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THE RETURN OF THE SIOUX.

Near his "Great Father's" home the gaunt
Sioux slept,
House warm; he dreamed, and as he dreamed
he wept
For those he loved, out in Dakota's snows,
Half-clad, half-fed, half-sheltered and half-
free,
Upon the lands they bargained off for—blows!
And then his dreams went back to Wounded
Knee.

He saw grim ranks of soldiers, fighting hard
Where they were told their duty lay, his
stern
Red brethren, like an Indian Old Guard,
Giving fierce blow for blow in due return;
He heard non-combatants call to deaf skies,
The shrieks of women, children's piteous
cries—
He saw the smoke of battle, heard the blast
Of Gaping gun and rifle flashing fast!
And then he saw an Agent, safe and rich,
Smiling, while men like dogs died in a ditch!
Now, can it be for this poor red man's spoil,
He thought, that this great race of freemen
toll?

Is it for this base, mercenary crime
They've built a house for Freedom to all time?
Shall this be one more of a century
Of fraud, or shall the white man's new year be
A fair beginning of atonement due—
An opening of the eyes to men who view
Wrong without color-blindness, and who need
No bait of stolen gains to see aright
A lesson plain as is the day from night?

—J. P. B., in the World.

THE KINGDOM OF GOD.

The Salt Lake *Tribune*, of March 7,
this year of "Our Lord," says editori-
ally:

"We are seeking for light."

That is the first scintillation of sense
I have seen on the editorial pages of
that sheet. If only the editor can keep
his eyes open and "pray without ceas-
ing," there is as much hope for him,
just about, as Burn's said there was for
the "devil."

But he is not honest. He is Satyr-
ical. He means that he "knows it all"
and can "poke fun" at younger men
than he whose pulse beats are in har-
mony with the throb of modern
thought and life. He proceeds to con-
found the progressive minds of "Young
Utah" with a statement of what he
claims to understand to be "the theory
of the Mormon Church:"

"(1). It is the Kingdom of God on
earth."

But why did he not go on and say
that such is the conception that every
so-called "Christian" sect holds of its
own "mission." Not a sect of
them all, is there that does not
believe itself to be the one cor-
rect and authorized representation of
the word, will and kingdom of God on
earth. It is useless to attempt the ex-
cuse that they are working for a king-
dom not of this world. They are mat-
terialists in that conception, although
they worship a god without body parts
or passions. Every person who prays:
"Thy kingdom come, Thy will be done
on earth," declares a belief in a king-
dom of God on earth. They believe in a
"New Jerusalem" that is to "come
down" and plant itself on *terra firma*
and include the "sheep" who are to
be selected from the "goats" in the "day
of judgment. Not a sect of them all is
there that is not working to obtain
control of the American government
for the avowed purpose of making ours
a "Christian nation," recognizing God
as its author and Jesus Christ as its
ruler and king. The Mormons are,
therefore, not peculiar or alone in their
belief that their church "is the King-
dom of God on earth."

The fact is, they are the most rational
among the sects in their belief upon
this subject. They believe that the
Christianity of Jesus was so corrupted
in the first three centuries succeeding
Jesus' life and death that God denied it
as representative of His will altogether
and withdrew His Spirit and all com-
munication with the World or Man be-
cause no man was found worthy to re-
ceive His word for 1600 years, and that
in Joseph Smith He found a lad worthy
of a renewal of confidence in mankind.
Hence, the fact is that the Mormons
believe that they have had a commis-
sion to re-establish on earth communi-
cation between mankind and God,
while all other alleged Christian sects
maintain that their line of descent
is direct from God through Jesus.
The whole question is, therefore,
only as to whether God did with-
draw his gifts from the Christian
church on account of its apostasy and
restore them through the Mormon
Church. Supposing both to be right,
there is no room to quarrel with either.
Supposing the Mormons to be right,
the others have a bad show as to future
results. Supposing the older sects to
be right, there is no logical ground

against the assumption that God, hav-
ing communicated with men through
men in olden times, should not do so
in modern times; and as the "older
sects" believe that He did so com-
municate in olden times, they cannot
prove that He cannot do so in modern
times, and therefore, since they all be-
lieve that He did do so long ago, the
entire weight of inference is that He
may have done so in the latter days.
Consequently the argument is wholly
in favor of the Mormons, and hence
their conception of the "Kingdom of
God" is the most rational.

Still, they do not believe that they
are to use force to bring that kingdom
in. They believe that it is to come
through act of God and that, when He
overthrows the nations for their
wickedness, the Saints are to step in as
His people and restore liberty and a
free government to the world for the
good of all mankind. I see nothing
malicious nor dangerous in such a be-
lief. I do not believe in it, but yet I
see in it the most favorable sectarian
belief on earth for men who, like my-
self, believe that God works through
evolution, through many men, rather
than one man. All other sects damn
me to eternal roasting. The Mor-
mons say I take my own risks and
will be judged according to my works.
I take that as the best "show" given to
me by any sect on earth and hence I
want the Mormons, of course, to have
an equal chance with all the other
sects—and let the best win.

The editor of the *Tribune* is as much
of a skeptic as I am. Why is he not as
fair and reasonable? Because he is
obliged to sell himself for his support,
and I live on wind!

One other point of the *Tribune* allega-
tion I wish to state and then impale
the *allegator*.

He says: "(4) this (the Mormon
Church) being the government of the
Almighty God, all other governments
are illegal and usurpations."

I maintain that the *Tribune* cannot
prove that the Mormon Church ever
held that "all other governments are
illegal and usurpations."

The position of the Mormon Church
is that all man-made governments are
legal and have come up through the
apostasy of the race from government
by God, not as usurpations, because no
man-made government could *usurp*
a power of the Almighty, but because
God gave men *free agency* to act and
they have fallen away from Him, and