

Written for this Paper.

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, because dishonest, unappreciative and unfair; it is a carping, fault-finding disposition, irrespective of any desire or intent as to 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 farseeing penetration of the ready commentator? This is the spirit of the Pharisee, the cynic, the raller, the babbler, the fool, 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 inuendo; suspicion and jealousy are their right and left hand counselors, and they profane sacred things, royal names, genuine patriots, philanthropists and workers with as much nonchalance 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, nicknames are hurled at him with all the earnestness of orthodox assumption, and "crucify him;" is as common in the blaze 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 oracular privilege, these denounce 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 habit, profession or creed, recourse is had mainly to abuse and anathema, the unconscious aggressor is traduced, ostracized, perhaps cast out as an enemy to sanctity, 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—fine, 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 many-sided as true principle generally is!

Loud voiced moralists who have winked at many things in themselves, and condoned unnumbered things in others, see in this practical query as to modern social purity only an onslaught on its professed fundamental virtue, and an intrusion on inherited custom, which had neither modern election nor recommendation to

sustain it, intelligent conclusion to base it on, or the theory of "the survival of the fittest," to compel its recognition!

A craze denounces, a craze furnishes, a craze compels, where liberty guarded by law should insist only on protection without equivocation or denial! "So truth be in the field," said Milton, "let her and falsehood grapple!" "Who e'er knew truth put to the worst in a full, 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 hides its baleful visage, and if one half is true which party asserts against party, even to individualization, war to extermination would seem to come as a blessing to the world; for men, if guilty of things asserted by their opponents, are as unworthy of civilization, and as strange a product of our boasted institutions, as barbarism anywhere can produce.

We cannot adopt this erratic, inflammable, detestable, lying estimate now so publicly and universally assumed; if we could, when asked 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 likely true, and that office and position are more to be desired than truth or even expediency can be easily believed; that duce more than principle, and place more than justice, rules 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 had "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 berth" or seat at the public crib? One or two were, it is true, "native, and to the manor 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, but with the coming of the new State it would be not only a graceful but a laudable compliment were our political machinery to be manipulated to the honor and recognition of those who builded in the years gone by; if not as fully imbued with the modern craze for change and mis-called progress, they are conservative, devoted, reliable and conscientious, and these elements are badly needed now in the political arena of our country! Some assert that the main difference between the great rival parties is only that "between the ins and outs;" without any bias, this much may be fairly said, that if you can secure a divorce between politics and money, if men were expected to serve for honor, for patriotism, for the love of right and the opportunity of doing good, place-hunters would be "as scarce as hens' teeth;" the public—the people—might call, the reply of a late politician would not be infrequent; he only said: "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

brotherhood; to want to rise on the ruins, or at the expense of another, is contrary to that Divine order which Paul understood when he urged that "in honor they should prefer one another," and to that key to prosperity and progress which President Young gave when he asserted that "the office should seek the man, not man the office," or than that grand old patriotic American who claimed that "he would rather be right than be the President of the United States;" these are manly, heroic, God-like sentences; there is principle behind them and the community that aspires to and reaches that standard of life will be "head and shoulders" above all contemporaries.

"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 nerved men to sacrifice and death, is known no more? If so, then we, alas, 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 in the incipency of State rule that honor—public office, promotion by the people—is not one simply of dollars and cents. It is 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 perquisites and profit, that appropriation and opportunity are not rival for the official hand, but that honest 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 not to be known at the fountain head of rule or authority, lest it perchance should percolate throughout the whole community to the disgust of the pure and the overthrow of all safeguards, erected of religion and morals, for the welfare of man at large.

PAROWAN STAKE CONFERENCE.

The quarterly conference of this Stake was held in Cedar City tabernacle Sunday and Monday, September 16th and 17th, 1894.

Present upon the stand were Elder F. M. Lyman, of the council of the Apostles, President Jesse W. Crosby, of Panguitch Stake, President Uriah F. Jones and counselors, Morgan Richards Jr. and Francis W. Webster, of this Stake, High Counselors, Patriarchs and Bishops of the several wards.

Sunday, 10 a. m., after the usual opening exercises, President Jones said he was thankful for the visit of Apostle Lyman, and desired the Saints to lay aside their labors and attend the meetings of the conference and hear the instructions that might be given them. He then reported the Stake; spiritually there was not much change, but finan-