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IMMIGRATION—GOLD AND GRAIN.

Some little time ago the dispatches stated that the announcement had been telegraphed to the Department at Washington, that hostilities among the Indians on the plains had ceased, and that travel across the plains was, therefore, comparatively safe. Since that time, we understand, the stage has been running without accompanying guards, and a feeling of security, is, for the present, apparently enjoyed by travelers. Major Gen. Sherman has decided to employ as many troops as he can spare for the protection of the overland travel, and measures are being adopted which are expected to produce a greater degree of safety on that route than has existed for some time past.

In view of this change it is more than probable there will be a heavy immigration across the plains this season. Idaho and Montana north of us present many charms for the venturesome gold seeker. The new country that is being rapidly opened up and developed within the shadow of the Rocky Mountains has attractions which are drawing, and will continue to draw, many thousands to it. Some may settle down to the peaceful and quiet avocation of agriculture; but by far the greater number, it is strongly presumable, will follow the more exciting, stirring occupation of seeking for the precious metals. We do not think it likely that Utah will be the abiding place of many gold seekers; for, with all that has been said concerning her mines, and the gold and silver within her limits, there has nothing been struck yet rich enough to prove sufficiently attractive for a large body of miners to spend much time searching for the precious metals on speculation, when there is so much of certainty in adjoining regions.

Much of the travel northwards will likely turn off some distance east of this city, passing up by Bridger; but the result will be the same finally, that a large increase of population, within a reasonable distance from this city, will have to be fed from some source, whether they travel through our settlements to reach their destination, or take another road that will obviate their doing so and save them some considerable travel. This Territory is the nearest produce market, or that which is most easily reached, from those mining regions north of us; and it depends upon producers here whether they will so act as to secure our northern neighbors from the rapacity of speculators, while they obtain for themselves a fair price for their produce, and consequently a fair remuneration for their labors.

The first obvious duty of every person, people or community, is self-preservation. We were blessed with an abundant harvest last year; and prospects are cheering for the coming harvest. But the farmer here is subject to many contingencies that may destroy the fruits of his labors, even when promise is most flattering. Crickets, grasshoppers, excessive drought, early frosts and other causes of destruction to crops have been experienced here in the past, and may be again any season. There is no certainty that we may not be visited by one or more of them before next harvest,

when, with depleted grain bins, the crops might be measurably destroyed or prove a failure, and run the price of flour and grain up to very high figures. The wise man provides against the possibility of evil. Therefore we would urge the advice that has been so long and so often given to the Saints, to secure and preserve breadstuffs for their families independent of any such contingency.

In disposing of the residue that may be to spare, it would be sound policy to keep it out of the hands of a class who, not satisfied with a fair percentage of profit on invested capital and time, seek to obtain more for the simple trouble of passing the produce through their hands than the farmer gets for all his toil, care and labor in breaking the ground, sowing, irrigating, tending, harvesting, thrashing out and hauling to market. They may call their operations smart trading; we could give them, and justly too, another and a harsher name.

That the producer and consumer may alike avoid being victimized by the class alluded to, the Utah Produce Company was organized; and if fairly sustained by the people here it cannot fail to accomplish the object designed. The reliability of the gentlemen who act for the company is sufficient guarantee to this community, where they are so well known, that their energies will be directed for the public good in this matter. We would advocate the formation of similar Companies in the cities and settlements throughout the Territory, as was recommended at the last sitting of the Convention; and would urge the people to sustain them. By so doing they will do themselves good, and nullify the course of those who prey upon the producer here by purchasing at a nominal price, and prey upon the consumer in the north by running up the price to an exorbitant figure, when it is possible so to do.

Let the miners dig for the precious metals, and the farmers dig to produce the staff of life, each making an exchange with the other for the respective articles they have to spare or may require; but let that exchange be based on the most beneficial terms to both parties.

SUPPOSE THEY TRY IT.

From 1830, in Fayette, Seneca Co, New York, when the Church of Jesus Christ of Latter-day Saints was organized, until to-day, in 1866, the same spirit of persecution has followed us as a people; at times manifesting itself with greater intensity and bitterness, and occasionally being comparatively lulled as other topics of interest have attracted public attention. It seems strange, at a casual glance, that such should be the case, when the spirit of the age is professedly so liberal, and so much opposed to persecution for conscience' sake. Yet the fact exists, and is so well and widely known that it is beyond dispute.

It is but a few weeks since the Hon. Thaddeus Stevens spoke of the "Mormons," in the House of Representatives, as a "malignant people, against whom the most reckless and unsubstantiated charges were made. This is not only the case now, but has been since the Church was organized. Malevolent parties, stirred up by prejudice; priests who felt their craft was in danger; and corrupt politicians who saw in the "Mormon" unity a power which they dreaded while they could not mould it to their venal desires, combined to slander a system and abuse a people whose sole aim and object were to do good and benefit mankind. Yet, in despite of this persecution, we have continued to prosper. The mobbings, drivings and plunderings, to which we have been subjected in the past, have developed a self-reliance, a trust in God, and a patient perseverance, industry and energy that have subdued the wilderness which eighteen years ago these valleys pre-

sented, and made it bloom with the products of the earth.

A grave question arises from this, which philosophers and statesmen would do well to consider—it is a question which the history of ages has been solving—whether that rule of toleration and perfect liberty of conscience, which has been steadily gaining ground for over two centuries, would not produce better results, if applied to the "Mormons," than the systematic persecution to which they have been subjected? Wise men, who have to deal with the destinies of peoples and nations, strive to soar above prejudices, ecclesiastical or political, and labor for the common good. In the case of the "Mormons," a system of ethics and a social condition are being developed which the wisest men of the age are watching with the greatest interest. They may call it by what name they please; many of them have stepped beyond the narrow limits of sectional creeds, and, not united to any religious party, they may look upon our religion and its results as the working out of a new theory for solving the social problem. But with us it is religion,—the be all of our hopes here and hereafter; and having satisfactorily proved its Divine origin we are confident of its happyfying influences.

The application of the rules of government which have been most successfully tried with other communities, might have results different from what have been produced by the course to which we have been subjected. Wise statesmanship would suggest it; and would say, Instead of dealing with the "Mormons" solely influenced by bigoted prejudice, let us apply to them the broad rule of right and help them to work out their problem that its results may be seen.

Already have we presented a spectacle such as no other community on the earth, under anything like the same circumstances, could show. People have been gathered from the various nations of the earth and have been brought here, unaccustomed to the changes incident on the settlement of a new country, and entirely ignorant of agriculture, which is the great labor in these valleys. These masses, from different nationalities, have been fused together until a unanimity of feeling and a concert of action have been produced, which, upon ordinary principles, would be marvellous. A high condition of morality, temperance, sobriety and industry has been attained and is reaching higher. They are not the ignorant mass they have been misrepresented, bound in chains of mental bondage; for no ignorant, slavish people could have accomplished what they have done, and made the vast strides in the increase of every kind of useful knowledge which characterizes the citizens of this Territory. Schools in every ward and settlement, libraries growing up under the most disadvantageous circumstances, increased patronage of the best literature from the east and west, and the introduction of machinery, all attest a rapid growth in intellectual acquirements and of prosperity based on the most substantial foundation. Our merchants do heavy business, and are known east and west as shrewd, enterprising, reliable men. These things are the evidences that as a people we are not behind any portion of the nation in enterprise financially or intellectually, our circumstances being fairly considered.

But we choose to direct that enterprise in our own fashion, and this some people object to. Yet we have as good a right to object to their way of directing enterprise, as they have to find fault with ours.

Our loyalty to the Constitution of our country has been maintained inviolate in the most adverse circumstances; but we hold to its provisions with great

tenacity than some others do, because we believe it to be a divinely inspired instrument. And we have the most indubitable right so to hold.

Under these circumstances, and seeing that persecution and harsh measures, up to the present, have failed to solve the "Mormon" problem, would it not be wise for statesmen to sail for a time on the other tack? Suppose they give Utah her well earned rights, recognize her as one of the family of States, and say, We will watch her development; it may be that we will learn something in state craft that will be new, and good as new, unprecedented, and valuable as unprecedented—Suppose they were to do this, what then? The probability is, and we will promise them it would be so, that the solution of the "Mormon" question would be much easier than they have ever dreamed of. We recommend them to try it, in preference to the illiberal and intolerant course, by which we have been so often made to suffer.

HOME ITEMS.

SABBATH MEETINGS.—Elder George A. Smith touched upon several prominent points of the Church from its organization, showing the bigotry and prejudice with which it had to contend from the beginning, and the persecutions the Saints had to endure as a consequence. He contended that the great fundamental principle of perfect freedom of conscience should be enjoyed by all; and urged the Saints to cultivate a liberality of thought consonant with the gospel we have received.

Afternoon.

Elder C. P. Liston referred to some of his experience connected with the Church before he embraced the gospel, and afterwards, making mention of the persecutions which the Church had suffered in the east, of which he had borne a share, and relating some interesting items connected with his experience in this Territory. He expressed his satisfaction at going on the mission to which he has been called, and bore testimony to the truth of the gospel.

Elder Henry F. Smith expressed his determination to seek to do good while on the mission which he is starting to fill; and bore testimony to the work of God.

Elder Marius Ensign declared his satisfaction at receiving the mission he is about proceeding upon, and bore a faithful and plain testimony to the truth.

Elder Jonathan Steggel had suffered much with sickness for some time, and consequently had not been able to do much good here; but expressed his faith that he would be able to labor for the spread of truth in the land to which he was going to fill the mission appointed to him.

Elder Charles S. Kimball spoke on some of the principles of the gospel; and advised the people who have friends in the old country to write to them, and to write freely, stating that an idea prevails in the world, which is strengthened by so few letters reaching Europe from individuals who have come to this country, that President Young examines all the letters that are written from this Territory, and if they did not suit him he does not allow them to be sent. (The absurdity of this idea excited a laugh through the congregation.)

Pres. B. Young spoke for a short time, which was reported by Elder Watt. We expect to be able to publish his remarks in our next issue.

BRIGADE MUSTER AND ELECTIONS.—On Wednesday afternoon the 1st. Brigade of the Nauvoo Legion mustered on the parade ground of the Cavalry, near Jordan bridge, and presented quite a respectable appearance. The men were put through several evolutions by their respective commanders, after which they formed in open square, by order of Maj-Gen. R. T. Burton, who was on the ground accompanied by his staff; when the general orders, published in our last number, by Lieut-Gen. D. H. Wells were read to the Brigade. In pursuance therewith orders from Maj-Gen. Burton were read by the Division Adjutant, announcing the formation of his staff with T. McKean, Division Adjutant; Col. D. J. Ross, 1st. Aide-de-Camp; Major Henry W. Lawrence, 2nd. Aide; Wm. Calder, 3d; R. J. Golding, Commissary, rank of Colonel; Dr. W. F. Anderson, Division Surgeon, and Elder W. S. Godbe, Chaplain.

The vacancies in the Brigade were then filled by election, the following gentlemen being nominated and elected by vote: Brigadier-General, Brigham Young, junr.; Col. 1st Regt. Cav., Heber P. Kimball; Lieut.-Col., J. R. Winder; Major 1st Bat., 1st Cav., John W. Woolley; Major 2d Bat., John Clark; Cap. Co. A, 1st Cav., J. Q. Knowlton; Cap. Co. B, David P. Kimball; Cap. Co. C, Hamilton G. Park; Cap. Co. D, Stephen Taylor. Col., 3d Regt. Infantry, John Sharp; Adjutant, James Lewis; Lieut.-Col., George M. Ottinger; Major, Andrew Burt; Cap., Co. A, James Livingston. A great many other vacancies, of lower grades, caused by promotions and resignations, were filled in like manner.

After the elections, Gen. Burton briefly addressed the officers and men of the Brigade, expressing his approbation of their previous course, and giving them some seasonable and useful words of advice.