

EDITORIALS.

It is not at all strange that the gentlemen who have set themselves to pull down "Mormonism" should send the ridiculously false and foolish dispatches which they do over the wires, for the purpose of creating, if possible, a public sentiment sufficiently adverse to the interests of this Territory to favor the success of their own selfish schemes. The persons who are engaged in this miserable business are known here, and the drift of their intrigues is known, so that nobody who knows the persons and their plots is surprised at the pitiful shifts to which these intriguers are driven to endeavor to bolster up their disreputable undertakings. But one might reasonably be a little surprised at the readiness of newspapers of reputation to publish telegrams and letters which carry upon their faces the evidence of falsity as to fact, or of malicious coloring, comment, or application. The citizens of this Territory are the oldest settlers of the Rocky Mountains and among the oldest of the Pacific slope. Our prominent citizens are or ought to be well known to all the principal papers east or west, for there can scarcely be a large newspaper office in the country which has not some person or persons connected with it, acquainted more or less with the character of those prominent citizens, or intimate with some friend or friends who have had the opportunity of becoming acquainted with them. So that the ignorance of the affairs and people of Utah, which one must suppose exists in the offices of newspapers which publish such false, slanderous, highly-colored, and malicious reports from Salt Lake, is not excusable, but really highly censurable. It appears to us to be due to the reputation of an influential newspaper to discard such sensational dispatches and correspondence from Salt Lake, or any where else, as we very frequently see, for they are discreditable to the sources whence they emanate and to the channels through which they reach the public. Some of the most unmitigated trash which it was ever our lot to see in public print, we have seen professing to have been sent from Salt Lake by wire or rail, and none more so than some at the present time. The public welfare can not be subserved by the publication of such rubbish, and the real purpose of its being pushed before the public is the accomplishment of selfish partizan plots with a reckless disregard to truth or to the public weal, either locally here, or in general throughout the Union.

It has come to have the force of an axiom that there must needs be an opposition in all things. As there must needs be opposition, it has come to have the force of custom and consequently of second nature that the opposition must needs oppose, whether there be good reasons or not for opposition. At least that is the condition of the clique who are pleased to consider themselves on the opposition to the people of Salt Lake City and of Utah. They must oppose under all circumstances; right or wrong, oppose it is and oppose it must be. This accounts for many wonderful things that we see and hear. The opposition gentlemen must have been born under colliding stars. At all events they are the most cross grained of all cross grained beings. Cross purpose is their creed and their nature. They would destroy peace anywhere and make a hell of any heaven into which they might chance to obtrude, for the opposition is the grumpiest of all grumpy animals.

Of course these opposition gentry are very much dissatisfied over the recent city election, fairly as it was conducted. It would have been utterly impossible to please them. They were displeased because the ladies voted, and they would have been displeased if the ladies had not voted. They were displeased because the people's ticket was triumphant, and they would have been displeased if it had not triumphed. They were displeased because of the fairness of the election, and they would have been displeased if it had been unfairly conducted. They were angry at the success of the four thousand majority, and they would have been angry if the 500 minority had been by any means successful.

The fact is, the opposition is the opposition, and it cannot be anything else. That is its name, nature, color, creed, and destiny. No matter what is before the opposition, good or evil, it must be opposed. A ceasing of opposition from

the opposition, is unnatural and is exceedingly suspicious. Consequently when the opposition under any circumstances happens to begin to pat on the back and praise, the query instinctively arises, "O dear, what can the matter be?" The approval of the opposition is the most dubious of all dubious compliments.

THERE are some people who appeared to be unfortunately organized. There is no use trying to please them, for they seem determined never to be pleased with anything. When asked the cause of their growling and discontent, they will tell you they do not like the aspect of existing affairs, and if asked how they would like matters shaped, and they should be shaped according to their expressed ideas, they are far from satisfied then.

This class have been very anxious for the overthrow of "Mormonism." They have often raised an outcry about the peculiar marital institutions of the "Mormons," stating that the "Mormon" women were held in bondage and that they would gladly free themselves from their thralldom at the presentation of the earliest opportunity so to do, which of course was the very best bosh imaginable. Those chronic growlers, consequently, recommended, as a specific cure for "Mormonism," that the women of Utah be invested with the suffrage. What they recommended was adopted, but, unfortunately for those Mormon-haters the enfranchisement of the women of Utah, had a very different result to that which was anticipated by them.

Instead of endeavoring to free themselves from the so called thralldom, falsely said to have been exercised over them by those who had been designated their male oppressors, they have found the thralldom so sweet and grateful that they are willing to remain under it. The women of Utah are ladies of sense and good judgment, and are consequently able to discriminate between their true friends and their enemies, and they prefer to stand by their friends, as they are ever ready to manifest, not only at the polls, but in every other legitimate way.

The enemies of the "Mormons" do not like this result of the enfranchisement of the "Mormon" women, merely because the effect is not adverse to the interests of the people of Utah.

Here is a dispatch which came over the wires yesterday, from San Francisco—

The press of this coast consider the late disgraceful farce of the election in Utah as a practical argument against female suffrage.

We would very much like to know where the farce part of the proceedings came in. We entirely fail to see it. The ladies went to the polls and voted, as it was their legal privilege so to do, for the candidates of their choice. Not only did they do this, but a large number of ladies took part in the preliminary election proceedings, by being present at the caucus meeting, and of the committee at that meeting to select nominees to fill the various municipal offices, two were ladies.

Had the ladies voted on the other side, and the other side had triumphed in consequence, of course it would have been all right, and there would have been no farcical part to the election proceedings whatever.

Instead of the late election proceedings being an argument against woman suffrage, it is a powerful one in favor of it, and if it could be demonstrated that the ladies everywhere would use the privilege as intelligently and judiciously as the ladies of Utah do, there then would be no cause for apprehension as to the effects that would be produced on society by its universal adoption.

There may be slight excuse for some people being misled with regard to affairs here, on account of their ignorance or a natural tendency to believe sensation reports, which are sent over the wires east and west from this point. If the honest among such, however, only knew the nature of the sources whence such reports emanate, they would soon change their views.

There is a person here in particular, though there are others in general, who has been engaged for some time in fabricating and transmitting highly colored and intensely false reports, who will have a long and arduous task before him should he ever attempt to establish a reputation for truthfulness. No one here, even among his professed friends, credits what he says. We say professed friends, because we doubt very much whether such fellows ever

have any real ones. He may have some pretended friends of the same "ilk," who will probably manifest a show of friendship so long as they can use him as a tool to do up the dirty work in helping along their own nefarious schemes.

If some people only knew it, the very best thing they could do, when they sustain an overwhelming defeat, would be to "sing small," and say little, and if they sing as small as they appear in the eyes of sensible folks they will never be heard any more. They should learn this, for sooner or later, they are destined to be submerged in their own nothingness.

Correspondence.

WILLIAMSBURG, New York,
January 22nd, 1872.

Editor *Deseret News*:

I am doing a good deal of preaching, and there is a pretty good feeling throughout this district of country. The honest in heart are not all gathered yet, neither have they all heard the gospel. Many that I talk to have never heard anything about it. It does an elder good to fall in with such persons, as their mind is not so much contaminated with the wicked and corrupt prejudices of the world, and of the hireling that divines for money.

My time now is all taken up in preaching and visiting both saints and sinners. I find in all my travels that the wicked one has been very busy in sowing tares, but there are some kernels of good wheat left, and I am after them. I desire to be able to transplant them into a little better soil, so that they may bear more fruit and more abundantly of it.

The Saints in this region of country are doing very well. They are up to their duties and a good spirit is manifested in their meetings. They have the spirit of the gathering. A number will swell the ranks of Zion this summer, many having considerable means towards their passage now, and they are determined to go up, notwithstanding the evil reports that come to hand here from time to time about Utah. These reports are sometimes so glaringly the products of wicked hearts, that even the corrupt and the vilest of men say that they are d—d lies, and that all such men want is the ruin of our happy and honest people. This we know to be true.

Some people here tell me sometimes that we think too much of our leaders. I reply that, through a great many years of experience, we have proved them to be men of God, that we love them because they have been true to us, have been honest, upright and virtuous, and have sought our welfare, that in our greatest need they have been our greatest friends, that they have ever been true to us, not only in a temporal point of view, but also in a spiritual point.

R. MCKENDRICK.

WHITNEY'S CROSS, Allegany
County, N. Y. Feb 3, 1872.

Editor *Deseret News*:

We have visited our friends in Wisconsin and Michigan, have considerable to do in a private capacity, but have been debarred from speaking publicly on account of the numerous sects occupying the public buildings with their great winter revivals. They work very hard to bring sinners to repentance, holding meetings every night in the week and frequently keeping late hours, though with very small audiences.

One Sabbath in Michigan Wm. Hyde and myself attended the Baptist Church. After service we introduced ourselves to the Reverend as ministers of the gospel, when he regretted very much that he had not learned sooner; if so, he would have invited us to the stand. At that moment he asked us to what denomination we belonged. "Latter-day Saints," said I. With a partial turn from us he talked very coolly, I thought, for a reverend minister and a fellow laborer in the great cause of redemption. He soon found himself in some other part of the house, chatting with those he considered more congenial.

At the close of the evening meeting I asked the reverend the privilege of their meeting house on some future evening, when he referred me to the deacon, whom we immediately went to, and were refused on the grounds that they felt so interested in the cause they expected to hold meetings every night for two or three weeks.

Religion is at a very low ebb in these parts, the majority of the people seeking after quick fortunes, and it seems to the passer by that every one is trying to see who can make the most with the least labor, and many don't mind grinding the faces of the poor.

Last Monday we left Quincy, Mich., for New York State, arrived at Buffalo in the evening. The clerk of the Mansion House, having noticed on the register that we were from Utah, asked me if I thought those fellows (meaning the "Mormons") would leave in the spring. If they did, he expected to pay Utah a visit. I told him there was plenty of room without our leaving, and he was at liberty to go. He said it was generally expected by the people there that the "Mormons" would leave and there would be a great sacrifice of property and a chance to get it for little or nothing. He also stated that several of his friends were waiting for us to vacate and then there would be a rush for Utah. No doubt many would like to enjoy the fruits of our hard earnings. This spirit seems to me like the father's dying advice to his son—"Make money honestly, my son, if you can; if you can't, make money anyhow."

O, how they pity us, they would willingly relieve us of our homes and other property.

The general feeling in the parts we have visited is that we shall have to give up polygamy or have trouble, perhaps have to leave our homes. We tell them that we believe the Latter-day Saints would rather sacrifice their property than any principle of the gospel. I think our former works have demonstrated that to perfection.

We tell them to choose the better way to right things in Utah, to send on their shining lights, show the poor "Mormons" the error of their ways, not take harsh measures, and thereby cultivate the spirit of mobocracy, but to labor in the spirit of our Redeemer, cultivate the spirit of peace, and follow the example he set. Many of our Eastern friends acknowledge this to be the better way. I think we have not left any of our friends without entertaining a more favorable opinion of us than they did at first. Many are honest enough to acknowledge it to us and invite us to call on them again. Thus far our relatives and acquaintances have received us very kindly.

CHARLES O. CARD.

MISSIONARIES RETURNED.—Elders Wm. W. Hawes, G. W. Jaques and R. T. Thomas, all of Provo, arrived from missions to the east, this morning. Elder Hawes labored in Wayne county, Illinois, Elder Jaques in Maine and New Brunswick, and Elder Thomas in Iowa and Missouri. They left Omaha at different times and met at Laramie. They were about three weeks coming from Omaha to this point.

Elder Walter Stevens, of Millard county, another returned missionary, also called on us. He arrived at the same time as the above named brethren. He labored in Illinois, Iowa, Michigan and other States. He had frequent opportunities of preaching, and succeeded in allaying much prejudice concerning the Latter-day Saints.

After writing the above we were visited by Elders C. A. Davis and Wm. H. Gay, both of Spanish Fork, and who returned this morning from missions to the States: They visited Rhode Island, Massachusetts, Connecticut, Michigan and Iowa. They only preached twice in public, but talked a great deal privately to different people. Among many others they visited six families, some of the members of which were baptized by Bro. Davis about twenty-three years ago, and most of them he thinks will come to Utah the coming season. He baptized several others who had not been in the Church previously.

RETURNED MISSIONARIES.—James A. Bean, of Provo, called yesterday afternoon, having returned with the other missionaries from the East. Besides those named, Elder Alexander Stalker, of Cache, Jacob Bushman, of Lehi, David Garner, of North Ogden, and Green Taylor, of Ogden, arrived at the same time from the East. Elder Bean traveled through Illinois, chiefly among his relative and friends. Had good health on his mission, and had the privilege of speaking in two churches, with good attendance to hear. He was twenty-two days in the blockade, and he speaks in excellent terms of the R. R. authorities, who fed and boarded the passengers during their detention, doing quite as well as could have been expected. He had nothing to complain of in regard to the treatment he received from them.

Elder Fisher, of Richmond, called this morning, having returned from a mission to the States yesterday. He left Ogden with the company of missionaries that went east on the 15th of November. While on his mission he became acquainted with many of the leading officials of the eastern lines of railroads, and succeeded in inducing them to allow all the missionaries to