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UTAH—WHAT THEY SAY ABOUT
HER IN THE EAST.

Utah, its inhabitants and institutions, in the absence of more exciting subjects, continue to furnish matter for some of our eastern exchanges to dilate upon. We have no objections to our people and institutions being made the subjects of remarks, oral or written; what we do object to is the unjust and false accusations made against them, the imputations recklessly thrown out, and the flimsy sophistry which runs through the so called arguments used in opposition to them.

Polygamy continues to be spoken of as a "twin relic of barbarism" with slavery; and the Republican party are called upon to wipe it out, "peaceably if possible, forcibly if necessary,"—we quote from a New York paper. To call polygamy a "twin relic of barbarism" is an erroneous assumption. Every argument based upon such an assumption must be wrong and inconclusive, for the premises are false. Its only connection with "barbarism" is its antiquity. As well might monogamy be termed a "twin relic" on the same grounds; and as well might the decalogue be swept away in theory, as it too often is in practice, as another "relic of barbarism" that lay in the shades of antiquity. We protest against the term; it is incorrect, false and abusive; and the arguments based upon it are only calculated to influence unthinking minds. Polygamy is also spoken of as being "in plain opposition to divine and human law." What divine law is it in opposition to? or what human law, based upon that which the modern jurisprudence of Christendom claims as the basis of all its legal enactments, the ancient revelations of God to His children?

No statute can justly legalize a crime; nor can any law make that a crime which the Almighty has stamped with His approval and sustained as a virtue. Polygamy, however much abused it might be by unbridled passion, the degradation of ignorance, or the unrestrained acts of savage life, traces its origin directly to the Creator of man; and the greatest and most venerated names of antiquity,—names before which Christendom bends with mysterious awe, real or assumed, as the favored of God and the great benefactors of man, including the Savior of the world himself, were either actual polygamists in person, or of direct polygamic lineage. They gave a civilization to the world which has lived through thousands of years, and which the brightest minds of this and preceding generations own themselves humble copyists of,—and they practised or sustained polygamy, openly, honorably, legally, under the direct sanction of Heaven, and often by its immediate command. These are biblical truths, beyond successful contradiction.

We notice, among other things, that false accusations which we have before disproved, are repeated. Why is this so? Why is the same language used, when we have published the facts, officially obtained, which prove the statements made to be false. In ordinary life when a man utters an untruth the charitable supposition may be en-

tertained, if he bears a respectable character, that he has been misinformed; but if it be repeated, after the truth has been made plain to him, he is, or should be, frowned from decent society as a moral plague spot to be avoided. Are editors and newspaper writers in their public capacity to be exempt from the amenities of private citizenship, and do or say, unquestioned, that which would otherwise drive them from respectable society? Utah is again charged with not having paid any internal revenue tax; and further, that the Government agents are not able to collect it, "nor in any way make them (the "Mormons") comply with the special laws that have been necessitated by the rebellion." That statement is simply and unqualifiedly a falsehood, without even the shadow of a foundation. The writer of it has either wilfully and grossly lied, or is ignorantly and negligently culpable, in not possessing himself of the requisite information, for our article containing the refutation of the same statement before made, was mailed to the office of the paper that again contains it. The internal revenue and every other tax imposed by Government on Utah have been and are cheerfully paid throughout the Territory. This we state on the strongest assurances to its correctness by "the Government agents" here, and from personal observation.

Are they bitterly prejudiced priests, anxious to have the "Mormons" exterminated, shoddy-contractors looking for another fat thing or two off Uncle Sam through a military crusade against us, or aspiring officers desirous of gaining laurels among the valleys of the Rocky Mountains, who are at the bottom of these newspaper attacks? The editors who permit their columns to be so abused, whether for favor or compensation, can best answer the question. We commend to the careful thought of the people of this nation, legislators and editors included, the following sentiments, on this question, by John Stuart Mill, who whether as an eminent Political Economist or an unfaltering friend of the North, should equally command their respect.

"When they, the dissentients, have conceded to the hostile sentiments of others, far more than could justly be demanded; when they have left the countries to which their doctrines were unacceptable, and established themselves in a remote corner of the earth, which they have been the first to render habitable to human beings, it is difficult to see on what principles but those of tyranny they can be prevented from living there under what laws they please, provided they commit no aggression on other nations, and allow perfect freedom of departure to those dissatisfied with their ways. I am not aware that any community has a right to force another to be civilized. So long as the sufferers by the bad law do not invoke assistance from other communities, I cannot admit that persons entirely unconnected with them ought to step in and require that a condition of things, with which all who are directly interested appear to be satisfied, should be put an end to, because it is a scandal to persons some thousands of miles distant, who have no part or concern in it. Let them send missionaries, if they please, to preach against it, or let them, by any other fair means (of which silencing the teachers is not one) oppose the progress of similar doctrines among their own people. If civilization has got the better of barbarism, when barbarism had the world to itself, it is too much to be afraid lest barbarism, after having been fully got under, should revive and conquer civilization. A civilization that can thus succumb to its vanquished enemy, must first have become so degenerate, that neither its appointed priests and teachers, nor anybody else, has the capacity or would take the trouble to stand up for it. If this be so, the sooner such a civilization receives notice to quit the better."

A LITTLE ABOUT EAST TEMPLE
STREET AND SOME OF ITS
TRADERS.

We have had occasion recently to allude to a certain class in this com-

munity, who have grown or are growing fat off the people, concerning whom we wish to be a little more explicit.

The benefits arising from residency in any community or nation, are, by the laws of political economy and the usages of nations, required to be met with a corresponding equivalent of some kind by the recipients of those benefits. The citizens of this nation sustain by taxation a government to direct national affairs, maintain the national honor and dignity, and defend the rights of the citizens. The return made for the enjoyment of the rights and privileges of citizenship are, obedience to the enactments of the popularly appointed authorities, and, the payment of the taxation which supports them, erects public buildings, maintains sufficient naval and military armaments, and provides for other national purposes.

The same principle is carried out in State, Territorial and Municipal organizations, while in the latter the duties of citizenship are extended and enlarged. Local improvement, internal development, the erection of buildings for public purposes, enlarging, building up and beautifying cities, making highways and railroads, and other like means of extending the ramifications of commerce, or developing the resources of the country they inhabit, all come within the range of the duties of good citizens. Some of these may be done by the imposition of local taxes, others by donations, and many by the employment of private capital with a view to its increase; but all have to be done if a community keep pace with the progression of the age and continue to improve.

Now, the classes to which we allude, and who are principally located on East Temple street, Main street, or Whisky street, as fancy may dictate the name, do none of these things. They feed and fatten on the toiling thousands of this community, and betray a persistent enmity against them, that comes with a very bad grace from those who are adding dollars by the thousand to their already hoarded pile, which, we may reasonably presume by the past, they intend shall be of benefit elsewhere, from the fact that it is not made of benefit to the people here.

We look around to see what they have done in return for the wealth they are amassing, and, excepting what ministers to their own gratification, or what they have been compelled to do, we cannot find anything. They pay in part what the law compels them to pay, but if we judge by the manner in which one of those taxes has recently been opposed, we would conclude even that is done more or less grudgingly. We look at the new Tabernacle, at our Ward school-rooms, and other similar halls, and, on the ground that the "Mormons," who have given them wealth might perhaps derive some benefit from it, find they have done nothing. But they have done something in another way. They have tried to make, and have partially succeeded in making, East Temple street a nuisance, and a disgrace to the Territory, a fitting place, by dishonesty and corruption, to take rank in some of those vaunted cities where so-called "civilization" reigns and crime laughs at the constituted authorities.

A few ten-cent traders who come here without goods, or with goods they have obtained on credit, run up and down the street, find some chance for opening out, and commence the game of gouging in which they seem to be adepts,—likely previous training has fitted them for it. They ask prices for what goods they hold, irrespective of any justice or right in the percentage of profit demanded, but simply all they can get; and though we may bear this, to an extent, from those who make their capital in part subserve the public interests, and who liberally respond to public

calls for useful purposes, we do object to it on the part of those who have no interest in common with the people of this Territory, nor any object in coming here save to make money out of the people, and spend none.

There are some things we wish this community to bear in mind and these traders to learn. The basis of the prosperity of this people is not trading, but agriculture. Almost conjointly with it comes mechanical labor. But labor is the foundation of all wealth, and here agricultural labor is of chief importance. The people have the right to look for a portion of the wealth they have created and put in the hands of traders being returned in a permanent form to the community, by the employment of labor, the improvement of public and private property and the manifestations of that enterprise which permanently increase the prosperity of a community. And, failing this being done, as the source of wealth and prosperity, they will act wisely by turning that wealth in a direction where these results may be reached.

While this class of traders, to whom these remarks apply, do not turn a part of their easily gained riches for the public good in the directions which the public claims point out, and continue that corrupting course which is making East Temple Street a stink to all good men, we would recommend the buying public to bestow their custom where they know that at least a part of the means they expend will return again to themselves, in the shape of capital used for public purposes and the public benefit.

HOME ITEMS.

SABBATH MEETINGS.—Elder Robert Pixton, recently returned from a three and a half years' mission to England, spoke of his labors while in that country, and bore testimony to the protecting providences of God over his people.

Elder George W. Grant treated on the manner in which the world listen to the testimony of the servants of God. Having lost confidence in each other and in their teachers, they view with suspicion men who bear the truth to them, and listen to their testimony with doubt.

Prest. H. C. Kimball spoke of his first mission to England, and reasoned on various principles of the gospel, encouraging the Saints to abide steadfastly in the commandments of God, and work the works of righteousness continually.

Afternoon:—Prest. Brigham Young instructed the Saints on revelation and prophecy, showing that intelligent minds everywhere seek revelation, though all do not seek it from the Lord; he treated upon visions, the ministration of angels and the manner in which God communicates with the children of men; and spoke of the comprehensiveness of the gospel, which comprises everything that ministers comfort and happiness to intelligent beings,—outside of it are to be found death, hell and the grave, and nothing more.

IMMIGRATION IN.—Captain Orson Arnold's train returned to the city on Wednesday night, 15th inst., bringing all the women and children and some of the men of Willis' company. Thirty-eight men are with the ox-teams, and will most probably reach the city in a few days. This will close the present season's immigration. Captain Attwood's train having arrived on Wednesday evening, 8th inst., and Captain Walker's the next day. Bishop Hunter and his counsellors, L. W. Hardy and J. C. Little, had made the necessary arrangements for ministering to the wants of the immigrants. The appearance of the people on arriving was not indicative of their having suffered from the journey, as good health and spirits were the rule and not the exception. Bishop Sheets, Elder G. Goddard and others of our citizens were busy with the new-comers, finding them homes, looking to their welfare, and otherwise having them properly cared for, and in a short time nearly all of them had found their friends. Captain Arnold made good time both out and back, of which those whom he brought in seemed to be appreciatively sensible. Their arrival in such good condition before any very cold weather has set in is highly gratifying.

NEEDED.—Our carriers suggest that those subscribers who have not boxes for their papers to be left in, should have them put up somewhere contiguous to their gates or entrances, to protect the papers from the snow and rain, and keep them from being carried off by the wind.

One waxes wrath at some "person or persons unknown," for pulling down some of those boxes that had been carefully put up for the reception of the News.