



ALBERT CARRINGTON.....EDITOR.

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WOMEN, NOT WIVES.

A prominent member of Congress said, a few years ago, to the then Delegate from Utah, "We do not care how many women you keep in Utah; what we object to is your calling them wives." In his colloquial honesty he told the great secret of the antipathy that is so strongly manifested against the polygamy of the "Mormons." To worm into the affections of trusting, confiding women; to abuse the influence thus obtained, rob her of her virtue, destroy her peace, wreck her happiness and blast all the future of her existence; and then cast her off as a worthless thing, with social position, name and prospects gone for ever, to sink deeper and deeper in the awful maelstrom of degradation which has engulfed her, would be all well enough. Christendom could bear that, for it is common, nay more, it is fashionable; in fact it is a matter of boast among men who have the entree to the "best circles" the greater the number of women who have fallen victims to their arts, and have in trusting confidence yielded their virtue a prey to the ensnarer.

We might keep up with the custom of the world, and have a grogery flanked by a couple of brothels at every street corner, with a number more crowded between; we might multiply "ladies of pleasure" at will, revel in lust and corruption, teach them and aid them in the transgression of every righteous law that appertains to the perpetuation of the human race, and we would not be particularly found fault with. Parsons whose Sundays are devoted to preaching (!) a gospel which inculcates virtue and righteousness, and part of whose week days are employed in the devotional exercise of seducing their hired female help, would doubtless offer us the occasional use of their pulpits. Editors who imbibe freely enough on Saturday to see the moon dancing a minuet with the north star for a partner, while their Sundays give birth to articles on the evils of society, (Mormon society, of course), would speak of us as an extremely good-natured, social community, quite on a par with other "civilized" people. And politicians could allude to our social and moral condition without being seriously shocked. In fact we would become popular—as popular as the devil, almost; perhaps a little more so. But to have wives: "oh, horrible!" to tenderly care for them; guard their virtue with sacred vigilance; feed, clothe, educate and train up their children in the fear of God, and honorably avow the paternity, as holy men of old did, under the sanction and by command of the Almighty;—"Monstrous! most monstrous!!" What tender consciences they have, truly? It is not the act, but the name that wounds their sensibility. And why?

The polygamy of the "Mormons" is a standing accusation against their corrupt and unholy practices. It regards the great Creator of man and His laws; concedes to Him the right of dictating in the marital relationship and communion of the sexes; and forbids the indiscriminate, illegitimate, uncontrolled intercourse which is the practice of the loudest traducers of "Mormonism" on polygamic grounds. Did we sink into

the dark, rob our wives of that holy name and be ashamed to own them, give them up to the wantons of lust, bastardise our children and turn them nameless vagrants on the earth with shame, sin and crime for their bitter portion, it would be "hail fellow well met." Our wives would then be "women," (shame on the word in the sense in which it is used,) the playthings of our caprice and lust, and we would be an acceptable addition to the great family of jarring and discordant sects, who are shocked at our obeying the commands of God, and our audacity in avowing it.

But few have the honesty to speak as frankly as the M. C. referred to, but the feeling, if honestly admitted, is general. We do not wonder at it; and sometime when in a moralizing mood we may reason a little more on the subject.

"TO BE OR NOT TO BE?"

Our history, as a community, has taught us many valuable lessons which it would be well to always keep in green remembrance. One of these, and an important one, is, that in our seasons of peril and hours of need we have found none with the will, who had the ability, to help us. Unfriended and unaided, except by God, we have had to work out our position. The great lever of friendship in the world, as the world moves, is interest, and the persecuted "Mormons" of Missouri and Illinois, the wanderers of '47, pioneering a way through the Rocky Mountains to these western regions, presented little apparently to affect the interest of office or fortune hunters, except to a few more keen sighted than their fellows.

But times have changed, and circumstances have changed with them. The wandering pilgrims of nineteen years ago are to-day a prosperous community, rapidly becoming rich. The discovery has been made, albeit the gold epidemic never manifested itself here to any serious extent, that money is to be made among the "Mormons," and friends (?) anxious to help us to take care of our growing abundance multiply amazingly. Some men have come here and made themselves homes,—men of trade and deal, who have increased their property to a considerable extent, but who have also returned part of it back again through the legitimate channels of trade and employment, helping to build up the place, and giving increased employment to the laboring and mechanical classes. That is so far so good; but there is another class, whose numbers are rapidly swelling, that come here on the wing, remain long enough to become comparatively rich, and depart with what they have acquired to be heard of no more. In our great generosity we give them what they get and take away with them. Do they build any houses? No. Do they make any improvements? Yes, in their wardrobes, and increase the contents of their purses. What do they do to build up the city or develop the country? Nothing. And some of them have the cool assurance to tell Latter-day Saints that they can sell cheaper than certain other merchants, because they "don't pay tithing!" as an inducement for those Latter-day Saints to buy from them.

It is about time that this class should get the "cut direct" and be "let severely alone." We have exceptions, honorable exceptions, among what are called "gentle merchants;" men who do spend means among us more than their boarding and washing bills; but the class referred to should find that the "Mormons" can appreciate the disinterested (!) efforts of those who would not spend a dime for the benefit of this community, but would grow fat upon our industry and traduce and vilify us for our patronage.

We were very gratified at the President's published remarks on the subject of trading, and at the spirit they have awakened. We are, or ought to be, perfectly competent to do our own trading; and if we should lack help, it can be found among those whose hearts are larger than a musquito's bill. We can freight our surplus flour and dried fruit to the best markets ourselves; we can sell them and handle the money ourselves; we can buy in the best markets ourselves, bring on the goods bought in our own wagons with our own teams; and we can use the profits for building up ourselves, our Territory and the Kingdom of God. We can do these things, and we ought to do them. By that hard lesson of self-reliance which we have been so often and so bitterly compelled to learn, and by the destiny of wealth, influence and power which awaits us, we should realize and know by this time that we must be self-sustaining in all things. Onward and upward the work of God steadily travels; who will follow where the voice of our leaders indicates the track?

HOME ITEMS.

SABBATH MEETINGS.—Elder Matthew Lyon, recently returned from a mission to Europe, spoke of his mission and his feelings in relation to the work of God.

Elder W. Woodruff spoke of the feelings with which the young Elders start out when sent on missions, and the increase of faith and power which they gain by diligently performing their duties.

Elder F. C. Free briefly referred to his mission to England and bore testimony to the work of God.

Elder Geo. Q. Cannon treated on the calling of Elders to preach the gospel to the nations, and the blessings received through faithfulness and obedience.

Afternoon.

Bishop John Sharp reasoned on the practical application of the principles of the gospel, and on the happiness and assurance of testimony that follow obedience to them, pointing to the manifestations of the providences of God in directing and guiding His people, through His servants, and sustaining and preserving them.

Elder Geo. Q. Cannon made an appeal to the friends of those who are back in the immigrating trains, and to the people generally, for assistance to them; those who wished to forward anything in the shape of provisions to communicate with Bishop Hunter. Peas, beans, dried fruit, etc., blankets and other kinds of warm clothing, were suggested as the best articles to send. The condition of the trains, as learned by the telegrams published in the NEWS, and the measures taken for their relief, were stated to the congregation.

THEATRICAL.—The Lady of Lyons and the Lost Child drew a very respectable house on Tuesday evening, 24th inst. Julia Dean Hayne made the best Pauline, taken as a whole, that we remember to have seen. Mr. Waldron's Claude was very good. Of Mr. McKenzie's Damas, Mr. Caine's Beauseant and the other characters generally we may say they were rendered with even more than the effectiveness of a year and a half ago.

The engagement of Mr. Waldron, we understand, terminated on Tuesday evening.

In the Lost Child, Mr. Margetts had ample opportunity to burlesque the legitimate business in the "heavy" line. His Mr. William Jones, the wee-stricken parent of the "lost child," was the most convulsingly laughable thing we have ever seen him do: to use a phrase common to theatricals, he was "immense." The farce gives little opportunity for the other characters, though they are all neat, the whole making a most amusing afterpiece.

Masks and Faces is a comedy full of neat touches, polished sarcasm and genuine character. It abounds with good parts. Peg Woffington is true to life,—the actress and the woman.—Like much of the world she contrives to keep the "best side out," laughs and jests and makes others laugh while the barbed sting is rankling in her own heart. It is a part worthy the talents of a great actress; and Julia Dean Hayne's rendition of it was exceedingly happy and true to nature. Mr. McKenzie finely portrayed the character of Triplett. What a world of revelation it gives of the struggles and miseries incident to the life of a poor author! Ernest Vane was well played by Mr. Caine; Pomander lacked a more glib acquaintance with the text, otherwise the character was looked and played neatly by Mr. Grahana. The other characters were handled in the usual style of the ladies and gentlemen who represented them.

The Lost Child may turn up missing again whenever the Management please, as the audience continue to enjoy the agonies of its demoted parent, in the person of Mr. Margetts.

The Wives Secret, never performed here be-

fore, is announced for Saturday night, a drama with which the names of Mr and Mrs Charles Kean are intimately associated. It is an excellent Play. The Queer Subject will follow.

THE IMMIGRATION.—We are enabled to lay the following telegrams before our readers, through the kindness of President Young.

Platte Bridge, Oct. 27, 1865.
W. S. S. Willis' train passed here four days ago. Stock seemed to be in tolerable condition. People seemed to be standing the trip very well. The captain told the operator that he was going to make from twenty to twenty-five miles per day after he left Red Buttes, ten miles west of here, where they would leave the Platte river. We hear that they are now camped at or near Willow Springs, twenty-five miles from here. It appears that they have been caught in a severe snow-storm, and will have to remain in camp until it passes off. Snow two inches deep and storm clearing up here.

Sweetwater Bridge, Oct. 27.
Taylor's train, going east, passed here two days ago. Stock looking well. Was making thirty miles a day. Snow about four inches deep and is melting fast. Storm over and sun shining.

Hams Fork, Oct. 27.
My company here; only three days' rations.
M. G. ATTWOOD.

Hams Fork.
We are at this point, out of flour.
HANSON WALKER.

A dozen mule teams were about starting yesterday afternoon, 28th inst., as we were going to press, with provisions, etc., for the immigrants and grain for the animals. Blankets, groceries etc., were liberally furnished, we understand for the immigrants, by several of our merchants.

On inquiry concerning the storm of Friday night, the following telegrams were obtained:—

St. Mary's, Oct. 28.

Only snowing a little.

Three Crossings, Oct. 28.
There is no storm here. It is only snowing a little, that is all.

Platte Bridge, Oct. 28.
It has been storming very hard here all morning; snowing now.

That is east of where Willis' train was camped yesterday.

INFORMATION WANTED as to the address or residence of David Heaps, Jun., who emigrated to Utah Territory per ship "General McClellan" for New York, in the month of May, 1861. Information will be thankfully received by his father, David Heaps, Sen. Address, 42, Islington, Liverpool.

RATHER LIVELY.—Rare of horse-taming notoriety, would have had an excellent opportunity of displaying his skill and ability on the occasion of the late horse and cattle drive, on Thursday, 26th inst. The "boys" managed to lasso and take in training quite a number of extra playful colts that were not at all particular whether they occupied their usual position on all fours, or aped the biped species, using only two legs. Great times, those cattle drives.

MURDERED.—Mr. George Burridge writes from Shambip, Rush Valley, Oct. 23, that the bodies of George Gordon and his wife were recently found near Woodmansee & Whitney's ranche house in Skull Valley, some 10 miles from Shambip; when and by whom they were murdered has not transpired.

ARRIVED.—We learn by the *Millennial Star* of Sep. 23d., that Elders Nathaniel H. Felt, Aurelius Miner and Leonard G. Rice arrived in Liverpool on the 1st of the same month; after a pleasant and prosperous voyage of 11 days from New York.

READY.—Those hay-scales opposite the General Tithing Store, are in use, in good working order, and weigh with exactness from five pounds up to ten thousand. We see daily huge loads passing on and off the bridge.

CONCERT.—Mrs. E. F. Thomas' Concert came off on Friday evening, 27th. The house was not so crowded as the excellence of the programme and the names of the ladies and gentlemen who assisted would have led us to expect. But every body is busy just now. Expressing juice from sugar-cane, getting up potatoes and similar mundane labors weary the body and indispose the mind for the sweet converse of music.

CONVICTED.—As a result of the trial before the Probate Court on Friday, 27th inst., of Ed. Frodsham and John Kremer, alias "Dutch John," for burglary, the latter was to be provided with an apartment in the Penitentiary for ten years, with his hours of confinement lightened by the pleasant exercise known as "hard labor." Frodsham is awarded similar accommodation for seven years.

WOOD AND COAL WANTED at this Office. Who comes first?

THE IMMIGRATION.—Elder T. Taylor telegraphed to President B. Young on Monday 30th ult., from Sweetwater Bridge, that he had 54 wagons and about 150 people with him, 45 of whom he sent on to the city with 8 teams in charge of Capt. Chipman, same day as he telegraphed. They were getting along pretty well, having nothing but flour; some few of the cattle were giving out. A combination of circumstances had kept the people back; their health is good, though there are many old and feeble among them.

Elder Charles Taylor has arrived in the city, in advance of Attwood and Walker's trains. He reported six mule teams as expected in yesterday afternoon, with Scandinavian immigrants; two ox teams to-day, and the balance of the two trains about Sunday next.