

Written for this Paper.

CROAKING NOT PROGRESSIVE.

It is possible for croaking to become chronic; for habitual grumbling to rob life and its surroundings of a vast amount of enjoyment; to talk of hard times until they really are hard; to look through "the spectacles of discontent" until every object seen is distorted and colored almost beyond recognition.

Some men are naturally pessimists. They insist on looking at the dark side; they are determined to see nothing but trouble; they are prophets of evil; and their comments on men and things, on happenings and prospects, are ever of a gloomy character, depressing and discounting all hope, decrying instantaneity all aspiration, and crushing effort as by a nightmare, ponderous but unreal. No project can be entered into; no suggestion made, no change anticipated, but there is discouragement and rebuke. Everything is unfavorable; "there is no demand;" "you are sure to fail," or effort is "damned by such faint praise," that hesitancy clips the wings of that which is needed, demanded, and certain on judicious introduction to succeed.

This class are a drag in any community. They are the vampires of any nation. They are the enemies of society; and if any offense against its interests could be made capital, the guillotine of public indignation should execute summary decapitation upon a mighty host.

"It can't be done" is one way of putting it; it is "no use doing it" is another. Either means disaster, and no mitigation of evil is allowable in their range of prognostication or anticipation. If crops are referred to, they claim blight, drought, failure. If manufactures, lack of demand, influence of strikes, fear of the tariff, or other half real or imaginary obstacles bar the way. If business is the topic, long credits, poor collections, assignments or bankruptcy, are the prominent features of the situation. There is fear, distrust, or misrepresentation; the mental condition is chaotic, gloomy and repellent. If religion comes to the fore, scepticism, lack of faith and virtue are assumed to be the normal condition there. If politics, bribery, partisanship, deliberate malfeasance, are openly charged. Continual reminder is made, that "the head is sick and the whole heart faint;" that confidence has fled the earth; that oppression and wrong are the chief features of our civilization; that the Republic is in danger and that anarchy is about to usurp the place of law and order, and rule and right.

That these ideas have influence is patent to all experience; that they beget their own likeness in receptive hearts, and that there is some foreboding and looking for calamity, need not be denied. The query is, is it wise, is it prudent, to encourage this spirit, to propagate this fear, and to mournfully and supinely wait for this—and this only—in that program of change which certainly is decreed upon all flesh? Is there no better way than lamenting the clouds and darkness which perchance prevail? Is there no ray of hope, no gleam of sunshine, no word

of cheer, no voice of music, no prophet of a grander, nobler, brighter, better dispensation already on the way or yet to come? Are men continuously to be the sport of rumor, the slaves of speculation, or the dupes of groundless fear, begotten of hopeless or designing ones, who see in the despondency and discouragement of others the means of self-promotion, and of securing that "filthy lucre," which with loud voice and open mouth they declare as absolutely out of reach.

The world holds many demagogues; many whose statements "must be taken with a grain of salt;" many inspired by self-interest and fattening upon the results of fears which they create; and it is surprising how easily the better, more hopeful, more righteous in fact, are affected by this croaking, this everlastingly magnified presentation of affliction, calamity, trouble and uncertainty, which is far from being as bad, as universal or as irremovable as the prophets of Moloch would make believe. This entire nation waits in expectancy "the angel that steps into the pool and troubles the waters, that those who bathe therein might be healed"—that is, the angel of contentment, of recognition of that overflowing bounty of field and farm, of the mountain tops and wide-spread vales; of myriad handed factories and sources of creative supply. The "treasures of the heaven above and the earth beneath" have been thrown lavishly on this favored land. But in croaking and surmising, this plenty is ignored, this plethora of good things is overlooked, this astounding abundance is estimated, not as a blessing, but almost as a drug and curse.

The free interchange of God and nature is subject to interference by short-sighted enactment. Distribution is a lost art almost, or save but for primordial necessity, and that paralysis of "the body politic" which prevails, is an ever present testimony to the incompetency or imbecility of the professional doctors of law, finance, industry, prosperity and progress, which ought to be indicated by the robust health and unfettered vigor of a nation such as ours.

Utah is an epitome of the nation at large. It possesses diversified resources. It creates much of what it enjoys. It has a surplus of the great staples of life. Its people can build and inhabit, can plant and eat the fruit thereof; the sheep and "cattle upon a thousand hills are theirs"; food, clothing, homes are within their reach, and they expend enough in absolute luxuries every year to provide all things needed which they do not or cannot create. They are not a croaking community either; they know the sources of blessing; they understand that power which raises up one nation and throws down another; they acknowledge the hand which gives or withholds, or gives and takes away; and they are "prophesying good things" continuously. Yet if evil comes, they look upon the sunny side, they are satisfied that it is all right, or that it might be worse. Hard times do not distress them; poor crops would not destroy them; in sickness or death they see that there is "a silver lining to every cloud." When business is dull, when trade is disturbed,

when labor is hard to find, there is not the discouragement, despondency or discontent such as come elsewhere, and should darkness fill the whole land of Egypt, in every home in Israel there would be perennial and effulgent light.

The people of Utah are not worrying about politics. They are counting on good and righteous government which is sure to come. They are not unduly anxious about religion, for they know that the "knowledge of the Lord shall cover the earth as the waters cover the face of the great deep." Potentates and presidents to them are but transitory mediums of power, for they know "that every knee shall bow, and every tongue confess, that Jesus is the Christ to the glory of God the Father." They are not disturbed by fluctuations in the precious metals; the tariff cuts but little figure in their calculations; and statehood deferred or given is held to be a matter of divine control, and as but one item of many in the ultimate development of Zion on the earth.

Nor can the Latter-day Saints engage in questionable things to secure success in any direction. Fanaticism is not invited to the support of religious faith; partisanship is not called upon to vindicate or enlighten patriotism; bonds and covenants are not looked upon as the sole key to confidence; trade is not used for one man to prey upon another; finance is not made an instrument of oppression; education is not the heritage of the favored few; nor is power and priesthood salaried and hereditary as in days gone by. The spirit of brotherhood and consideration, of charity and unselfish aid, of truth and righteousness, is the only God-inspired rule of action or manifestation of power; and oppression or repression (save of evil) is considered incompatible with liberty and subversive of individuality.

What can such a community fear? Where is the boundary line to their achievements? Who or what can say to an element so progressive as this, "you shall not do this," or "you shall do the other." Destiny, manhood, revolts at this. Allegiance to God and country, to themselves and their posterity, sees an untrammelled future; under the benignant guiding star of an Almighty ruler, such a people will draw this nation and the world to a higher plane than has been possible hitherto among mankind.

HOW HE KILLED HER.

Much has been said in the papers lately in regard to Enoch Davis, who is now under sentence of death for murdering his wife. He was tried before a jury, his witnesses were subpoenaed and paid for by the Territory, he was ably and ingeniously defended by three lawyers, all his witnesses were heard, and a jury of intelligent and fair-minded men rendered, after a short deliberation, a verdict of murder in the first degree. His case was appealed to the Supreme Court of the Territory, and then to the Supreme Court of the United States, and in both courts affirmed. This ought to settle the correctness of the judgment. But two classes of people criticize, one composed of people who oppose capital punishment, the other of people who know