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CHRYSANTHEMUMS.

The bleak, chill wind of November
Blows over the garden-beds;
In the bitter and frosty weather
The asters hang their heads.
While the flume of the salvia brightened
The walks a month ago,
Dead leaves hang black and withered,
Or litter the earth below.

In the first cold night of autumn
The dahlia's pride was lost.
The hollyhock's splendor vanished
At the coming of the frost.
Even the brave little pansy
Hides under the leaves that fall,
And not one flower of the summer
Answers the robin's call.

But lo! in the corner yonder
There's a gleam of white and gold—
The gold of summer's sunshine.
The white of winter's cold.
And, laden with spicy odors,
The autumn breezes come
From the nooks and corners, brightened
By the brave chrysanthemum.

Hail to thee! beautiful flower,
With royal and dauntless mien
Facing the frosts of winter—
I crown thee autumn's queen.
With your gleam of late, sweet sunshine,
You brighten the closing year,
And keep us thinking of summer
Till the winter we dread is here.

Brave, beautiful, steadfast flower,
You come with a message to all;
Smile in life's blithest weather,
And brighten its lonesome fall,
Carry some beauty of summer
In the heart till the season's past,
And let the dread winter that cometh
Find a flower in the soul at last.

EBEN B. REXFORD.

REV. UTTER'S LECTURE.

Rev. David Utter delivered the following interesting and instructive lecture on "Suffrage and Education," before Camp 5 of the Patriotic Order Sons of America October 30th:

SUFFRAGE AND EDUCATION.

Any government may be regarded as a compromise between liberty and power. One extreme would give absolute liberty to every individual, and then there is and can be no government, a condition that some intelligent people in our time sincerely believe in, thinking that a higher and more per-

fect order of society would ensue under the regime of perfect liberty of all individuals than can otherwise be produced.

The other extreme would give control to absolute authority and all possible power to one man, head or king of the nation, and only such liberty to individuals as the central authority deemed wise and good. Such would be an ideal "strong government"—power at the maximum, liberty abolished or forgotten.

Between these extremes the pendulum of human society has been vibrating for more years and centuries than all history can count. It is conceivable that the pendulum will some day settle down in the golden mean of the greatest individual liberty consistent with a due regard for the rights of others and the successful carrying out of such public enterprises as require united action and promote the general welfare; but as the world is already very old, it is a curious question why the pendulum still vibrates, why the golden mean or equilibrium has not been reached long ago. It seems reasonable to think that many a nation would long since have reached perfection, or drawn near to it, in the way of adjusting the opposing claims of power and liberty, but for the fear of neighboring nations, or the ambition of conquest. Men do not love tyranny, and they do not need much intelligence to know how to throw off the yoke, but they love their country and they fear other peoples, and they endure much oppression rather than to so far cripple the power of their government as to risk defeat in war. So it has happened that the freest governments have been those most isolated and best protected from all outside foes by such barriers as mountains or oceans.

Neither a republic nor a constitutional monarchy has the military strength of an unlimited monarchy, other things being equal, and so a nation surrounded by watchful and envious rivals is in a measure compelled to sacrifice liberty to power in order to preserve its existence.

The common fate of republics has been to prosper in times of peace, and furnish the best of soldiers for a necessary war, but when the great general delivered his country from foreign dangers he became dictator and then king. Our own republic, however much it owes to the liberty-loving,

law-abiding temper of the people who came here to settle upon our fertile lands, doubtless owes more to the broad oceans that separate it from Europe and Asia.

The isolation delivers us from fears of foreign invasion and allows us to develop our free institutions unmolested.

So here the great experiment of building up a government of the people, for the people and by the people has been tried, under conditions the most favorable ever presented in human history. Has it been successful? Is it the triumphant success the fathers predicted and that their sons expected? This is not a Fourth of July oration, and our answer need not be a foregone conclusion. An optimistic view of the affairs of our country has its value, but truth has always the highest value. And truth compels us to confess that we have met with unexpected difficulties in the perfecting of the government of this American republic. No fear of a dictator, not even at the close of the war, when Grant was elected President. No fear of warlike invasion, requiring great standing armies, oppressive conscriptions and burdensome taxation, and yet a danger very real and great threatens. A peaceful invasion from many lands simultaneous, silent, constant, has slowly changed the character of our sovereign whom we trusted, our sovereign the perfect, in whom our faith remained unshaken for near a century, our sovereign the People, has become so changed that our faith and loyalty are weakened. This weakening of faith in our sovereign may not yet be very widespread, but it is ominous because of the quarter in which it appears, for it is among the most intelligent, wise and far-sighted that the doubt is expressed. For instance, here is an extract from a review article that appeared some ten or more years ago, written by Francis Parkman under the title, "The Failure of Universal Suffrage." The fathers of our republic had never a doubt of this kind. (Universal suffrage was the panacea for every ill.) They believed in the people as the saint believes in God—unquestioningly—and perhaps they were right, considering the people in whom they believed. Parkman says:

A New England village of olden time, that is to say, forty years ago, would have been safely and well governed by the votes of every man in it,