

DESERET EVENING NEWS.

Tuesday, September 15, 1868.

BRIGHAM YOUNG AND MOR MONISM.

A correspondent of the Cincinnati Commercial, writing from Salt Lake City, says:

It is not possible from a surface view to learn much about the actual features of Mormonism. The traveler halting here at its capital sees only the prospects that please. Salt Lake ought to be called the Orchard City, for it is more orchard than brick and mortar. Every dwelling is flanked by and embosomed in a waving block of fruit trees. From a distance the scene is a lake of brilliant verdure, dotted by houses, except where the business street intrudes itself and divides the greenness into halves. The traffic is nearly all concentrated in one avenue, and does not extend for more than four or five squares. The Mormon business houses look the most flourishing. Many Gentiles (under which head must be included the inevitable Hebrew dealers,) have stores, but they can command none but the Gentile trade and that of the floating population. Some of the Mormon merchants are very rich. They have a habit of selling for reasonable prices, which is destructive to the wolfish adventures that keep shop elsewhere on the Pacific coast. It is the custom of the heavy Mormon firms to lay in stocks for a whole year, paying cash where any benefit is derived from it. As a result they control trade, and have banished the harpies that think business another name for downright plunder. Surrounded as they are on all sides by a wide desert belt, very thinly inhabited, the Mormon settlements have but little trade with the outside world, and the business of Salt Lake City is limited to the wants of the Mormon community. But few of its stores look rich. Its drinking saloons are but few, dingy, and obscure; they blaze not with mirrors, sensuous pictures, and cut glass. A rake would find it the stupidest place in the world, for dissipation has no haunts. The *fille de joie*, she ever so well masked, is swiftly spotted, warned, and forced to quit the place. If she evades or defies the warning, a souse in the Jordan, or a sudden tossing of her furniture into the street, has been known to add emphasis to the notice to leave. Technically, the people here are subjects of the United States, but in reality scarcely ever reminded of it. They have an original way of looking at and doing things. They pay an income tax, use United States as well as Mormon currency, and, on the whole, consider themselves on amicable terms with Brother Jonathan and his gaudy flag. But they do not vote for President; Grant or Seymour is the same to them. The Church is their guiding star. Twice a year they go through the formality of electing him President. He gets a unanimous vote. His voice for them is the word of fate. Nowhere in the world is there a potentate whose sway is more absolute than that of Brigham Young.

The Prophet has done well by his people, and has not neglected his own carnal affairs. Report has it that he is the third largest depositor in the Bank of England. Certain it is that his wealth is enormous and the sources of accretion infinite. He has taken a contract to grade ninety miles of the Union Pacific Railroad at thirty cents a cubic yard. His sub-contractor does the work twenty-seven cents a yard, and the Prophet pockets the odd million. When Mormon emigrants reach the end of the railroad, Brigham sends to his people an order for teams to meet them. The teams go promptly, are filled with freight for the transportation of which the Church gets paid, the emigrants footing it for the most part. The one man power has accomplished wonders since it first asserted itself. Few have had as wide a scope for its exercise as Brigham Young, and have used it with such hard, practical sense and economy. If he is well-to-do in the world, so is the mass of his followers. He teaches them to work early and late, to live simply and plainly, to engage only in plodding, but certain labor, and to yield the readiest obedience to the patriarchal voice. Take away from Mormonism its vile blot of polygamy, and it has proved itself to be one of the most progressive and equitable forms of government that has left an impress on history.

A new pretender to the French throne, and to the name of Napoleon III., has arisen in a poor schoolmaster, living in the small Saxon town of Wernsdorf, who claims to be the legitimate grandson of Napoleon I. If his statements are trustworthy, Napoleon's son, the Duke of Reichstadt, fell in love with a young Hungarian countess, during a journey which he made in Hungary, in the year 1830, and he finally resolved to marry her. They married in a village church near the city of Debrezyn by the regular village priest. This marriage, the Saxon pretender asserts, was perfectly legitimate inasmuch as, according to the laws governing the members of the imperial house of Austria, the Duke of Reichstadt was already of age at that time, so that no exception whatever could be taken to the union. How he, the heir of an imperial name and of a throne, got to Saxony and became there a poor schoolmaster, the pretender as yet refuses to explain. He only says that the Duke of Reichstadt was compelled to leave his young wife a few days after the wedding, and that he was unable to take her with him to the Court of Vienna. The story of the pretender is somewhat improbable, but several diplomats at the court of Berlin, Vienna, and Dresden, before whom a full statement of the facts has been laid, are of the opinion that the schoolmaster will succeed in making out his case.

Emigration from Prussia to America this year is expected to reach 250,000.

The telegraph offices in London give steady employment to three hundred women.

Londoners talk of giving up watches and jewellery, in consequence of the boldness of street robbers.

There was a falling off in the revenue of the British Government last year of nearly \$18,000,000.

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