood, official as well as in other directions; that malfeasance is high treason against the body politic; that bribery is a deadly sin, and that tyranny, oppression and favoritism ought and to be known at the fountain head of rule or authority, and if permanence should percolate throughout the whole community to the disgust of the pots and the overthrow of all on equards, conclave of religion and morals, for the welfare of man at large.

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CONFERENCE has always brought to our Institution an influx of Buyers and Visitors; thousands of the latter have been as much interested in seeing this Famous Store and and its stock as they were in the Fair and Conference.

LADIES have been delighted—almost bewildered by the Immense Variety of DRESS GOODS, GARMENTS, WAISTS, NOTIONS, FLOWERS, MILLINERY, and KINDRED GOODS; it has been a revelation to them to look upon the CHINA, CROCKERY, SILVER and GLASSWARE, the LAMPS, CLOCKS, and JEWELRY; CARPETS, CURTAINS, RUGS, WALL PAPER have been found so varied in Pattern, Style and Beauty, that if they were buying it became difficult to make a choice.

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