



ALBERT CARRINGTON.....EDITOR

Thursday,.....June 14, 1866.

WEALTH OF UTAH—WHO EARNS IT, AND WHO OWNS IT.

Certain self-conceited individuals who reside for a few weeks in Utah, become wonderfully impressed with their own clear-sightedness, dilate on the glaring evils existing here, and show their overweening intelligence by finding fault with and stating their ability to put every wrong thing right in a trifle less than no time. Among other things they occasionally make the discovery that some of our citizens are endowed with a little more of this world's goods than some others. This discovery being something so unexpected by them, holding as they must do, that all the people here ought to be similarly situated in point of wealth, no matter whether they have been one, ten, or eighteen years laboring and toiling hard to obtain it, it is no wonder they feel they are entitled to considerable credit. Finding mare's nests is an easy job for some people, especially when they set about the search in Utah; yet this one is of such huge dimensions they must needs have credit for the magnitude of the discovery.

That a man who has lived here since '47, who has been industrious, careful, economical and prudent, should have a better house, a nicer place, and possess a little more property, than the man who came and settled here say twelve months ago, equally poor or equally rich, as the case may be, must certainly be a matter of wonder to them. It is no cause for astonishment that others, who a few years ago had not two dimes to rub against each other, should be accumulating wealth by the hundred thousand, if they are not Church leaders; but for men of prominence in the Church to gather the elements of wealth around them, must necessarily be an evidence that they have not come by it rightfully.

Is not this a strange kind of a logic? Why do not these men remain in poverty, just to show that they are not capable of acquiring property by honest industry and righteous deal? and that they have not sufficient knowledge to take care of and economically use what they do earn? Should not a man prove his claims to be religious by his incompetency in matters of dollars and cents? How can he serve God, if he uses the gifts which God has bestowed upon him, and exercises care for those bounties of Providence which are bestowed on all human kind, if they will but take a course to receive them? True, the rain falls upon the just and the unjust. But why do not the just sit by the fireside in idleness and let the rain do good to the unjust alone, taking no advantage of the blessing thus bestowed? It must be very criminal for a just man to attempt the accumulation of wealth, according to this logic? Industry may be approved of by God, but a religious man should not be industrious in temporal matters; or if he be, he should bestow all his goods upon the unrighteous. In fact, none but the wicked should possess any wealth; and it is a sure sign of a man, who professes to be religious, being a hypocrite if he is blessed with sufficient means to make himself and his family comfortable.

Now, absurd as all this may be, it is

really the result of the reasoning applied in the case of some of our leading citizens. When the pioneers came here they could not well be poorer than they were. They went to work with an energy, industry and perseverance unparalleled, which has been duly credited to them, at times, by some of our most bitter enemies. The results of that course are apparent to-day. God blessed their labors and the land for their sake; and after years of toil many of them have succeeded in rearing comfortable homes. And, as the Territory is receiving accessions to its numbers by immigration, these wise-acres seem to think that the latest comers, who were brought here by the freely extended help of those possessing means in the Territory, belonging to the Church, should be as rich, as well-to-do, and supplied with all the comforts of life, equally with the oldest settlers who have toiled and struggled and labored against poverty for years, breaking a new country—and such a country—until they got their heads above water. How is it in other States and Territories where settlers come on their own resources, and bring with them a certain amount of capital in cash, stock or other property? Are all equally rich there? Bah! The thing is almost too contemptably ridiculous to notice, were it not for the sequel, which follows by way of a moral.

We have a class of men in this community who prey upon its very vitals, and yet proclaim themselves the enemies of our faith and of the people of this Territory. They trade and deal, and by keen speculation on the necessities of those whom they can take advantage of, by fat Government contracts, by exorbitant charges where they sell, and, in some instances, by illegal trading, they accumulate wealth faster than any other men in the Territory. Because our leaders are energetic in their efforts, by counsel and advice, to warn the people against being wronged in a public and wholesale manner, and by devising means to defeat the unscrupulous designs of those harpies, they seek to traduce in every possible way the names and characters of men in whom our confidence, as a people, is based by years of observation and experience.

The wealth of this Territory has been created by its citizens, under the blessing of God; some of it passes into the hands of men who in any other community would be subjected to the visitation of a Vigilance Committee; and much of it remains with a large section of our citizens, who have age and experience enough in the ways of the world to keep aloof from the clutches of such characters. We are becoming wealthy as a people, in our own fashion, by digging, plowing, planting and sowing, harvesting and disposing of a part of our produce. And we calculate to become rich as a whole. There is no man who will take the counsel of our leaders, in temporal as well as in spiritual matters, but will become wealthy beyond question, and in possession of a permanent prosperity which will steadily grow and increase. Much of the wealth of Utah, in the past, has been carried out of the Territory by those who had no interest identical with our people, a condition of things which we trust will not continue a great while longer. We do hope our people will increase sufficiently fast in wisdom, to control their own wealth, and use and employ it to their own advantage, ere they are much older.

"RELIABLE INFORMATION."

The Mormons have resolved to abandon the plan of emigration, and to fight for predominance. An affray has occurred in which eight "Gentiles" were killed. Placards have been posted everywhere about Utah warning enemies of Mormonism to depart.—[*News of the World*.]

It is said that error will go twice round the world while truth is putting on its boots. However true that may

be, it is certain that falsehoods travel quickly, and the world seem to relish them better than accredited truths, if we may judge from the number served up by the caterers for the public in the matter of news.

The above paragraph, clipped from the *London News of the World*, is a fair specimen of the "reliable" items of "information" sent by mail and telegraph from Utah by our enemies. The unblushing barefacedness and audacity of the falsehoods published and circulated concerning Utah and the "Mormons" are so numerous and so protean in shape that it would be an endless task to attempt rebutting them, were we so disposed. But we have no disposition to follow "those who love to make a lie" in their slimy meanderings. If falsehood travels faster than truth, truth will outstrip it in the race before the goal is reached.

So misinformed is the great public concerning us, so rooted are the prejudices of many against the "Mormons" because of that very lack of information, and so corrupt and mendacious are many who come here and undertake to tell the world concerning "Mormonism" and the "Mormons," that it is no wonder such statements are circulated and find credence with numbers, even though they have not the shadow of a foundation, as in the present instance. But there is something consolatory in connection with this. Honest, thinking men and women, who read absurd and ridiculous tales about us from time to time, are fast losing faith in them. They do not see the results so loudly talked of. We have neither "emigrated," resolved to "fight for predominance," nor posted placards "warning enemies of Mormonism to depart." People not of our faith keep coming here and going, when it is their pleasure so to do, and people see, know and understand this. They can put this and that together as well as the men who make the newspapers. They know that certain causes produce certain results; and as the results do not follow here, from causes that are said to exist, they naturally conclude that their has been considerable tall lying done, which is the truth. The fact is, our enemies have overshot their mark. They have concocted such tremendous thumpers that no sane man, who would stop to think for a moment, could possibly believe them. And men and women do think in this age, as well as in any other—some of them think a great deal; and many of them understand that these tales as miserable concoctions, got up for a special purpose by interested parties, and greedily seized by the newspaper makers; anything being deemed fit to publish if it is only in print. Of course when it is a little sensational, so much the better.

We are reminded here of an anecdote of an old Scotch clergyman, who in reading from the book of Psalms, "And David said in his wrath, all men are liars," paused, and remarked by way of comment, "Ah, David, had ye lived noo, ye would haesaid it in calm bluid." Probably the old gentleman's parishioners were afflicted with one peculiarity of the "regenerators," who seem never able to tell the truth, unless it is done by mistake.

Will the people of Utah, as a whole, believe that the ridiculous lie which heads this article, or one similar in import, was telegraphed from Utah to the east, and had to it the names of men who have grown fat on their hard won earnings? And should they not feel grateful to those kind friends (!) who are laboring so assiduously to give them such notoriety in the eyes of the nation and of the world? They ought to appreciate the fertility of imagination that can sit down in a back room on Whiskey Street and fabricate malignant falsehoods

out of whole cloth. The only thing that detracts from the credit that would perhaps be accorded to such romancing in some other places, is the poverty of variety that is displayed. Now, if somebody could get up some really original concoction, of a different color, accuse the "Mormons" of something terrible, but new, some outrageous crime that has not yet received attention from them, he would be entitled to take rank among them as a leader of capability. But they seem to have exhausted themselves in that direction, and can only add by increasing the magnitude of their fabrications.

We hope our readers will pardon our dwelling as long on this subject at present; but having noticed numerous tales, statements and paragraphs of a similar character, in our exchanges, without commenting on them, we thought it would not be amiss to clip this one, coming as it does from the other side of the Atlantic, having traveled there and back since April.

To the press we would say, and we desire they should take note of it, we do not reply to the scurrilous and false statements made about the citizens of Utah, and palmed upon the people outside of this Territory as reliable, by our open and avowed enemies, because we could not do so without entering an arena too filthy to step into. It would be a thankless and a profitless task to hunt up falsehoods and their authors for the purpose of replying to them. "He that is filthy, let him be filthy still." But they can safely take off ninety-nine per cent. of the statements made against the "Mormons," as downright romancing, and receive the residue with caution, if they desire not to have their minds abused, nor to mislead their readers.

HOME ITEMS.

SABBATH MEETINGS. Elder George A. Smith gave another continuation of his highly interesting historical lectures, tracing the origin and rise of the troubles in Illinois and the persecutions consequent thereon. He noticed the political influences that were at work, and some of the plans adopted, to obtain the "Mormon" vote; bringing his remarks down to the arrest of the Prophet by Reynolds, of Missouri, on a writ issued by Governor Ford, of Illinois, consequent upon a requisition from Missouri obtained by political wireworking for political purposes.

Pres. B. Young briefly showed that, though the Saints suffered severely by persecution in Missouri and Illinois, their persecutors have already suffered far more through their own unrighteousness and wicked acts; and pointed out that the wicked in every age of the world have suffered more in the flesh than the righteous. With regard to the slanders and falsehoods that have been and are being published concerning us, he intimated that we do not reply to them because we have no wish for contention, nor to dispute with wicked and malicious persons. Our business is to preach the truth and practice it, whether the world believe it or not.

Afternoon:

Elder George G. Bywater spoke on the simplicity of the first principles of the gospel, and the comprehensiveness of the plan of salvation as a whole. The gospel, teaching those who receive it a knowledge of truth, produces a unity of faith and feeling, based on a knowledge of correct principles, which cannot found except among those who receive and live according to it. Applied to governments and peoples, a knowledge of the truth universally diffused will inspire the people with confidence in the governing powers, because of the wise course taken to subserve the public weal, and inspire the governing powers to seek the welfare of all. This is the reason why there is so much unity among the Latter-day Saints, and why our leaders are so much beloved by the people as a whole.

Elder George Q. Cannon followed in some very plain and forcible remarks, referring to the false predictions of certain astrologers, and reprehending the seeking for so-called knowledge from illegitimate and unreliable source. There is a principle of revelation which every one may obtain who will obey the law of God and keep His commandments—the Holy Ghost; and it is one that can be relied on at all times and under all circumstances. This the Saints should constantly seek to obtain and retain. He deprecated speaking lightly of the Priesthood, showing that such a course encourages the spirit of, and leads to apostasy.

SHIP ARRIVED.—The following telegram has been received by President B. Young:—

New York, June 5th, 1866.
Ship John Bright, with emigrants, arrived to-day, all well.

JOHN T. CAINE.