



ALBERT CARRINGTON.....EDITOR.

Thursday,.....Nov. 16, 1865.

MEDDLING.

Faultfinding is so easy, so much like sliding down hill, while doing better is so much like drawing up the sled, that it is not very marvellous there are so many who delight in pointing the way, while there are comparatively so few who travel the better path. Evil is also so brazen-faced, meddlesome, lying and persistent that good, becoming wearied with constant unjust censoriousness and with stemming a stream so violent and turbid, is at times tempted to stand aside and let the wicked do wickedly, and all manner of corruptions and abominations have free course, so they but keep hands off.

So neutral a position, however, is wisely not permitted in the grand economy designed for governing human actions, for error and evil are to be withstood and overcome until they have no place on this earth, which requires teaching and practice as well as example by truth and goodness, else the plan of the evil one to "wear out the Saints" that he cannot otherwise seduce and corrupt will prove too often successful.

Meddling with another's business affairs, assuming, owl-like, all wisdom and calling all others fools is, doubtless, a very complacent mode for self-constituted censors, through buying whom at your estimate of their worth and selling them at their own large fortunes could be made, but that makes their meddling none the less disagreeable and disgusting. Still it could be endured with that patient contempt which is all it deserves, so long as it stops short of violence, did it not so often and so unwarrantably infringe upon the rights of conscience.

In our country, and such should be the case everywhere, each person has the fullest liberty, short of transcending others' rights, to pursue happiness and acquire property in the manner which best suits him, and this we are decidedly pleased with. Now the same Constitution guarantees as broad privileges in matters of religious faith and worship, and most certainly, in this the most important portion of every one's conduct, and which is a matter exclusively between man and his Maker, should all persons cheerfully accord the fullest Constitutional rights and privileges, and cease meddling with that which, by every just construction, in nowise concerns them, and turn their efforts to doing and helping others do all the good they can, which is really what we are placed on this earth to do.

OUR PROSPERITY—WHO HAVE WE TO THANK FOR IT?

The great bulk of the people who have settled and inhabit this Territory did not come here to hunt gold and silver, nor for the purpose of amassing wealth. This we wish clearly understood and borne in mind. They came here to serve God, because the prejudices and evil passions of wicked men sought to rob them of that inalienable right elsewhere. That God has blessed them with an abundance, and is blessing them with a continued increase. What they did not come here expressly to seek they have obtained; what they came here to obtain they now also enjoy. There are a few, however, who came here with a

different motive; they came to worship a god of another kind—a yellow deity, that occasionally appears under another guise and is worshipped in the form of a "greenback." Ernest devotees they are, not confining their devotions to any fragment of the week, but duly paying them during six days, and planning on the seventh how they may be more devout worshippers in the future.

From these mountain valleys, with unparalleled energy and industry, all the wealth that is in this Territory has been wrested. It was not brought here. The people obtained it neither as a gift, nor as a loan. All the money that has been circulated through the Territory has been bought and paid for by the produce of the earth, the fruits of the people's industry, under the blessing of God. All the merchandise that has been brought here and become the property of the people has been paid for, at a high rate, in the same manner. These are facts that cannot be controverted. We have had no aid nor assistance extended to us. What we have we have dug from the earth, hewn from the mountains and gained by the most unwaried industry and toil.

Yet in the face of all this there are some who have the unblushing assurance to tell us that our prosperity dates from their advent, and that these same worshippers of gold brought all the blessings we enjoy to our homes. Because such statements are rarely noticed the impudent assertions become stronger, and it would not surprise us if some day we were to be told that these philanthropic souls had, at the risk of "life, liberty and happiness," come out here and in a frightful wilderness had built up this city and surrounding settlements, and when the houses were all put up, the orchards planted and bearing, the rooms carpeted, and the comforts which abound were ready to be enjoyed, they had brought us here in stage coaches luxuriously lined with heavy buffalo robes to protect us from cold and bruises. To say all this would only be a fitting appendix to what has been said. Figuratively speaking, many of them seem like helping themselves with one hand in our pockets and stroking our faces with the other, while they say, "Silly people, don't you see how we are filling your pockets and making you rich."

How kind, good and philanthropic they are! to come here in the midst of the "horrible Mormons" with no other desire than to make us rich! Their own financial success is always an after consideration. True, they would not buy our grain when it was high-priced, but then they only had an eye to our welfare. They would purchase it now that it is cheap, but that is only to relieve us of the trouble of taking care of our super-abundance. They are naturally anxious to supply us with merchandise, not because they care anything for our grain or money! oh no! but simply to serve and oblige us! Should we not be grateful? Yet, somehow, in this matter ingratitude sits lightly upon us.

These remarks do not apply to all who are here seeking wealth, but only to that portion who would fain make us believe that we owe our prosperity to them; some of whom, too, are uneasy because they cannot obtain another kind of gratification, still more transient, but none the less sought after.

Let the worshippers of gain keep to their vocation, if they so desire to do; and let those who seek to serve God continue in righteousness. We have no fears that the Saints will not become rich. They who love truth, practice virtue and work righteousness will become wealthy as fast as the Lord sees they are able to wisely use such blessings; while they who seek wealth, simply that they may possess it and have the power to gratify their evil de-

sires, shall perish with the god they have bowed down before and adored.

HOME ITEMS.

SABBATH MEETINGS.—Elder Alfred Lee, returned missionary, spoke of his mission to England, of his success while in that country, and of his feelings of thankfulness at returning to Zion.

Elder M. G. Attwood, Captain of the first company of this season's immigration, spoke of his mission to South Africa, from which he has just returned. He had found some willing to receive the truth, though most of the settlers there had heard the gospel in other lands, and were more intent on making wealth than seeking to serve God. Quite a number, comparatively, had emigrated from that portion of the earth, the past season, for Zion.

Afternoon.

Elder Winberg, who had been gone three years and a half to Scandinavia, related some of his experience on his mission, referred to the pleasant feelings he enjoyed on returning home, and bore testimony to the truth.

Elder Swenson, who had also been gone three years and a half, spoke of his mission to Sweden, to which his labors had been mostly confined. The elders are enjoying considerable liberty in preaching the gospel in Scandinavia, and the Lord is blessing their labors, the number baptized more than covering the number who emigrate.

Elder G. Q. Cannon reasoned on the faint distinction there seems to be, in the minds of some calling themselves Latter-day Saints, between the work of God and the work of the adversary, and urged the necessity of our every act having a direct influence in aiding to build up the Kingdom of God, and the unwise policy of lending aid of any kind to further the work of the adversary. He encouraged the teaching more of our young men trades, and preparing them for conducting business, in preference to their spending so much of their time in riding, hunting cattle and similar kinds of employment.

WILLIS' TRAIN.—The following telegrams to Pres. Young which he has kindly furnished us with, will be read with much satisfaction by our readers.

South Pass, Nov. 8th, 1865.
Our train will camp within five miles of this place to-night. Capt. Orson Arnold and Company came up to us yesterday noon at Antelope Springs, all well, with two teams and flour from Ogden. Bro. Arnold and company are here with all the women, children and men we could spare, all in fine traveling condition. We have all the supplies now that we shall require, also teams. A thousand thanks.

T. TAYLOR.

South Pass, 9th.
All the women and children, and all the men we could spare are gone on. We have quite plenty of provisions to last us in. Weather is remarkably fine. Our train is all getting along well.

These telegrams were in answer to inquiries by the President. By a later telegram we learn that they expected to be at Sandy on Saturday, 11th instant.

TEAMS RETURNED.—We were particularly gratified yesterday morning, 11th inst., to see the Ogden and Kaysville teams that had gone back to meet the immigration, halted before the General Tithing Store, with part of Willis' company, in charge of Capt. Henry Woolley. These are the ten teams mentioned by Elder T. Taylor in a telegram some little time ago. They left the main body of the company on the 27th ult., with 54 souls of the immigrants, had experienced a heavy snow storm at Willow Springs, with a little more west of the South Pass. They met Capt. Orson Arnold and company between the Sandys going east. The immigrants look well, and Capt. Woolley reports they have enjoyed general good health. They are glad to get in, and say they have had a remarkably fine time for the season.

THEATRICAL.—The Evadne of Wednesday night, 8th inst., was one of those performances which when witnessed throughout we could bear a repetition of with pleasure. There is much in the play to interest, much to admire, while the impression left by it is healthy and the moral good. As Evadne, Julia Dean Hayne showed to great advantage. The character combines the tenderness of Juliet, the fierceness of Leah and the despair of Bianca, with a sublimity of virtue and eloquence peculiarly its own; and as such was chastely and vividly rendered by the lady. She has played many characters exquisitely since her engagement here, but none of them to surpass her Evadne of Wednesday evening. The other parts were well sustained. Of Mr. McKenzie's Colonna we need say nothing. It was the character in which he made his mark in the line he now excels in. Mrs. Hayne and Mr. McKenzie responded to a hearty call by appearing before the curtain. Mr. Lindsay's Ludovico, while a heavy one, was exceedingly well played, and fully justified the prolonged call which also brought him before the curtain at the close of the play. Mr. Caine's King was effective, and Mr. Simmons' Vicentio was smoothly played.

The farce of the Mummy made considerable laughter, which it could hardly fail to do with the cast.

The Wife's Secret was repeated on Saturday evening last, with its previous success. The Mummy again made a great amount of laughter. The Fatal Mask played last night has much that is exciting and of interest in it. The plot is briefly as follows: Isabel, Duchess de

Longueville (Julia Dean Hayne) has earned the name of a coquette by refusing admirers too foppish to perceive their own worthlessness. She is sought by the Count de Charlemont (Mr. McKenzie) and informs him she can bestow upon him only a sister's regard; this is not sufficient for his fiery passion, and he leaves in despair. His mother, the Countess, (Mrs. Bowring) implores her to become her daughter, which she consents to do, but too late, as the result proves. Accompanied by a faithful servitor, Pedro (Mr. Lindsay,) she seeks comparative seclusion in Brittany, is followed by the Marquis de Nevers (Mr. Graham) and others of her previous admirers, is beguiled out past the abode of a Recluse, (Mr. McKenzie) attacked by brigands and rescued by the Recluse, who pays court to her, is beloved by her, and turns her love to shame and humiliation, in revenge.—He is the brother of Count de Charlemont. She returns to Paris, through her influence with Richelieu has honors heaped upon him, while she is in possession of a secret that would blast his honors and position in a moment. To prevent Richelieu claiming the reward he would seek, she dons a Fatal Mask, which eats into the flesh with the most horrid pangs, and leaves the face of beauty a hideous sight to look on. The denouement is far more pleasant than might be looked for from the development of the plot, and everybody alive is in good spirits at the end, Nevers having been killed beforehand in a hand to hand encounter with Henri de Charlemont, the Recluse. Mr. Margetts and Miss Alexander had the comic business of the piece in hands.

TELEGRAMS.—The following telegrams have been received by President Young, through whose kindness we are enabled to publish them:

Ham's Fork, Nov. 12th, 1865.

Arrived here all right. Will be in Great Salt Lake City Thursday or Friday.

ORSON ARNOLD.

Sandy, 12th.

Capt. Willis' train leaves here this morning, all well, only cattle weak. Feed poor. Weather still fine.

THOMAS TAYLOR.

Green River, 15th.

We arrived at this place yesterday morning; stayed the day to shoe oxen. We leave this morning, all well.

THOS. TAYLOR.

All the women and children, and most of the men are with Captain Arnold; their friends can be on the look out for them.

SETTLEMENTS VISITED.—Elder George A. Smith dropped in to see us after a very interesting trip to some of the settlements to the southwest of this county. After witnessing the muster of the Utah county Militia, at Provo, on the 25th, 26th and 27th ult., he left there on Saturday, 28th, in company with Elder A. M. Musser, and visited Goshen, Camp Floyd, Cedar Fort, Fairfield, Shambip, Tooele City and Grantsville, holding meetings at the various places and preaching to the people. Among many things that attracted his attention, as evidences of growing improvement, were a fine new barn at Shambip built by br. Enos Stukely, 80 by 80, with a basement, contracted for at a cost of \$6,300; the foundation of a good meeting-house, at Tooele, which the people there design to build of stone next spring; and a new meeting-house at Grantsville, 60 by 45, with a ceiling 17 feet high, the work on which was principally finished, and the roof ready framed to put on. He was highly pleased with the spirit of improvement manifest in Grantsville, and the evidences of enterprise and industry which were presented there. The Fairfield choir, led by br. Messinger, he spoke of as being in a highly creditable state of proficiency. He found the people through those settlements enjoying very good health, having gathered a bountiful harvest, and assembling with much readiness at meetings. Among other matters, he pointed out in his preaching the importance of the people being posted in the current news of the day, and especially of their reading the published discourses of the Presidency and the Twelve, in the columns of the DESERET NEWS; and urged those who have only a weekly mail to take the DESERET NEWS Weekly, and give the mail contractor something more to do. The brethren got back to the city on Saturday, 4th inst., just in time to be too late for the military display of this county, which, of course, they would rather not have missed, the trip, while laborious through traveling and preaching, having been one of pleasure to themselves and doubtless of profit and interest to the Saints visited.

SHONESBURG.—Elder John J. Allred writes from Shonesburg under date Oct. 22d., and states that their crops in that region have been moderately good this season, though the yield of molasses is not quite equal to that of last year, but the crop of early cotton is better than the previous one. They were enjoying fine weather at date of writing, having warm days and pleasantly cool nights, without frost. A slight frost on the 8th Sep., and another on the 9th Oct., had nipped some late crops, but did no serious damage.

He speaks of the corn crops of Grafton and Rockville being, as he was informed, very good; br. S. K. Gifford of the former place having raised 60 bus. to the acre of good merchantable corn.

FROM ENGLAND.—We have been favored with the perusal of a letter from Elder N. H. Felt to Elder Robert Campbell, City Recorder, dated