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ALWAYS A RIVER TO CROSS.

There's always a river to cross;
Always an effort to make.
If there's anything to win,
Any rich prize to take.
Yonder's the fruit we crave.
Yonder's the charming scene;
But deep and wide with a troubled tide,
Is the river that lies between.

For the treasures of precious worth
We must patiently dig and dive;
For the places we long to fill
We must push and struggle and strive;
And always and everywhere
We'll find in our onward course
Thorns for the feet and trials to meet,
And a difficult river to cross.

The rougher the way we take,
The stouter the heart and nerve,
The stones in our path we break,
Nor o'er from our impulse swerve,
For the glory we hope to win
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

So, ready to do and to dare,
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand;
For though as the mountain high
The billows may rear and toss,
They'll not overwhelm if the Lord's at the helm
When the difficult river we cross.
Josephine Pollard in Christian at Work.

A HISTORICAL SKETCH

OF THE CAREER OF THE MORMON PEOPLE.

WHEN a full history of the Mormon people shall come to be written, its author, whether he be friendly or hostile, and every attentive reader, whether he be bitterly opposed or generously partial to the subject of the work, will not fail to be impressed with two remarkable facts. One is that in all the course of their interesting and troublous career, though marked at every stage by honesty, thrift and good order, the people were constantly maligned by their neighbors and accused of views and practices inimical to the peace and welfare of the country. The other is

that no sooner was one subterfuge of their opponents pierced by the light of truth and utterly disproved, than a second was brought forward and urged successively throughout the confines of township, county, state and nation. The ingenuity of their enemies has thus been shown in formulated charges of stealing, swindling, immorality, murder, rebellion, and, at last, treason. It may not be improper to say that a third fact will be no less prominent than the two mentioned. It is that after each onslaught, no matter how great the increase in virulence, the people have gained in strength, in numbers, in prosperity and in the ability to withstand every kind of attack. They were mobbed and plundered before they came into possession of and made beautiful their lovely gathering spot, Nauvoo. They were hunted and driven by bloodthirsty men before they developed and made homes in the Great Basin. An army was sent against them to exterminate them before they came into the prosperity which attended the building of the railroad. They had to suffer imported officials, hostile legislation, fines, imprisonment and finally denial of the elective franchise, before their cities came to be regarded throughout the continent as desirable places to live, models of sobriety, synonymous with health, beauty, wealth and good order. Their members have been robbed, murdered, driven, imprisoned, and now deprived of the common rights for which the patriots bled and died. Yet they are today more numerous, more wealthy, more powerful to show in their lives the sincerity of their professions and the divinity of their cause than ever before.

We have said that the honest walk and conduct of the Mormons has put to the severest test the ingenuity of the enemy. Let us see how many times the latter has been forced to

abandon his position, and how often he has changed his front. Sixty years rarely furnish a sufficient review of the history of a whole community to meet the requirements of a just comparison. In the present instance, however, the sixty years have been so crowded with events—dissimilar indeed in their nature, but identical in their purpose—that there is ample material for such consideration as the moment seems appropriately to invite.

What is known as the Mormon Church had scarcely come into existence before its members began to feel the pressure of hostile surroundings. Within four years, a space of time that under the most zealous proselyting could not make any religious system formidable in point of numbers, a series of murderous assaults, in which brutality to women and children, cruel violence to men, and wanton destruction to property were distinguishing features, was directed against the unpopular sect. Armed mobs, consisting of wild frontiersmen, but led by educated bigots and sustained by the authority of the commonwealth, waited upon the little colony with orders to leave the State forthwith. Fifteen minutes was the limit of time allowed for the consideration of an edict involving the loss of all that industry had accumulated, besides a train of sorrows and sufferings which the heart of man could only imagine with sickening dread. Though the hour of departure was afterwards extended, there was no modification of the absolute terms imposed. "Our Jackson County boys," said Lieutenant-Governor Boggs, "have shown what they can do." The persecuted settlers were left to draw their own inference. It was compliance with the infamous demands of the mob, or death at their hands.

Before yielding assent the people addressed petition after petition to