

Written for this Paper.

NOT CONDEMNATION—BUT REVIEW.

The expenses of the Utah State convention, and the contested elections just closed, including the coming together of the Legislature for the election of senators, have all to be met somehow. The first was mainly provided for by Congress, the last comes from the political organizations and candidates whether they win or lose, or from the people at large. A few perchance hold that the honor of office is worth all their efforts and means. The majority realize that positions have to be filled and they are ready for the emoluments thereof, preferring this often beyond engaging in other pursuits which attract men's attention, where something like labor is required and remuneration is less.

Meanwhile politics are not all that there is, any more than the filling of positions. Society if it requires or demands the interest of the few in directing its affairs, commits to its officials the supervision of things in a variety of directions. From the Governor to the constable or fence-viewer, there is a variety of duty, of responsibility and trust. Authority is delegated; and where officials are true, the spirit of their appointments as well as the letter, will inspire the course of the one who means to honor the office, as the office honors him.

The people ought to be intelligently jealous of the character and the work of their servants. The people ought to sustain and encourage the vigilant, conscientious representative, and frown down the common barnacle who hangs on to his position merely for the title or the pay. A sectional governor is neither good for the Territory nor the State, and he surely will not live in the hearts of the people if he only familiarizes himself with the capital, and leaves the extremities of his authority without his occasional presence or depends for his knowledge of their interests and wants upon the representations of his subordinates. Governor Young was a model in this respect. He was "always on the wing," and while there may have been combined within him both civil and ecclesiastical authority far beyond any of his successors, it is but fair to say that the temporal prosperity of his people, their progress in building, in educational and industrial directions commanded much of his thought and time. To be sure, many of the civil appointees of those days worked heartily with him; but the lack of unanimity between himself and later Federal officials blocked the wheels of Utah's advancement, and they remained so too in part till many years after the great leader, of whom they were jealous, had laid him down for a desired and well earned rest. From the standpoint of his religious position he was able, however, to exercise an influence which was paramount in the most contentious times. His presidents of Stakes with their Bishops constituted as much the advance guard of progress and consolidation in temporal things as they did in spiritual matters. They were the leaders in colonization, in the making of ditches and fencing farms, in building homes and school houses, in planting trees and orchards, in encouraging

industry and showing the new comer how to live. They were indeed indefatigable and omnipresent in their sphere. Under their management labor redeemed the desert, thrift created wealth and banished poverty; and there was no place for the idler or need of the politician. Perce reigned and offices were as little needed but as honestly filled as if the remuneration equalled that of today, when the entire population is "set by the ears," either to personally secure a position or clamor for some one who wants it badly and probably deserves it the least.

All observation and experience show that the majority of men need leaders. They are not self-contained nor are they self-willed. They follow men whom they revere or respect, those whose judgment appears to be reliable. They keep time to party, to organization whether of trade, politics or religion. Men strike, vote, believe, pretty much as the soldier obeys who goes into battle. To run or disobey is to be a traitor; to ignore a command is to be denounced; to defy party is to be considered a mugwump; to disbelieve is to be an apostate—and so the world goes round. The masses as a rule are moved more by impulse than by principle, more by authority than by their own conclusions; and the true thinkers, the self-reliant, are the very few.

That intelligence is cumulative is easily conceded; that the forces of the pulpit, the platform and the press are developing thought, even leaders agree for they use these agents increasingly in the furtherance of their cause. This is an age of change, of transition. Fifty past years have done much, fifty years to come will do more. The moving but undecided now, will have become more accustomed to think and to determine; there will be more individualism and fewer bosses; there will be less leading and more conviction. The genius of "Mormonism" which urges, beseeches its disciples to "have a testimony for themselves," will be transfused into other realms besides that of religion. They will want the testimony of experience on political questions, on social questions, on industrial questions. There will be little taken for granted; theories will have fructified into practice, ideas into living facts, and men will not ask so much as they do today, for questions will have been solved, or growth in intellect and understanding of secular things will not have kept pace with the increase of knowledge in sacred things, for it shall no longer be said, "Know ye the Lord," for "all shall know Him from the greatest even unto the least."

Today we are confronted by poverty, unwilling poverty. The world cannot cope with it, nor the state, nor yet religion. Statesmen are appalled by the problem and deem it impossible of solution, and the politicians never think of it. But there is a community which have set before them an inspirational ideal of life under the designation of society organization and "statesmanship," called Zion, which shall have "no poor in all her borders." There was an approximation made years ago (as already referred to) but it passed in part away. Under the direction of the Priesthood

vested in the leaders, it will yet be possible for every Stake to have its "Bench of Bishops," to secure equality, to provide labor, to see to the poor, to devise ways and means for rendering such and that charity may give place to independence, and trust therein to self-reliance, as the product of education or consecration—or both. Today it is easier for a Bishop to relieve than to devise, easier to hand out a dollar, give an order on the Tithing office or call on the Relief Society, than it is to plan and execute. Some rely on the civil authority and refer to the city or county for relief, as if that drift was to be established, in which society generally should look to the indigent and provide for the poor and "those who have no helper." This is surely a retrograde step. Enlargement of soul is needed the other way. A little of the spirit and practice of Judaism transfused among the Latter-day Saints, would work a striking revolution; men now struggling would find aid, families out of place would be moved, those not doing well would be advised, and the whole body would sympathize with the needy toe—if "one member suffered all would suffer," and the honoring of one would be the honoring of all.

Concluding, it need hardly be said that money lavished on politics might have produced an infinitely greater interest if invested otherwise. Human nature will give lavishly to folly and fashion; craze is not confined to politics, but it rarely runs in the channels of doing good. It prefers ostentation, and receives its merited reward—silent or quiet workers for good, lay up treasure "on the other side."

IN LAKE VIEW, TOOELE.

LAKE VIEW, Tooele Co.,

Nov. 1st, 1895.

Having a few items of interest, I deemed it advisable to send them to you for publication.

Saturday, October 26th, Archibald Shields died, after a painful illness of three months. About the 15th of July, he entered the Sisters' Hospital at Salt Lake City for the purpose of being treated, as he had been suffering for some time previous with a severe pain in his side. The attending physician discovered on examination that an abscess had formed from what cause he knew not. The sufferer then underwent an operation, after which his health improved quite rapidly for some time. Later on he had a relapse, but got so much better that he was moved out here to his father's home. For a short time after his arrival he seemed to feel better, but he gradually became weaker, until at last he went asleep to awake no more in this world of sorrow and pain. He was in his 28th year, and leaves a host of sorrowful relatives and friends. His funeral services were held on Monday, Oct. 28th; consoling remarks were made by Bishop John G. Shields, John Bevan and Henry H. Jones, all speaking well of the deceased; benediction by W. W. Sagers. After the services, the remains were followed to the cemetery by a large concourse of relatives and friends.

Our Y. M. M. I. A. and Y. L. M. I. A. hold conjoint meetings every Sunday evening with a fair attendance.