



GEORGE Q. CANNON,
EDITOR AND PUBLISHER.

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MRS. EMILY PITTS STEVENS' woman's paper, the *San Francisco Pioneer*, has taken upon itself of late to score, in rather a merciless manner, the "Mormons" on account of their domestic relations. Emily indulges in such expressions as the wolf in sheep's clothing, the largest twin of the pair (if it is a twin it is a pretty large and vigorous one, healthy and good tempered too), "Mormon" women powerless, blinded by ignorance and prejudice, dare not lift up their voices against the incubus, some Gentiles will today and dissemble, martyrdom of civilized Christian womanhood and enslavement of every noble instinct in man, burning shame, rotten core, monstrous devil led by a man whose deep machinations have outwitted, thus far, our best and noblest statesmen, and so on.

Emily also thinks there is sadly too much apathy generally in regard to this "Mormon" question, and that the public, the authorities especially, ought to wake up to the importance of the situation and come down upon the "Mormons" like a wolf on the fold. She says, "Let every reformer, north, south, east, and west, come to the rescue of these Mormon women, and hurl this Goliath to the earth."

All these expressions show that there are some things concerning "Mormon" matters which Emily does not thoroughly understand, and not having a thorough understanding of the subject she says some things which she would not say if she had a more perfect understanding of it. One fact is, that the most noisy and demonstrative of these reformers who "come to the rescue" of the "Mormon" women happen to be some of the most licentious specimens of the male sex, and the "rescue" they design and endeavor to effect is one which drags woman down to the lowest depths of degradation and leaves her there to rot. Our women must really be excused if they are not forward to be "rescued" after that diabolical fashion.

We, speaking also in behalf of the community, have always been a friend to women, and have endeavored to do them good all the days of our life, from the mother who bore us down to our latest and most casual acquaintance. It is not our habit to speak disrespectfully of womankind, albeit some of them may be not precisely the kind of persons that we should wish them to be. Consequently it hurts our feelings to have hard things said of us by Emily or any other woman, and said for the sole reason that we have endeavored to render as many women comfortable, happy and perfect as possible. That is not returning good for good, much less is it returning good for evil. Emily is a reformer. So are we. We begin with endeavoring to reform ourselves, then we extend our endeavors to our families, then to our acquaintances and others, so far as we have influence to do it. It may be that we are not so successful in our reformatory endeavors as others would like to see us, it is certain that we are not so successful as we personally desire to be. It is very likely that in the development of our reformatory policy we may think, say and do some things which Emily may consider are not conducive to the accomplishment of much good, and it is just possible that she, in her reformatory endeavors, may think, say, and do some things which we may consider not indicative of the highest wisdom. But that is no reason why we should call her all sorts of hard names, nor invite partisans or prejudiced persons or any body else, official or unofficial, to advance upon her like an avalanche and crush her, nor she us vice versa.

Now we are not by any means crying *peccavi*. We never do, and we never mean to do, whatever the consequences. Our colors are nailed to the masthead, and there we mean them to stick, though the heathen rage and the people

imagine vain things. In the formation of our domestic relations we build upon the foundation of the individual free agency of both man and woman, and act with strict conscientiousness and sincere conviction of duty. Therefore we do not admit any just force in the strictures in which Emily indulges upon us. However she may talk of or to us, we consider it not inconsistent with our profession to talk of or to her as a brother and endeavor to convince her of the error of some of her ways to us, as and as representing the "Mormons." She can hardly censure us for speaking of and acting towards women in a civil, respectful, and courteous manner, and that is our custom. We are not a bit apprehensive of the permanent ill will of the women. We are perfectly satisfied that such a thing will never be. It is not in the nature of things. There is a heap of good nature in women when they only half try, and "Mormonism" is just the thing to develop it. Emily does not appear to be of this opinion, but we assure her it is the cheerful fact, and that the "Mormons" are the very best friends the women have on earth.

THERE are possibly many men who would be glad to see an Indian war inaugurated in Utah. We are unable to sympathize with such persons, and equally with the Indians in the horrible cruelties in which they indulge when they become "mad," or are in a condition of hostility. Regarding the Indians, however, this much may be said, their ignorance and in many other respects their inferior condition may be plead in extenuation of their occasional moral ugliness. White people know better, profess to be immeasurably more intelligent, civilized and refined, profess also particularly or in a general way to be Christians, and therefore better things must be expected of them than of the Indians, a more peaceable, just and generous disposition, besides a broader charity, a more long-suffering forbearance, under provoking and even aggravating circumstances, towards their inferior and dusky brethren.

The Indians, though barbarians, are the original owners of the land. They have the right of possession until crowded out by the whites. America is the land of the Indians, the land of their forefathers from time immemorial to them. Naturally they cling to it with powerful feelings and can not be made to see the justice of their being deprived of it without fair compensation, and a fairly understood agreement that their title be transferred to the new comers.

Even when all this has been done, the Indians, for divers reasons, have many claims on the forbearance and compassion of the whites. The inferior should always be the object of the compassion and assistance rather than of the rapacity of the superior, for only thus can the crown of superiority be creditably and securely worn.

Peace on earth, and good will to men, even to Indians, has been the motto of this community. They have endeavored to act upon it in their dealings with the red man, and in pursuance of it have striven to cultivate friendly and hospitable feelings, choosing rather to feed than to fight the Indians all the time, as the best policy and the most commendable course. The result of the adoption of this policy has been that this Territory has been freer from Indian wars than perhaps any other in the Union, and it might be within the limits of truth were we to hazard the opinion that if all others who have had relations with the Indians of this region had adopted the same line of policy, there would have been still fewer Indian disturbances in Utah than there have been. Of course it is a tax on the citizens to feed the Indians, but it would be a heavier tax to fight them and have their ceaseless and cruel hostility.

The course of Gen. Morrow, in the present disturbances, in using every reasonable endeavor to settle them upon a pacific basis, without resorting to hostilities, is highly commendable, and every good citizen must wish these peaceful endeavors to result in a continuance of peace, good peace, lasting peace, between the red and white races.

At the same time, if war should become absolutely necessary with the Indians, any tribes or bands of them, it is to be hoped that it will be short, sharp, determined, and decisive, that in its conduct the greatest care will be exercised to include in its operations

only such Indians as shall be belligerent, and that all friendly Indians be treated in a friendly manner and encouraged to continue friendly, so that peace, the great aim, be ever kept sedulously in view, even in the midst of hostilities, should they unfortunately come, which it is to be sincerely and heartily hoped will not be the case.

Until peace shall be manifestly established again, it will be the duty and the interest of the people in the exposed cities and settlements to take the best care of themselves and their property, being cautious in the matter of exposing themselves unnecessarily where there is probability of danger from Indians. The Indians in war are tricky, treacherous, and exceedingly cruel, and the fewer opportunities they have to exercise these qualities upon our citizens the better.

HERE is the *California Republican*, with a chapter on "George Francis Train; his Doings for a Day," which day was last Friday, when he received a host of visitors in his room and gave a public lecture in the evening. Among his visitors were Miss Swift, Col. Edward Curtis, Rose F. Mackinley, Mr. Loomis, Mrs. Deland, Stephen Massett, Dr. Payne, Professors Kennedy, Carr and Pultres, with a party of savants from New York, Mrs. Chase, Mrs. Harndenburgh, Mrs. Emily Pitts Stevens, Mrs. Dr. Payne and Mrs. Crawford.

With the ladies and Geo. F. a spirited and spicy debate was held. Mrs. Mackinley rose to an explanation of her doctrines, thinking that Geo. F. misunderstood her. Her free-love views were not of the free lust kind, but referred to the intellect rather than the passions. Intellectual men and women cared less for sensual gratification than did the ignorant. The connection between congenial minds was what was meant, not mere sensual gratification. Men and women of great intellectual strength could not be sensual.

The party are thus reported at this juncture:

Mrs. Loomis considered men like Train, who absorbed the animal instincts in their intellectual force, injured the world by depriving it of the "race horse" breed of men, and left the procreation of the race to the dull and sensual.

Train asked Miss Mackinley what was her beau ideal of a man.

Rising to her feet and surveying him from head to foot, she replied, "You would be with less intellectual fire. To me," she said, "you seem almost a demi-god in the superior strength of your intellect, but you are less grand as the animal man."

Train says as she stood surveying him she reminded him of Cleopatra when Anthony appeared cold towards her, when she exclaimed:

"Come as you used to come
Before we were woman and man,
When the tiger passions were in us,
And love as you loved me then."

She appeared so full of passion, fire and earnestness.

The discussion assumed great warmth and heartiness, and took a free range, a little too free for publication, though of course all well enough meant.

The lecture was in the lecturer's own inimitable strain, and dwelt upon honesty as the best road to success, although the very last thing learned now-a-days. He also, for a wonder, talked of himself, then upon finances, with blackboard illustrations, Greeley, physical strength, moral power, profanity, the South, parties, the Democrats, his mass meetings, Gen. McClellan, Ireland, the Catholic clergy, &c. He announced his departure from San Francisco for Sunday last. He had not the slightest doubt of his election in November. No such word as fail.

At the close of the lecture he was escorted to Hibernian Hall, where the Irish military companies desired the honor of his presence.

THE present season has been a highly favorable one in Utah. There has not been one month without rain since the winter, and in nearly, if not in every month, soaking rains have fallen. This, in an arid country like Utah, seems little less than a miracle, and with the large amount of water available for irrigation has contributed greatly to the bountiful crops which are being gathered in most portions of the Territory. The two thunder storms of yesterday and that of Saturday were uncommonly heavy, and so far as our recollection serves, unprecedented at

this season of the year, the rain literally pouring down in torrents, washing vegetation, well soaking the earth, laying the dust, and improving the roads for weeks to come. Doubtless some damage was done by the storm, but probably very little in proportion to the good.

The heat of the summer has been severe and for the last few days, especially Saturday and Sunday, exceedingly oppressive, though perhaps not so much so as in the eastern States, where night brings little relief to the heat of midday. We have heard of nothing like the sickness and fatality attending the heat here, that has been experienced in the East, although some sickness and much physical debility have naturally resulted from the oppressive strength of the sun's rays and the parched condition of the earth and the atmosphere. To-day the air is decidedly cooler and moister than it was on Saturday and the early part of Sunday, and existence, instead of being a burden, partakes more of the nature of a luxury.

The days are shortening fast and the hot weather will soon be effectually toned down. Another week will bring in September, with its beautiful and probably Indian summer days and sharp, crisp nights, the most beautiful month in the year in this mountain country and the one we should prefer for a mountain trip of pleasure and recreation. Those persons at a distance who contemplate a journey to Utah will find September a most favorable month for the purpose, the days fine, not unbearably hot and mostly of a very pleasant temperature, storms not usual, nights getting quite cool, so that sleep can be obtained readily and of a refreshing and reinvigorating character. We should certainly recommend prospective visitors to this Territory to make their contemplated trips in September or before the end of October, as after the last month storms and even snow may be expected. Slight storms generally happen in the first few days of October, and more severe ones about the latter end of the month. Indeed the third or fourth week in October is sometimes severe, snow falling, ice forming, and piercing cold winds prevailing at times, so that excursions are not by any means certain to be characterized with a great deal of pleasure.

Correspondence.

PROVO, Aug. 22, 1872.

Editor Deseret News:

Sir:—At Springville this morning, previous to the convening of the council with General Morrow and the Indians, a few Indians came to the place designated for the meeting, intoxicated with liquor. Upon inquiry being made where they obtained their liquor, it was found that they got it from William J. Stewart, a resident of Springville. Gen. Morrow immediately ordered the arrest of said Stewart, and in a short time Major Gordon reported that Stewart was arrested and placed under guard at camp.

At 12 m. the council convened in front of the residence of L. S. Wood. Gen. Morrow assured the Indians of his good feelings towards them.

To go-wo-na said, I am very glad to meet the General. Our two hearts are alike. We have come to see each other. My father also had a good heart. The General's talk I like very much. I will never throw it away. Glad that all the boys have seen him, that by seeing him they can hear for themselves. I have always listened to the advice from Washington. I never have abandoned the Uintah Reservation, where the Government placed us. We have raised wheat there. I am glad to hear the General talk. It makes me feel good. Douglass' people from White River also like to hear the talk. I approve of the talk between Tabby and the General, that I have heard. For a short time we have been among the Mormons, all right. Now the General wants us to go back to the Reservation. All right. I approve of stopping at Uintah as per the instructions sent from Washington. All right. I see in Gen. Morrow a representative of the General Government. Tabby and myself wish to remain at Uintah, while others go to Washington. It is all right if Wanda-daroads and Antero want to go to Washington. It is all right for Joe to accompany us over to the Reservation. Maybe Kanosh will want to go to the Reservation by and by. I will hear from him. Most of the leading men are willing to go to the Reservation, others are not. It is for them to speak for themselves. I have no small heart. I