

Written for this Paper.

## DREAMS AND REALIZATION.

The advent of the Pioneers into these valleys will be crystallized in story, and sung in songs for many a year to come. The center of these memories will be in Utah, but the sound thereof will be heard in that cordon of states which will surround her in the not far distant future.

The keynote of that great movement which included the exodus from Nauvoo and the colonization of this Territory may have lost its original sharpness. It may have softened with the passing away of the fathers. Its echoes may be hardly audible in the utterances of their successors. Each recurring anniversary may make more mythical that record of rapine and sorrow, of suffering and death; and the growth of liberal sentiment may question the alleged excesses of riot and the compulsory forces of mobocracy which drove twenty thousand people from their hard-earned homes amid the severities of winter. But the facts are inscribed on the pages of history, although Missouri, Illinois and the nation at large may wish that the whole could be obliterated or forgotten as a feverish dream.

Compulsory as this unexampled movement was, it is yet evident that there were predisposing causes for prejudice against the Mormon people. In the very presentation of their views there was an indirect assumption of superiority which became intolerable to the ignorant frontier population which was in proximity to them, for it called in question, by inference, their customs, traditions, institutions and civilization. This is productive of antagonism in intelligent centers, in crowded cities, and has led to difficulty where thought and liberty of speech are claimed as beyond all question; and while there may be a trace of this thought in sparsely settled or rural districts, the uninformed are generally impatient of new ideas, or even of customs different from their own, as exhibited by new comers into their locality. The incoming of a unified addition to such a population was assumed to be a menace. Individuals might have been tolerated, but moving masses sweeping up counties and growing by sympathetic accretion was unfamiliar phenomenon they could not comprehend. Hence suspicion, misrepresentation and exaggeration arose early, and it is probably fair to say that many an intemperate expression thoughtlessly made by the legitimate invaders fanned the flame of popular ignorance until it became a consuming fire.

At this far off date it is probably difficult to analyze fully the fact or spirit of those early days. The Mormons counted on opposition, on persecution, and weak human nature may have half courted that which it expected. Their neighbors were conscious, too, of legalized injustice in their midst in the form of slavery and the essential liberty of the Gospel as held by the eastern colonists was so suggestive of possible temporizing with the subject element, that Shakespeare's sentiment found renewed endorsement, for "trifles light as air, were to the jealous confirmation strong, as proof of holy writ."

It is profitable any way, for the majority of Utah's population to familiarize themselves with this past, and no way is more effectual than that of celebrating the arrival of the Pioneers in these valleys. If many of the details are hidden by the wings of time, the great salient features of Mormon character and profession which made it obnoxious half a century ago, should yet be in the ascendant. Nevertheless most are conscious of modifications in both theory and practice. While isolation prevailed there was more or less color to the idea of being and continuing "a peculiar people," for society individualism was cultivated, and all the predominating features of the people testified to the success of the manipulating authority.

Efforts were strenuous and unremitting for the creation of a new people. By theory, by faith, by practice, by institutions this was in part accomplished. There was obedience, unity, authority. From these came methods, such as colonization with its collateral forces of missionary devotion and a gathering by continued sacrifice. From this came the suggestion of "the Desert Alphabet," which was intended an auxiliary in favor of the denationalization of converts from "every clime beneath the sun." It was to make homogeneous, these incongruous elements begotten of tradition, cradled and nurtured under inimical institutions, and so localized by native forces as to need education for the creation of a nobler and higher life, to say nothing of other reasons which are suggested by the way.

Thence came the inevitable preaching of "the order of Enoch," the promulgation of temporal equality, so that the people might be one as Christ and the Father are one. As a matter of fact, the intent was to lay the foundation for "a new life," an advanced order, a grander civilization than human wisdom, statesmanship or governments had yet conceived, but which had been foreseen by the Prophets, anticipated by holy men of God in every age, pointed out by Christ in lesson and parable, in saying and figure, as "the coming of the kingdom," the founding of Zion, and the promised reign of righteousness and peace.

Now this implies a great change. It is the "marvelous work and a wonder." It means the turning of life's current as surging today in the hearts of the great majority, and it means the infusion of a new spirit, new motives, new desires, aspirations and truly a being "born again." Today, with the songs of "Pioneer" celebration still ringing in our ears, it is pertinent to ask, how have we succeeded, how far have our anticipations been realized, our dreams and prophecies fulfilled?

From some points of observation there is room for regret. Circumstances have somewhat changed. The gathering is conducted in silence. Few know what the success of the Elders is today. The conditions for further sustenance of our increase here are small indeed. Systematic colonization is about obsolete. The order of Enoch is more and more impracticable as riches increase. Social and sexual redemption are deferred in part. Consecration has been superseded by co-operation, and the latter is discounted in every town and

village. Temporal equality is buried under the blight of accumulating wealth. Fashion has fostered class distinction. Religion, faith, church-going, feel the undermining influences of business, money and pleasure, and from one standpoint or many, the individuality of the community called Latter-day Saints is obscured, while Babylon rules in the social world, and man's hand—and heart, almost,—is set on the acquisition of personal wealth—for the enjoyment and aggrandizement of "him and his."

The Pioneers are not to blame. Principles are not at fault. Truth is in no way shorn of its value, only momentarily of its power. There is a drifting with the tide—increased objection to things which require thought, energy and push. So home industries languish, independence by toil is difficult to reach, and increase in suspense. Victim after victim goes bound hand and foot to a destiny from which there seems no way of escape.

This is probably not a rosy picture. It appears to be true though, yet it in no way militates against the ultimate triumph of truth, the fulfillment of things revealed, or the restoration of all law which affects the welfare and salvation of the people of God, among whom were numbered the Prophets and Pioneers, for the moment their ideas are in practical ateynce.

## THE BATTLE O'ER AGAIN.

Holden, Millard County.

July 25, 1896.

The celebration of Pioneer Day, as witnessed in Holden yesterday, will never be effaced from the memory of the children. It was unique and takes the palm from anything of the kind we ourselves have ever witnessed.

The procession was got up with a view to details most excellent, and paraded the streets, led by Pioneers, with several wagons, from beneath the covers of which could be seen plows, scythes, snaths, etc. Behind would be a box of chickens, a pig, and in one instance we noticed a cat. Mr. Redick Alfred's team consisted of a weather-beaten horse and a red cow. Around the wagons were hung frying pans, buckets, tin cups, etc. The emigrants, composed of men, women and children, were dressed in a manner that took us back thirty years, when foot-sore and tired we wended our way Zionward, filled with hope more than realized today. The Pioneers were led by Captain Ansel Harmon, who brought several companies of Saints across the Plains.

Then followed the handcart company, a dilapidated looking lot of men, women and children, ragged and trudging along with their carts loaded with a scanty outfit. Mr. and Mrs. Stanley Peoples knew how it was done, for they were there and were not too proud to show the young a life-like picture. Willard Johnson and wife, a woman of vast proportions, did heroic work, by pulling through the hot sun, in addition to the usual traps, Mother Probert, an old lady of 80 years.

Then followed young Utah. A hay rack was canopied with green foliage and elaborately draped with "Old Glory" and red, white and blue, which completely hid the pastoral nature of the vehicle, upon which was literally