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"SENDIN' HIM OUT IN THE WORLD."

"William," the brown-haired matron said,
As she stood in the kitchen door,
"There's a vacant chair by the table tonight,
That's never been vacant before."

She wiped a tear from her hazel eye,
And turned to walk away—

"Katie," he said, "the baby, you know,
Must be a man some day."

That morning the boy of their happy years
Had gone from the farm-house door,
To try his hand in the world's broad field,
And double his talents o'er.

For years he had lived and loved with them,
And lifted each load by the way—
But brothers were there, and "the baby, you
know,
Must be a man some day."

So they tied his clothes with a tender care
And brushed back his hair that curled—
The mother wept as she whispered low—
"Sendin' him out in the world."

'Tis a solemn thought for a mother to think,
As she watches the baby grow—
Some day these hands shall toil and toll,
When life's dull hopes are low.

Some day these dimpled, dainty cheeks
Shall brown in the burning sun;
As far aw' y from a mother's care
His duties must be done.

Some day, when manhood's high estate
Comes on with flags unfurled,
The mother will sigh as she sweetly thinks—
"Sendin' him out in the world."

THE UTAH SITUATION.

The following letter appeared in the Salt Lake Tribune of Monday March 30th, accompanied by two columns and a half of an attempted reply, which did not touch the question raised in the letter but consisted simply of a big bundle of assertions and insinuations without force and was a painful exhibition of editorial senility:

Editor Tribune: In your issue of the 16th I notice you give place to the communication of Mr. Reasoner, from Payson, and from your treatment of the subject as he presented it—giving him credit for honesty of purpose—I feel encouraged to ask your consideration of a few points involved in that letter and your comments.

In noticing the first proposition that Mr. Reasoner lays down, you assume that he, and those that view the situation here as he does, have only in view the disin-

tegration of the Liberal party, with a possibility of the disintegration of the People's party.

This is not the position we take. Our position is a complete and radical reconstruction of political matters in Utah. The total destruction of the factions as they now antagonize each other, and the organization of political parties on National party lines.

You say: "But suppose that should be done; can he not see that if the Saints pleased they could go in and capture every office and take absolute possession of the Territory?" This is what we consider the vice of the Liberal party, its scramble for office, the fusion of supposed republicans and democrats for no other reason than to acquire numerical strength sufficient to "capture every office and take absolute possession of the Territory." Governments are not created for the benefit of political parties, but for the benefit of the people, "deriving their just powers from the consent of the governed."

It is claimed that the Mormons have very little acquaintance with the spirit, the theory, the genius of our American institutions; that their education on matters pertaining to our government has had the tendency to weaken their loyalty, and "un-Americanize" them. Suppose we concede this. Where could they receive better schooling than by being admitted in full fellowship into either the republican or democratic party? And from my standpoint as a republican, where could they learn better the story of loyalty? Where could they learn better the story of freedom, the rights of mankind and national progress, than by connecting their political fortunes with the republican party? The Ogden Standard, speaking of the republican party and its glorious history, says: "Its grand triumphs will brighten the pages of history so long as men live to read the records of political parties; for it was loyal and true at times when opposed to it was a tangled mass of treason, conspiracies, assassinations, murder, rapine, pestilence and rebellion."

I would like to hear a few more good men—a few more Mormons—talk that way. I am willing to take my chances with men having that kind of political faith, let their religious faith, or want of faith, be what it may.

Here is something I am totally unable to understand. I quote in full:

"This correspondent asks if this is to continue for several years, until Statehood, how are people to be prepared for Statehood at last? He does not know, but the object behind all this division on party lines is for immediate Statehood, for the election of the next President, and it means Mormon Statehood, in which he could not get a living in any spot in this Territory if the Saints could

prevent it; that is, we mean no matter how worthy he might be, no matter how industrious or capable he might be, he would have to depend upon himself and the Gentiles to obtain any employment by which he could earn his bread. Some of us are not anxious for Statehood under those conditions. He thinks it would be a great help if they could have books and tracts and frequent meetings. Why, what is there to hinder that now? What is there to hinder it except the determination of this people not to buy the books and tracts?"

Before I moved to Utah, some three years ago, I had read from the Tribune and from quotations from the Tribune in other papers, that Gentiles were entirely ostracised, socially, in business, and in all respects. This, to my wife, was a great objection. To bring children and attempt to rear them in a community like that was out of the question. Leaving my family in Kansas, I came to Provo. I began to investigate. I stepped into a lawyer's office; I found a Gentile and a Mormon constituted the legal firm. I found in other business concerns the same thing. I found as a rule that the Gentiles—some that had been here for thirty years or more—were better off financially than their Mormon neighbors; some, too, that claimed to have suffered martyrdom, had, with all their sufferings, at the same time the pleasureable experience of making positive gains to their amount of this world's goods. The bulk of my business came from Mormon patrons.

After a residence of about three months, I concluded that someone was mistaken. I moved my family here. I have been here three years, and as far as all these matters are concerned I am content to remain.

I do not want to give offense, but I must ask if the Tribune was in earnest when in speaking of the books and tracts it asked: "What is there to hinder it except the determination of the people not to buy the books or the tracts?" My experience in furnishing the people political literature is not to send some one around soliciting the people to buy them.

I was once secretary of a congressional committee, and books and tracts and speeches—in fact, anything that was considered necessary for the information of the people—would come by the wagon load, and we were only too glad to give them away. Let us once have a live Republican Territorial committee, and the people will not go without books and tracts just because they don't buy them.

The Tribune further says: "We do not see the changed conditions." Well, are we to understand from that that the condition of things as they exist in Utah today has always existed? If that is true, all the claim of the Liberal party falls to the ground. In Provo we have a Cham-