

Written for this Paper

## WHAT IS THE MOTIVE?

The motives which actuate men are as diversified as men are themselves, and in the individual even, motive may, nay does, vary with circumstances, conditions, experiences, and so on. Those which captivate and have weight at one time become "trifles light as air" at another; and a mood born of unlooked-for thought or condition may change a life. There are times also when motive defies analysis, for it is complex and unlike the simple, direct, honest expression of another man or another occasion.

Men are allured by imaginary things. They will do thus and so, if they can have thus and so; and often enough self-love—self-inflation—enters into the most sacred things of life. Ask men for the motive which prompts them to marriage, to occupation or profession; inquire into the foundations for religious zeal; test the qualities of an assumed and eager friendship; analyze the elements which make a man a politician of one grade or another, or ask what is the secret of his anxiety for official position? That man knew "a thing or two," ages and ages ago, who said "that the heart of man is deceitful above all things and desperately wicked," and many of the sacred writers have discerned the waywardness, the selfishness, and the general drift of perversion which has been cumulative for ages in the past. The grandest of all philosophies has urged the necessity for regeneration, and the purification of motives, by the creation of "a new heart," and the renewal of "a right spirit" in man. "An impure fountain can not send forth good water," said great authority; but presumption everywhere "runs riot" in the idea that this authority was ungenerous and unjust. Public opinion and practice insist that men can "gather grapes off thorns and figs off thistles."

If it were possible to institute a divorce between profit and profession, how long would it require before the old parties to the compact would be ready to marry again? If money and emoluments could be eliminated from religion and politics, Christendom would be filled with empty pulpits, and law-making would revert to some man like Moses, who had inspiration enough to legislate for a great and mighty people! Nay, it is fair to ask whether law-making is not "the outward and visible sign" of the unacknowledged depravity so strongly urged by the theologians of years ago. These smacked their pious lips over a humiliating article of faith, and Omniscience alone can ever tell how much the promulgation of this doctrine has done to debase and further degrade human nature, rather than what the enforcement of an opposite theory might have done.

It is not outside the boundaries of charity to assume that this idea of the fathers has borne bitter fruit; that it was the sire of much of the jealousy, suspicion and degeneracy of our day, so that as we see now all law is based on the theory of needed protection against avarice and fraud. Does not the modern drift and spirit suggest that most men are thieves unless you

can compel them to be honest by law? Are not societies organized to give bonds for a man's integrity? Are not all securities, whether of bondsmen, collateral, endorsement or mortgage, equivalent to saying that men cannot be trusted; that confidence is an almost "unknown quantity" or quality? And is it not evident when, after a life of tested integrity and honor (for there are such), a man may need a momentary accommodation, that he must ask a friend who has something to become his endorser? Neither of these men, though blameless in life as a seraph, and as honest as the stars, can reach that desirable thing without a security multiplied often many times.

The time when a man's "word was his bond," when he could borrow without a note or any evidence of indebtedness or accommodation, is deemed a relic of "the dark ages." Mistrust rules in the average breast, and all mercantile transactions, whether for a few dollars locally, or for transactions which belt the world, are controlled and determined by an espionage which in the main tells of chronic uncertainty and doubt. Not infrequently men who claim and get security for a loan hope and pray that the borrower may never be able to redeem himself. By extravagant interest and in more devious ways the lender hopes to get the security unless the law otherwise provides and protects. If the covering could be lifted from much of business life it would astonish the simple, honest man, to know of the schemes, plots and prospects by which men seek to get something for nothing, to become rich at the expense of others, all of which indicates much original or acquired depravity. Bankruptcy, arson, speculation, compromise are looked upon as something venial in contrast with that high-toned morality which is the legitimate outgrowth of true conceptions of relationship between man and man; and the enforcement by religionists of the incontrovertible principle that all violation of fundamental law must meet its penalty, if not in this time, in the life to come, would surely help chance a status which is revolting to tender thoughts of right.

Some would suggest that motive inspired by fear of penalty is unworthy of a lofty manhood. True; but manhood must be taken as it is; and if fear alone will operate on a certain element of our race, recourse must be had to that, in order to reach a better cultivated stand. The Catholic faith has been called the religion of fear; but with the same propriety other religionists who have used hell-fire as the incentive to righteousness, might be so charged.

It is probably better for society and for religion as a temporary thing that men should do right from a low motive than they should not do right at all. Nevertheless there is "a more acceptable way," a higher motive, a grander force. If men who have a thousand peccadillos which might eventually lapse into moral delinquency, could be impregnated with the idea of loving right because of right, of avoiding evil because it was evil, as in the fear of God, by cultured conscience and a sense of responsibility and example,

motive would be purified in its essential essence, and a radical change would dawn on all departments of action and of life. What might social life not be, what business, what religion, what politics, what morality and truth?

If that confidence which is desired is to become universal, it will have to grow from the same root, soil and cultivation which make it partial even now. The assurance must be felt that the better element of men is intended to and will yet gain the ascendancy. But so long as men mistrust each other, so long as deceit, hypocrisy, double-dealing, lying, misrepresentation and evasion prevail or increase, so long will all things wax worse and worse. Until societies brand with infamy the deliberate transgressor; until gross crime ceases to be venial and calls only for apology; until dishonor is more feared than death, and truth and right become more glorified and esteemed in public and in private, and men begin to practice the golden rule, "Do ye unto others as ye would that they should do unto you," humanity will not be fully redeemed; prisons, jails, reform schools, with all their secondary concomitants for repression, will dim the luster of our so-called civilization; force will have to be used as penalty and in the security of right, and "swords will not be beaten into ploughshares, nor spears into pruning hooks;" nor will the day dawn "when the nations shall learn war no more!"

That the looker cannot always determine the actuating motive in the heart is true; that penalty is exacted without this insight "goes without saying;" and that some have suffered who needed only sympathy, all experience tells. That restraint is sometimes unjust, and a verdict against the evidence, is not at all unlikely. Charity and discrimination do not always enter into human judgment and conclusion; men determine from "the hearing of the ear and the seeing of the eye." Compensation (when this is the case) can only come from One who judgeth the heart. He will take the motive, whether it reverses private opinion or public sentence, and despite of both, lift up the repentant erring one for ever and ever!

## IN PARLEY'S CANYON.

MOUNTAIN DELL, Aug. 9th, 1894.

On Sunday morning, the 8th inst., our party left Salt Lake City for Mountain Dell, fifteen miles. It has been about fifteen years since I passed over this route and many changes have occurred since that time. About 8:30 a. m. Parley's canyon, seven miles up, was reached, where we were entertained by Mr. B. F. Hill, in charge of the city waterworks. I certainly became very much interested in looking over the works. These exceeded my expectations considerably. Mr. Hill explained while pleasantly showing us around. The reservoir, he said, was 300x150 feet and 25 feet deep; the feed pipe, which is 36 inches in diameter, passes through a rock which is about 220 feet high and at the base about 300 feet wide and 250 feet thick. It looks like a solid sentinel and forms a grand wall for the reservoir. The receiving pipe runs through a portion of this rock, entering the reservoir about ten