

Written for this Paper.

STILL HARPING ON THE SITUATION.

The cry of hard times lingers yet on the lips of many persons. You hear it on the street, in the store, on last day, at all gatherings in fact. Men whose occupation calls them from house to house tell stories of destitution which seem incredible. Yet we ask the question, is this general in Utah, or is it of the same character in settlements remote or small?

One difference has been reported to us which seems to tell a story of its own. In this city and in Ogden, where there is a large proportion of persons seeking employment, and without better resources than this dependence on others for labor, the pressure is no doubt severely felt; because many of these are transient persons, roving to better their position. They heard of Utah, they listened to her boomers; she was represented as a paradise, and far ahead of most places elsewhere. Speculators wanted to sell that class a building spot, or mining stock, or climate and less tangible things. They came—by the thousands. Public works were pressed for their subsistence; taxes were increased beyond all experience, and so thoroughly was this speculative act overdone, this general invitation accepted, that the local population were crowded to the wall. Men of family, men with homes here, men who had made this country what it is almost, could find no job, could earn no money, could not pay their taxes even, or near nine thousand in this county, as it is said, would not have allowed themselves to be advertised as delinquents had common justice and honesty prevailed.

It was once said that "politics makes us acquainted with strange bedfellows." Men of our leading cities know this. Days of worry and sleepless nights, sourness of temper and fretfulness of family, tell the story of our sad delusion. Even the surplus Mormon emigration caught the infection, and "city life" was to them the only thing desirable. They have to rent homes, for which money must be paid; to get firing, which calls for money; to buy bread, meat, butter, eggs, if they can reach them, but they all cost money. Self-help is paralyzed under these conditions. An idle day means loafing, scarcity of work means depression of spirit, disgust with the country; "cuss words" are thought, if not uttered; and much is placed in jeopardy which was created by years of toil, sacrifice and perseverance.

But, say you, it is no better in the country! Have you overlooked the long list of delinquent taxes in the local papers? Not at all. Have canvassed them and been surprised at the difference between there and here. Not in the percentage probably, but valuation is at a minimum and if that little is not paid—if it is difficult to pay, the amounts in comparison seem small indeed! If the rural population were worried for rent, for food, if nothing could be had there only for money, then imagine the dilemma thousands would be in! Many of this class have a subsistence within themselves. The cow or more is theirs. They have a few chickens. They do not pay cash for butter, milk or eggs. If a chance to work for others presents itself, there is

so much to the good. Failing this, a thrifty man can employ himself. He can make some improvement on the little place he calls his own. He can raise his vegetables—his bread perchance. He is in fact a creator, an independent one at that. He plants a tree; he builds a shed; he does a little thing today, tomorrow, in a week; and gradually from toil he evolves a home, an abode of peace, his very own, the asylum of his family, and a place of welcome for his friends.

Said a capitalist one day to the writer, "We want to encourage immigration, to bring in the people, so we may rent the houses we have built!" No, sir, was the response, the labors of the Elders is not for this. The sacrifices demanded in the missionary field are not for this. These have gone into the nations proclaiming salvation, temporal as well as spiritual and eternal. No man has gone forth inviting his fellows to come and rent a house he owned. It has been, "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." "You have been subjected to landlordism long enough. You have been trammelled and in bondage long enough. You shall have your own home. You shall sit under your own vine and fig tree, with none to molest you or make you afraid." "Freemen shall ye be," is the blessing, for the mouth of the Lord hath spoken it!

Now, money alone will not do this. Money is but a symbol—it is not wealth, homes, farms, orchards, meeting houses, school houses, families and culture. These are wealth; and Utah never in her history had so rapid an increase of true wealth as when her population hardly ever saw a dollar. To be sure money is a convenience, or as the man said, "a handy thing to have in the house;" but peace is worth more, freedom from strikes is worth more, deliverance from accident and calamity is worth more. And when this great and marvellous community fulfil their destiny, the treasures of the world will be theirs indeed. Yet they will not worship Gold, they will worship God. They will not raise a man to eminence and power because he is a multi-millionaire, "the poor and the humble among men will rejoice, when the Lord shall bring again Zion."

It would pay many of the Mormon population of our cities to migrate. They have no home here; they never will have by dint of toil; and there are more than a few in Utah who are land poor. Even in this Salt Lake county there are too many acres uncultivated, held in large patches, without a tree, or house, or any improvement. This is not brotherly; it is not praiseworthy nor economical. Not that the owners should give away their possessions; but transfer should be easy, credit in whole or in part should be extended to industry, at least to those of "the household of faith." Many of our settlements have not received an emigrant for years. These close corporations should relax their exclusiveness, and where persons are moving out of any place for reasons satisfactory to themselves, their inheritances should be bought at a reasonable figure by the ward or by combination and new blood should be invited to

"come in and possess the land," until they could redeem themselves and their inheritances. It is not good generalship to allow every piece of land coming into the market to be seized by a stranger and an alien. Union would buy, wisdom would divide or hold until desirable ownership could be secured. There are thousands of acres platted, some bought by our brethren in this neighborhood at rates equal to three thousand dollars an acre, for which the platter paid about a tenth; and a building lot is beyond the reach of any man who works for daily wages, even if there is "not room enough upon it on which to whip a cat." Twenty-five feet by one hundred is called a building spot, the price enough to have bought a township but a little while ago, and enough to buy a small farm today in the country.

So this underbanded yet highway-man style of business has been fatal to labor and laboring men; capital, seeking but its own, "killed the goose which laid the golden egg," and for safety, peace and prosperity, an exodus of labor should fall upon the non-owners of a home in these enslaved centers, ere their "last state should become worse than the first!" Even if industries in the shape of factories, foundries, copper plants or works of any kind should be established tomorrow, unless labor was remunerative enough, land reduced in value, or organized effort for home building and owning established, something akin to slavery, pauperism, or strikes, which means rebellion, would be more certain in these mountains than in many other places.

There are organizations for trade, for manufacturing, for culture in the divine art, for the acquisition of knowledge. Let us have another organization, a syndicate for the purchase of land, with a grasp on this Territory from Idaho to Arizona; a Mormon syndicate, with interested persons in every city and settlement, the latter in particular, to look after reachable land, farms, and all attachments capable of being utilized by gathering or moving men, and families who have been tried. Let the cities be avoided by immigrants as places unfavorable to the independence of labor. And as there come in from abroad or desire to escape from dependence and charity when here, let wisdom dictate, and the benefited give such security as shall be satisfactory to a committee or directors at large.

These ideas may be deemed impractical, an interference with personal liberty, as involving far too much trouble. Then make the acting board missionaries. It is just as honorable to spend two years at home in the work of practical salvation as it would be abroad; just as much the part of wisdom to gather the poor and helpless from these city centers of enforced idleness and poverty, as to gather them from the highways and byways of Babylon, and take charge of them to these mountain valleys.

Shall we "preach deliverance to the captive?" Now? and "the opening of the prison doors to those that are bound?"—Today?

THE NEW tariff bill is itself something of a revenue cutter.