

## DESERET NEWS.

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From Wednesday's Daily, August 4.

## DEATH OF ELDER W. C. STAINES.

ELDER William C. Staines, whose demise has been sorrowfully anticipated for several days past, breathed his last in this world at 6.20 on Wednesday evening. He lingered much longer than was considered possible, and though apparently feeble in body must have possessed a vast amount of natural vitality. It will be remembered that Bro. Staines' health failed while he was in New York attending to the present season's emigration. It was hoped that the change from the heated atmosphere of that great city to the bracing air of the mountains, would serve to restore him to his usual health. But he gradually sank, being afflicted with an affection of the throat and lungs, and unable to retain any nourishment. He had every attention during his last hours that could be bestowed on any one, and died peacefully in the midst of his friends and family.

William C. Staines was born at Higham Ferris, Northamptonshire, England, September 23rd, 1818. He heard the gospel preached on his 23rd birthday, and was baptized into the Church of Jesus Christ of Latter-day Saints about a year later. In 1843, he left his native land for Nauvoo, the home of the Saints, where he arrived in April of that year. He was always an active member of the Church, and when the exodus took place from Illinois, he left with the Saints for the West, and immediately after the departure of the Mormon Battalion for Mexico, he started in Bishop Miller's company to make the trip over the Plains. This was in the fall of 1846. They intended to winter on Grand Island, but afterwards concluded to stay near a Ponca Indian village, close to the head of the Running Water River. Here Brother Staines was selected to go with the Poncas on their winter hunting expedition, and though at the time very much afflicted, he went with them and faithfully performed his mission, the particulars of which, with accounts of remarkable manifestations in answer to prayer, is published in the valuable little work entitled "A String of Pearls."

Brother Staines returned in due season in safety to the camp of the Saints, and crossing the plains reached this valley September 14, 1847. He subsequently went on a mission to England laboring in the London Conference from the fall of 1860 till the spring of 1863, when he came to New York and assisted in forwarding the immigration. He acted in the same capacity in 1864 and 1865, and was then appointed the regular Emigration Agent for the Church, which position he filled with honor and ability, until released this year on account of ill health, as stated above.

He has not only been very useful in this capacity, having forwarded over 50,000 persons from New York to this place, but he was ever ready in public and private to advocate and bear testimony to the principles of the latter-day gospel in which he was a devout and sincere believer. He was President of the 27th Quorum of Seventies and enjoyed the spirit of his office and calling, and whether traveling to and from the scene of his special labors, at home among his friends, or mingling with the throngs of business people in the great cities of the country, his voice and influence were always on the side of the Church and Kingdom of God.

Elder Staines had the faculty of making friends wherever he went. To the railroad and steamship companies he was as well known as any

public man in the land, and was esteemed by all with whom he had business relations, whether Jew or Gentile, Saint or sinner. Previous to his active labors in the emigration, he was celebrated here for his skill and taste in horticulture and ornamental gardening, and he did much towards improving the fruit products of the Territory. He was a reading, thinking man of much and varied information, and being gifted with ready speech, he was an interesting and instructive companion. A shrewd business man, a kind and affectionate soul, a public spirited citizen and a consistent Latter-day Saint, he gained a name and a fame that will live in the memory of hosts of people of many and various beliefs, and his record will shine in the annals of the Church in time and in eternity.

The funeral services will be held in the Assembly Hall, on Friday, August 5th, at 3 o'clock p.m., to which the public are invited. He has gone to his rest after a life of more than ordinary usefulness, and at the age of nearly 63 years. And while we sympathize with his family and relatives, we rejoice in the assurance that one more noble spirit has passed safely through the ordeals of this probation, has made his calling and election sure, will join the spirits of the just in the mansions of the redeemed, and will come forth in the resurrection morn to enter into the fulness of celestial glory.

## A SICKLY TIME.

THE mortality in this city during the month of July was very great, especially among children and aged persons. We have no doubt that this was due in a great degree to meteorological conditions. Fault-finders, who take every opportunity to manufacture complaints against the "Mormon authorities," try to establish some connection between the unusual death rate and the local powers that be. Any one who takes note of general news will perceive that this summer has been a sickly season all over the country. The death rate has been high everywhere. For instance, take this dispatch from New York, dated August 3d:

"The Herald says: The rapidity with which children are dying this summer in New York and Brooklyn is the subject of considerable concern. Malaria on all sides is very prevalent, and thousands of adults are suffering who never felt its effects before. Everyone is asking, 'What is the cause?'"

We are passing through one of those periods when the elements seem to be unfavorable to health, and vitality is at a low ebb. Whether this condition is brought about by planetary influences or not, we do not pretend to assert. But we have no doubt that the earth on which we live with its atmosphere, is affected by other revolving globes, some of which now sustain peculiar relations to this planet, and, apart from these considerations, the people of this Territory have every reason to expect seasons of sickness, pestilence and death as the world approaches "the time of the end."

But while atmospheric and other influences may be of a debilitating character, there are palpable causes which foster disease and play into the hands of death. Rational people will seek to prevent or remove these so far as in their power, and to preserve their health and conserve instead of exhausting their vital powers. Proper diet and exercise, governed by individual experience as to extent and limits, cleanliness of person and surroundings, adaptation of clothing to changes of temperature, and other simple means of care and caution, will help materially in warding off the shafts of sickness and of death.

And here we draw attention to one thing, that could be easily remedied, which is likely to spread disease and does occasion much unpleasantness. Any one traveling around this city away from the business portion, and having a nose which performs its proper functions, cannot fail to be affected by the powerful contrasts which are borne upon the breeze. The sweet scent of lucerne, sweet clover, and some orchard products, is alternated with the offensive stink of filthy outhouses, so strong as almost to stifle the breath. As the

former become less with the advancing season, the latter increase in volume, area and aroma, and if something is not done to remedy the evil, the parts of the city will be "too nasty for anything."

Men and women who "go about doing good," can become saviors of the people's health by teaching those who do not know, that a little dry earth is a thoroughly deodorizer. They need not use these words to unlettered folks, but simply explain to them that sprinkling dry earth in places from which these foul smells arise will cure the mischief. And let those who tell others about this practise what they teach. Now the peach season is commencing, the time for an increase of these effluvia is opening. A general use of dry earth in the manner we have suggested, kept up at any rate during the heated term, will save much discomfort, and we believe will assist in promoting the public health.

If people will not take a hint on a simple matter of this kind, and keep their outhouses clean and free from offensive odors, those places can, by law, be declared a nuisance, and the owners be compelled to remove them or remedy the evil. It is better to do right voluntarily than by compulsion. A general cleaning up of dooryards, covering of decayed vegetable matter and excrements with dry earth, gathering of fallen fruit, and attention to similar simple things, would, in our opinion, help greatly in preserving the health of the people, and would certainly abate what is now a great and growing nuisance.

Take care of the little children. Prevent as far as possible their devouring of unripe fruit. Do not let them run around out of doors in the chilly time after sundown. If they are out in the night air, put extra clothing upon them. Keep their bodies clean by bathing. Do not drench them with drugs. Make their food simple and palatable. Follow these gentle hints yourselves. Have faith, neglect not your prayers, perform your duties with fidelity, keep from irritation and anger as much as you can, and by the exercise of common sense with the blessings of God you will save yourselves and your children from much suffering and perhaps from the grasp of death.

## THE "MORMONS" AS VIEWED BY A "GENTILE."

THREE weeks ago a party of Coloradans visited this city, and among them were several editors, who manifested considerable interest in the "Mormons," their creed, condition, and relations to other people. On their return they deputed one of their number, a gentleman who is now not actively engaged for the press, having embarked in a more lucrative branch of business, to write something for the papers on the "Mormon" question from an unbiased standpoint. The following article, which appeared in the Denver Tribune of July 24th, under several sensational headings, was the result. We reproduce it as a singularly straightforward and accurate account of the situation. Not that it is perfectly correct, but the mistakes are remarkably few, considering that the writer is a stranger and an outsider, and like all visitors to our city, was approached by persons who take delight in deceiving travelers.

That the able writer has aimed to be accurate is evident to all who are acquainted with the facts. His statement that "Mormon juries will acquit their accused brethren every time," is a big mistake. He was probably told that this was the case, but the Court records all over the Territory are proof positive to the contrary. The "Mormon" voting power in Idaho and other outside places is exaggerated, and there are a few other slight inaccuracies, but on the whole the writer has succeeded to a very unusual degree in arriving at just conclusions. He has our thanks for his fairness, and of course will bring down upon himself the impotent wrath of our malicious adversaries.

"When the recent editorial excursion started to Salt Lake it was agreed that every member was determined in advance to make it warm for the Mormons on his return. The situation was entirely too unanimous to be interesting, and your correspondent was selected to take the side of the Mormons and to see that the case was fairly presented to the people of Colorado.

The journey over developed nothing but monotonous scenery and intensified prejudice against the Saints.

"Are you one of the Colorado editors?" asked a keen looking little man of me in a street-car on the day of our arrival in Salt Lake.

"Yes," was the reply.

"Well, see here, I want to tell you something," edging up closer, where he could almost whisper in my ear, "when you go back just give the Mormons h—l in your paper."

"I don't know about that. Thus far I am favorably impressed. Their thrift and industry surprises me."

"Oh, God! That is the trouble. All you eastern editors allow yourselves to be captured by the Saints. They treat you white while you are on a visit, but just stay here five or six years and be kicked like we have been, and you would see the situation in a different light."

"Well, do I understand you to deny that they are a wonderfully industrious set of people?"

"D—n their industry. They are a foul and loathsome blot upon civilization."

"What harm do they do you?"

"They are trying to break up my business and ruin me."

"What is your business?"

"I keep a saloon."

At this stage of the conversation the time for me to alight from the car had come, and I gave the victim of Mormon intolerance a sympathetic farewell bow.

Meeting a liberal-minded gentleman from Washington City at one of the hotels I drew him into conversation on the Mormon question, and found that he had some surprising views.

"In the rotten and corrupt capital where I live," said he, "nearly every fellow who can afford it keeps a mistress besides his wife, and a good many keep two or three mistresses. That is all right. It don't shock civilization at all. But these same fellows, and their kind, come out to Utah upon all sorts of adventures, and find here a set of hard-working religious fanatics who ask nothing but the privilege of worshipping God according to the dictates of their own conscience. No matter how absurd their ideas may be, they have a right to enjoy them. But these Gentile scoundrels see a chance to invoke the prejudices of the American people against polygamy, and propose to do it in order to run the Mormons out and get their property for nothing. I'll tell you there is not a bigger bonanza in sight anywhere. The immovable real estate of these singular fanatics is worth many millions. They will abandon it all before they will give up their religion. To force this alternative on them is the Gentile issue of the hour, and all the visitors who are not willing to believe all the extravagant Gentile stories, and are not ready to retail them back east are treated with scorn. In fact you will find yourself so cornered that you will have to return and lie about the Mormons in order to avoid the suspicion that you hanker to become a polygamist yourself."

After mingling with both Mormons and Gentiles it is difficult to give an account of the situation that is not colored. Both sides assert so much and prove so little that the effort to get at the truth is no small one. To a man determined to be just it must be confessed that the appearances are with the Mormons. Their highly cultivated farms which would do credit to any agricultural community on the face of the earth, enchant the stranger, and he asks himself if there must not be something good in a system that has thus literally made the desert blossom as the rose. All the farming is in their hands. It is Mormon brows that sweat with honest toil. The gamblers, the saloon keepers, the pimps, and the patrons of prostitutes, the adventurers and speculators and drones, may be fairly said to be all Gentiles, or opponents of the 'foul blotch on civilization.' About one-fifth of the legitimate business men of the city and most of the mining investors are also Gentiles. But the Gentile merchants are not rampant in their opposition to the Mormons. On the contrary, they are called 'Jack Mormons' by the political bums and office-holding clique, and are charged with cowardice and with toadying to Mormon customers.

The fact is, that in spite of their co-operation here, which is a good thing to keep down prices, the Mormons largely patronize and chiefly sustain the Gentile merchants. Some of their fanatical leaders in-

sist that this is 'suicide, but such narrow teaching has but little effect.

But the Gentile lawyers are ostracised and 'persecuted.' Nine-tenths of the disputes among Mormons are settled by a Church arbitration committee, and this results in just nine-tenths less business for the disciples of Blackstone. Hence the legal fraternity is exceedingly anxious to wipe out the 'foul blotch.'

The 'bloated priests' of this 'shameful oligarchy' serve those noble patriots, the saloon keepers, with equal cruelty. They preach to their benighted followers that benzine is Gentile poison and must be avoided. The result of this tyranny is that but precious few Mormons are drunkards, and, as the Mormons constitute four-fifths of the population, the whiskey business is not prosperous. At present all the saloons are organized to resist the Mormon temperance measures, and in their efforts to 'crush out the loathsome practice of polygamy,' they expect the prayers of all our Protestant, Catholic and Jewish churches.

In honest frankness, it is absurd to deny that the Utah Gentiles, who are filling this broad land with their lamentations over polygamy, and are posing before mankind as the struggling champions of Christian virtue, are, on the whole, a set of humbugs. Indeed, they admit with a sly wink that they are 'not missionaries.' They are strictly on the make and are not one whit superior, morally, to the pious pioneers who, in the name of the Lord, made Leadville what it is. Indeed, they are not so good. For the Leadville speculators did not resort to hypocritical pretenses and did not seek to avail themselves of a national prejudice. There is no objection to letting the Gentiles continue their fight, but it should be conducted in the open on its merits, and not under the cloak of a virtuous combat with polygamy.

The Gentiles desire, 'above all things, to get control of the politics of Utah. In order to do this, they must get rid of the Mormons, who are as clanish as some of our own religious sects. The Mormon leaders are keen politicians as well as expert theologians. They have a soft thing and are making money. They excite the envy rather than the disgust of the Gentile sharpers.

The Mormon apostles who rule the Church and manage its millions of property do not have the religious look. They are free in their sermons from the clerical whang. They look like thrifty and intelligent bankers and merchants, and talk common sense from the pulpit in a business tone.

It is but fair to say that polygamy is not the corner stone of Mormonism. The latter is a Protestant religious faith, with a church organization which, in wonderful perfection, is only second to that of Rome. Not one Mormon in ten has over one wife. The few having two wives are not the most devoted to the faith. Cut out all the polygamists, and you would still have in Utah a devoted church of over 100,000 souls. They all believe polygamy is divinely permitted, but do not choose to enjoy it. That they don't is the highest tribute to their virtue. Indeed, virtue is inseparable from a people whose chief characteristic is industry.

The Gentiles in Utah are not hopeful. The Supreme Court and Congress and the railroads are practically with the Mormons. Among the leading Gentiles predictions are freely made that a civil war will result from the refusal of Congress to stamp out polygamy. They say that the Mormon government of the Territory exempts the railroads from taxation in exchange for protection at Washington.

All attempts to prosecute the Mormons for bigamy must fail to accomplish anything more than to bind the Saints more closely together and to give a few scrubby government officials the national notoriety which they seem to crave. Mormon juries will acquit their accused brethren every time. A law that would select Gentile juries would be unconstitutional and tyrannical. But if this difficulty could be overcome, convictions would be impossible for want of evidence. The Supreme Court holds that a wife cannot testify against her husband, and one who was hired to do so had her evidence against her polygamic spouse ruled out. 'All we want,' says the baffled Gentiles, 'is a slight change in the law of evidence.' They want the fact that a man belongs to the Mormon church made *prima facie* proof that he is guilty of bigamy. But the same Gentiles who have