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A BIT OF EXPERIENCE.

I have met with a good many people
In jogging o'er life's varied way:
I've encountered the clever, the simple,
The crabbed, the grave and the gay;
I have traveled with beauty and virtue.
I have been with the ugly, the bad,
I have laughed with the ones who were merry
And wept with the ones who were sad.

One thing I have learned on my journey—
Ne'er to judge one by what he appears
The eyes that seem sparkling with laughter
Often battle to keep back the tears,
And long sanctimonious faces
Hide often the souls that are vile.

While the heart that is merry and cheerful
Is often the freest from guile.
And I've learned not to look for perfection
In one of our frail human kind;
In hearts the most gentle and loving
Some blemish or fault we can find.

But yet I have ne'er found the creature
So low, so depraved and so mean,
But had some good impulse—some virtue
That 'mong his bad traits might be seen.
And, too, I have learned that some friend-
ships
We make are as brittle as glass;
Just let a reverse overtake us—
Our "friends" on the "other side" pass;
But, ah! I have found a few loyal—
Some hearts ever loving and true!
And the joy and peace they have brought
me
Have cheered my whole journey through.

—Ez.

ADMISSION OF IDAHO.

Speech of Hon. John T. Caine, of Utah, in the House of Representatives, Thursday, April 3rd, 1890.

On the bill (H. R. 4562) to provide for the admission of the State of Idaho into the Union.

Mr. Caine said:

Mr. Speaker—I am in favor of the admission to statehood of all the Territories as soon as they have the requisite qualifications and adopt constitutions as the fundamental law of the future States, which are at least republican in form. Although the Territory which I have the honor to represent has for many years possessed all the requisite qualifications for statehood, she has

been denied that precious boon because the majority of her people were members of a numerically weak and unpopular church; not because of polygamy, for the great majority of them never practiced it, but because they were Mormons.

The same spirit which has denied statehood to Utah proposes now to disfranchise the members of the Mormon Church in the future State of Idaho. Because they are polygamists? Not at all; for it was shown in evidence before the committees on the Territories, both of the Senate and the House, that not more than one hundred and twenty-five men out of the twenty or twenty-five thousand Mormons living in Idaho had ever been in any polygamous relation. At the present time those men, while supporting their families, are not living with them in violation of law. What, then, are the reasons for this wholesale disfranchisement? There are two: one religious—they are members of the Mormon Church; the other political—it is supposed that they will vote the Democratic ticket.

The Mormon citizens of Idaho are counted to obtain the necessary population for statehood, and they will be heavily taxed to support the State government. Taxation without representation is just as odious now as it was in the days before the Revolution. Its enforcement by an alleged free and sovereign State will be no less detestable than it was by King George the Third. I fear we are gradually departing from those great principles of free government founded by the fathers, which gave birth to the Declaration of Independence.

The speaker here quoted from the report of Governor Stevenson of Idaho, in which the "Mormons" are spoken of in high terms for their thrift, industry and temperance.

This testimony to the character of the Mormon people of Idaho and the work they have performed in redeeming that once bleak and sterile region speaks loudly in their praise.

"Is it for these labors that they are to be disfranchised?"

Is it because they have rendered their country "abundantly fruitful in grain, hay, and vegetables of almost every kind" that they are to be disfranchised?

Is it because they have erected substantial public buildings and the finest church edifice in Idaho that they are to be disfranchised?

Is it because in Paris, with a population of about 1500, all Mormons, there is not a saloon, or gambling-house, or any other place where intoxicating liquor is sold, and this is the case in all towns in Idaho where these people have exclusive control," that they are to be disfranchised?

Is it because "their towns and villages are thrifty and their farms well cultivated, their buildings generally substantial and many of them stylish, with all the modern improvements that make a country look progressive and prosperous," that they are to be disfranchised?

"Is it because "these people are, as a rule, frugal, industrious, and honest," that they are to be disfranchised?

If "all the best citizens of Idaho have no wish or desire to persecute, wrong or oppress the Mormon people, nor do they wish to deprive them of any of their rights as American citizens," then I ask why are they to be disfranchised? I pause for a reply.

It will be said it is because they practice polygamy. But Governor Stevenson says that he was informed by men high in authority in the Mormon Church, and in whose word he had the highest confidence, "that they are willing to live up to the laws (which they claim are now being fairly and more humanely administered), and that the doctrine of plural marriages is not practiced as formerly or taught either publicly or privately, and that they do not teach, advise, counsel, or encourage the practice of polygamy or bigamy." Thus Governor Stevenson's statement, which agrees with the testimony given before the committees of Congress during the past two years, fully disposes of the charge of polygamy.

The gentleman from Idaho (Mr. Dubois) has with much seeming pathos told you of "the wretched, appalling misery and degradation of polygamist women and children" he had witnessed in Idaho. Why, gentlemen, there are thousands of cases of misery and degradation existing among women and children who are not polygamists in every