



ALBERT CARRINGTON.....EDITOR

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## SOCIAL AND SOCIABILITY.

It is frequently asked, by those not conversant with all the facts, why we as a community are not more sociable.

This, like all other populations, is composed of what are termed classes. And at present there is a class here, though, to the credit of human nature, of but few, of whom it is published that they profess to be here expressly "to deal herculean blows upon the head of the monster 'Mormonism,' and to fight it with all their might." We suggest to that few that it would be more profitable for them to follow the advice of Gamaliel of old, least haply they find themselves arrayed against the work of the Almighty and meet the overthrow and destruction ever consequent on a course so suicidal. But whether they continue or forbear, we presume no one is so ignorant of human nature as to expect, or so much as ask, us to be particularly suave and sociable with our avowedly sworn enemies.

But lest some are so ignorant as to look for such association, we take the liberty of informing them that it is contrary to the law of eternal principles—that now, as anciently and forever, Christ and Belial are not friends, and, as a consequence, their respective followers must partake of the spirit of good or evil, as they may have listed to serve. Not that the good hate the wicked as the wicked do the good, for, while hating sin, they would do good to the sinner; but a cordial and full association, in the common acceptance of the term, between the good and the bad, when their views, practices and habits are so different, is contrary to all laws governing conduct, and would not and could not be fully entered into by or pleasing to either party.

Another class, and a much larger one, have come here expressly to make money, and seemingly do not care for anything else—perfectly willing to let every one believe, marry and worship just as they please. Now this class is not only much more numerous than the one first named, but is also much more useful and meritorious in every way; still we presume they have neither time nor inclination for cultivating intimate social relations with those who came here expressly to worship and serve the true and living God, even were such intimate association possible, which it is not. To avoid tediousness, we briefly state that the same rule or law of association necessarily keeps on its course, more or less inflexible, through all the ramifications of all classes in all societies.

The statement or idea that we are not socially inclined is incorrect. We wish good and strive to do good to all who will permit us so to do, but when asked or expected to freely mingle and join heart and hand in all things with our avowed enemies, with those who exclusively love this world and its practices, and with many other classes that we could specify, we respectfully decline, and claim the common privilege and right of exercising our preferences in this matter, as do all others.

AN English physician says two children to each married couple is now the average in all large cities.

## DEVELOPING THE COUNTRY.

There is a good deal of talk at times about developing the country and opening up its resources; and as some would be great folks, in occasional references to the subject and the "Mormons," speak of the latter as if they did nothing towards these objects, but rather were barriers in the way, it may not be amiss to enquire into the matter a little, and try to ascertain the facts in the case.

Concerning this developing, as concerning a great many other things, people differ very much. Those who talk most about it do not seem to be able to see anything beyond gold and silver. With them development means discovering and working mines of the precious metals. They see, in prospective, hosts of men rushing, with all the feverish avidity which mankind generally manifest in pursuit of gold, to the locality where the discoveries have been made; towns built up as if by magic, like Aladdin's palace; masses of people of various nationalities and all shades of social degradation gathered together; life, bustle and activity transported to the mountain solitude or desert's bosom, to seek for gold.

True, beneath this surface which presents itself at first glance, lies a substratum of corruption and degradation that is frightful to investigate; and the more closely it is inspected, the more horrible are the characteristics which are revealed. But what of that? This gold-getting is necessary, absolutely necessary! it is developing the country and opening up its resources; and everything else is secondary! So some men talk, in fact a great many talk so, as if gold was the only thing under the heavens worth having, and as if men and women could live on gold, or a nation become truly great by its mere possession. As the "Mormons" have never been noted for gold hunting, the conclusion is drawn that they are not very eminent in developing the country; and here is where we want to have our say in the matter. We will not quarrel with other people's opinions concerning this developing process; but we beg leave to entertain some of our own, which to us seem correct.

When men go to hunt or dig gold, however much of the metal they may take with them, or however much they may find, they cannot eat, wear, nor drink it. It will buy food and clothing, with what else they may require in the form of necessities and luxuries, if these are for sale; and if they are sufficiently temperate they can usually find water enough to drink. But what they eat and wear has to be carried to the spot, unless there has been a developing process of another kind going on there before their advent. To freight articles of clothing, and many luxuries, a long distance is no very difficult task, nor does it add a great deal to their value; but the necessities of life, by which it is sustained and without which it cannot continue, are bulky and heavy, and freighting them over an immense distance by an overland route would increase their commercial value so much that they would be placed almost beyond the reach of every person to buy.

If this proves anything it proves that the agricultural development of a country must precede its mineral development, for without the former the latter would be impossible. If the produce which supports those who are mining north and west of us had to be hauled across the plains, gold mining would have to be abandoned, and the country would never be developed by this means. It may be urged that agriculture springs up with mining, wherever favorable situations present themselves for carrying it on successfully. This is correct, for the high prices of produce naturally induce some to turn their at-

tention in that direction, to whom a fair share of the gold passes from the hands of those who have dug or washed for it, in exchange for the necessities of life. But the fact remains unchanged, that agriculture must precede mining in every instance, either contiguous to where mineral operations are carried on, or not too remote for the transportation, at rates that can be paid, of the necessities of existence.

On these grounds, if on no others, and they are strong ones, we claim that the "Mormons" have done more for the development of this western country and the opening up of its resources than any other people or community in the nation. They came here where settlement by a numerous population was considered impossible, pioneering the States and Territories now surrounding us, and practically developed the country, opening it up for "those hardy adventurers," of whom so much is said, who now have not to dare one-tenth part as much as weak women and helpless children then had to encounter.

As a source of national greatness this gold mining development is, to say the least, very questionable. The discovery of gold to any great extent only dates back some nineteen years. But the sources of our national greatness date back much further, and were based on no fictitious foundation. It is a foundation, which if allowed to remain intact would be permanent and sure. It is a subject for serious thought how much the national greatness has been increased during the past nineteen years; and if increased, how much it has been enhanced by gold discoveries and working gold mines. There are not wanting men of sound judgement through the nation who take a contrary view of the subject; but the history of a close future will give a clear solution to the question.

Much of the twaddle about this development of the country, by men passing through these western regions, is simply ridiculous. A great deal of it comes from persons who do not know enough to keep their tongues from wagging on subjects concerning which they are lamentably ignorant. Some of it is for effect. It is a good thing to tickle the ears of the miners by telling them what great things they have done, are doing and will do. The same men if passing through the Southern States, and with an opportunity to make stump speeches, would talk by the hour about the great value of developing cotton, just as they praise the inhabitants of Utah for their industry and perseverance—while they are here. And very likely in Connecticut they would dilate on the importance of wooden nutmegs and clocks that are sure to be right twice-a-day; as they would treat the inhabitants of the Bay State to a eulogy on manufactures. Sensible men know just what it means, and thousands of those thus addressed can only feel contempt for the speakers, even if they do join in applause to tickle the ticklers.

The development of the country does not consist in discovering and working gold and silver mines alone, but in opening farms, making roads, building bridges, planting orchards, encouraging manufactures, and gathering together an industrious, hardy, energetic, righteous-loving people. This the "Mormons" have done and are doing their full share in. Then comes the opening of coal, iron, copper, and other kinds of mines, including gold and silver as they can be worked and made available for noble purposes. The cultivation of the arts and sciences, of refinement, pure social intercourse, everything that can enoble a people and make them great and good, must accompany, and thus is true development commenced and continued, until its noble purposes are accomplished.

## HOME ITEMS.

**SABBATH MEETINGS.**—Pres. Joseph Young, sen., spoke of the blessings consequent upon a walk of life in accordance with the principles of righteousness; referred to the different spirits that act upon the human family; and exhorted the congregation to walk humbly, love mercy and live in the light of truth.

Elder George Q. Cannon followed, treating on the manner in which the Holy Spirit acts upon those who receive it, and the results of living in obedience to its monitions.

Afternoon.

Pres. B. Young reasoned on obedience to the laws of life, and showed that all are seeking after life and happiness, but the great bulk of mankind endeavor to secure them by striving to obtain the things that perish, and thereby lose the object of their labors. He instructed the Saints on various points of doctrine, and showed that the eager pursuit of wealth, which too many give themselves up to, will bring sorrow and disappointment.

**THEATRICAL.**—The dramatized form of the peculiar incidents connected with the murder of the Courier of Lyons and the inculpation of a perfectly innocent man, because of his wonderful resemblance to the assassin, gives an evening's entertainment that does not lack in the essential points of interest which claim the attention and excite the feelings of an audience. That "truth is stranger than fiction" the experience of every age and every day goes to prove; and if there were not historical evidence to sustain it, the incidents which form the groundwork of this drama would be treated as the veriest romancing. The resemblance of the actual murderer to the innocent Lesurques, so close that his own father believes it his son who has committed the deed; the peculiar chain of circumstantial evidence by which he is inculpated and sentenced to the extreme penalty of the law, excite feelings of pity, wonder, sympathy, and detestation at the villainy which is so successful. The principal interest of the piece centers in the ruffian Dubosc and Lesurques, very capably rendered by Mr. McKenzie, and the injured Jeanne, played with considerable power by Miss Adams. Jerome, the father of Lesurques, was committed to Mr. Lindsay, Choppard to Mr. Margetts, Fournard to Mr. Dunbar, Courriel to Mr. Graham, Didier to Mr. Simmons, Daubenton to Mr. Teasdale, Julie to Miss Emilie, and Joliquet to Miss Alexander, altogether forming a very powerful cast. The piece was very well played, though there might be an improvement at the finale, which is rather abrupt and unexpected.

The Irish Broom Maker followed, Mr. Dunbar and Mrs. M. G. Clawson stirring the risibilities of the audience. There was a slight departure from the text at the end, which was well called for, and we hope will be remembered. It is, to say the least, discourteous to the actors in the audience to jump up from their seats, and make for the door, when the last few sentences of a farce are being spoken. Paley has said that man is a bundle of habits, and this is one of the growing habits that ought to be broken off.

J. Stirling Coyne's neat little comedy of Black Sheep was again presented on Saturday evening to the gratification of the audience. The points were carefully made, and elicited much applause. Mr. Dunbar's Bunny and Mr. Graham's Shorter were capital performances.

The high comedy farce of Ici on Parle Français succeeded, and afforded much genuine enjoyment.

**RETURNED.**—President D. H. Wells returned to the city on Monday evening, from a trip to Sanpete and other parts south, in good health and spirits.

**THE ELECTION.**—The polling on Monday was carried on with the quietness customary here, although we understand there was a large attendance of voters. The returns were not completed before going to press.

**TELEGRAMS.**—The following telegrams to Pres. B. Young have been courteously handed to us:—

Horse Shoe, S.  
We pass here today, all right.  
T. E. RICKS.

Horse Shoe is a little over 30 miles this side of Laramie.

Plum Creek, A.  
I am at this place with my train. The health of the camp is good. Stock in good condition.  
J. D. HOLLADAY.

Plum Creek is about 30 miles west of Fort Kearney.

**ALTERING AND IMPROVING.**—Kimball & Lawrence have workmen busily employed re-roofing their store, a tin fire-proof covering taking the place of the old shingle roof. Other alterations and improvements are being made, which will add to the appearance of the place.

**THE WEATHER.**—On Sunday afternoon there was a very heavy storm of thunder, lightning and rain in this valley, followed by others on a smaller scale in the evening; and on Monday a repetition of them, though not quite so heavy. What damage has been done to hay and standing wheat we have not learned, but presume it has been considerable.

**ELDER C. P. LISTON** writes from St. Jo., Mo., July 9, to br. George A. Smith, that he enjoyed an excellent trip across the plains in Capt. White's train. All the Elders who went with the trains had gone forward, except four, and brs. Liston, Walker and Isaac Kimball expected to continue their journey on the evening of July 9.