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## ON THE DEATH OF A CHILD.

Savior, now receive him  
To thy bosom mild;  
For with thee we leave him,  
Happy, blessed child.

Though his eye hath brightened  
Oft our weary way;  
And his clear laugh lightened  
Half our heart's dismay;

Now let faith behold him  
In his heavenly rest,  
Where those arms enfold him  
To the Savior's breast.

Yield we what was given,  
At thy holy call;  
The beautiful to heaven,  
Thou who givest all!

Still, 'mid heavy mourning,  
Look we now to God;  
There our spirit turning,  
Kneel beside the sod.

FELICIA HEMANS.

## "MORMONS" IN IDAHO.

The St. Louis *Globe-Democrat*, of September 2nd, has the following lively communication on "Mormon" affairs in Idaho, under a number of attractive headlines, which we do not care to copy:

POCATELLO, Idaho, August 24. [Special correspondence of the *Globe-Democrat*.]—A United States Senator, an ex-Mormon, a member of the constitutional convention, a deputy United States marshal, an ex-member of the Territorial legislature and a tenderfoot sat under the broad eaves of the railroad depot at Pocatello. They looked upon a landscape of brown and dusty sagebrush plains and of barren slopes of lofty mountains. They waited for the train and talked of Mormonism in Idaho.

The Constitution-framer started it. He referred to the recently completed work of himself and his associates at Boise City. Said he, with a cheerful, self-satisfied air:

"Well, we settled this d—d Mormon business for all time to come so far as Idaho is concerned. We provided that no Mormon shall ever vote in this State if we are admitted under this constitution. We made it just as strong as we knew how."

When he concluded the constitution-maker looked at the senator as if he expected an opinion as to how

this perpetual disfranchisement of Mormons would be received by Congress when Idaho presented herself for admission. The senator only smiled and told the story of Old Gov. Leslie and his son, who was elected to Congress. Young Leslie was about to leave for Washington, and the old gentleman undertook to give him a little advice. This is what he said:

"No, son, don't try to do too much. That's the usual mistake in politics. What you want is to make two or three good speeches in the course of your term and see that they are well circulated. Remember, two or three are enough. Don't talk too much."

The young man said that was pretty good advice and he'd like to have his father suggest something about the topics that were safest.

"Well," said the old Governor, "you can pitch into the Mormons. It's always safe to give the Mormons h—l."

Everybody except the Constitution-maker laughed, and the tenderfoot asked if the Mormon issue was a serious one in Idaho.

"It is," said the Constitution-maker with emphasis, "the very worst issue we've got. There are now between 3000 and 4000 Mormon voters in Idaho. They hold the balance of power. What is more, they are growing in strength. Last spring the Mormon authorities at Salt Lake ordered 1000 families to move from Utah to this Territory. They'll come, too. They obey the orders of the Church. That's the trouble. When an election comes on those fellows walk right to the polls with the ballot given them by the Bishops and vote it."

"I served last winter with two or three Mormon members," said the ex-member of the Territorial legislature. "They never were in any jobs or steals, and made pretty good legislators. The only objection I found to them was that when I asked one of them where he stood on a bill he would say he didn't know, but could tell better in a few days. We understood pretty well that the Mormon members always waited for instructions from Salt Lake before they knew how they were going to vote."

"Any orders about voting ever come out here from Omaha?"

asked the senator with a quizzical look.

"You bet they do," exclaimed the Constitution-framer. "And 600 or 700 voters right in this town have to follow those orders. We had that thing here last fall."

"As between orders from Charles Francis Adams and orders from the head of the Mormon Church," remarked the legislator with deliberation, "I believe I prefer the latter. I've always found these Mormons pretty straight in all business matters. Their words are good, unless it comes to some Church matter. I don't know about the constitutionality of this disfranchising business."

"Everybody knows you're a Jack Mormon," said the Constitution-maker. Then seeing the questioning look on the tenderfoot's face he added: "A Jack Mormon in this country is a Gentile who speaks well of the Mormons as a people, although he doesn't believe in their religion."

"Religion!" repeated the ex-Mormon with contempt in his voice. "Don't call it religion. I've been through it from the bottom up to the Endowment House. My father had five wives. I tell you there is no religion about it. It's business. That's all it is."

"Maybe they are sincere in thinking it is religion," put in the senator. "You know there is some dispute as to what religion really is. Sydney Smith said there were people who imagined they were religious when they were only bilious."

"Then the Mormons," said the ex-Mormon in the same tone of bitter contempt, "imagine they are religious when they are only amorous."

When the levity had subsided the tenderfoot felt prompted to ask if the Idaho Mormons practiced polygamy. This brought into the conversation the deputy marshal, who has had charge of the prosecutions under the Edmunds law. The deputy said that altogether there had been ninety cases of prosecutions for polygamy in Idaho. He supposed that of the 3000 heads of Mormon families in Idaho there were perhaps 300 who had plural wives. He felt perfectly safe in saying that not a