



ALBERT CARRINGTON.....EDITOR.

Wednesday..November 25, 1863.

## WHEAT AND FLOUR.

Early in our history here wheat and flour lead the market, even to a greater extent than they do now. And then, as now, and also as in the days of superabundance, some dealt in those articles regardless of their faith and professions in coming and in being here; they seemed not to realize that scarcity and abundance are equally dispensations of a wise and good Providence, and through their shortsighted conduct deprived themselves of the attendant blessings.

It might be presumed that the lessons of the past were sufficient for the dullest scholars in the school we are in, but no, from what we hear and observe, there are still those who seem determined not to wisely profit by the opportunities offered. Apparently regardless of the true principles and teachings of their faith and the Priesthood, they in their dealings seem no whit different from the veriest worshippers of mammon. And if to the closest scrutiny they seem no different, are they in reality different? And if not, of what value is their profession? It is worse than vain. An ancient wise man said show me your faith without works and I will show you my faith by my works. To our understanding, as to his, faith must be exemplified by corresponding works, or it will not avail.

The present scarcity of wheat and flour bears but a small comparison with that which existed in our first settlement here. What was done then? With a few exceptions, those who had divided with those who had none, both by gift and upon reasonable terms of exchange, as circumstances required. But even in this way was there enough breadstuff for all? No, the deficiency was supplied by thistle roots, greens and a most economical use of beef cattle, even to eating pates, hides, feet, etc. And all who thus shared and lived, at the same time living their religion, were buoyant in spirit, and have since steadily increased in faith, worth and influence, while others have faded out of sight, and almost out of mind, their then seeming gain resulting in great loss. It will be well for our speculators in wheat and flour to bear in mind the lessons of the past and observe in good faith the teachings of the present, lest their grasping and prospective gains also result in great loss.

Doubtless there is enough wheat in the Territory to comfortably supply all, provided it be fairly distributed and economically used. Upon what principles shall this distribution be based? Let the producer, after paying his tithing, save out his seed grain and enough to bread his family until another harvest, say some four bushels to the person large and small, also a liberal supply for helping the poor, and then pay his debts in wheat or flour, at fair rates, to all who are in need of or prefer these articles. When this is done, and not until then, he has a full right to dispose of the remainder at his pleasure. Previous to this being done he can neither deceive his own conscience nor that of his neighbors, in holding for speculation that which is really not his own.

Aside from these very plain and practical views, we are professedly here to seek first the kingdom of God and its righteousness, and no one can faithfully labor for the up-building of that kingdom, without at the same time laboring for his own up-building and true advancement, and also that of all the household of faith. Compared with the attainment of so great an object, how insignificant is all that may temporarily be made by speculating in the necessities of life, or, for that matter, by doing anything wrong!

We will here remind the holders of such surplus wheat and flour as may remain from paying tithing, etc., as already specified, that the price of those articles is by no means like-

ly to decline between now and next harvest and that they are far more safe and reliable to retain in hand than are "greenbacks," especially where one wants to raise money to to send to the States next Spring.

It boots not now to comment upon the conduct of various parties during our periods of plenty, for that is past, and each one must abide the consequences of his own acts therein. Now is the time to duly improve upon a dispensation of scarcity, that we may be able to look back upon it with joy and not regret—with joy that we then not only promptly paid our tithing in the kinds required and honorably discharged our indebtedness, but also freely contributed a liberal share towards sustaining the poor and aiding every laudable improvement.

With the foregoing we had thought to close for the present, but there are one or two circumstances that we cannot well refrain from mentioning, and can scarcely resist stating names. Not long since, upon supposed reliable information from an Agent, a person was furnished a News order for eighty bushels of wheat at Fort Gunnison, some 160 miles from here. He went there and could get only sixteen bushels, notwithstanding the counsel and efforts of their Bishop, and the large amount of wheat our due at that place. Who should, in justice, pay for the nearly total loss of that long trip? And how can the parties expect to successfully conduct business upon such principles?

A few days ago we expressly sent a team for a load of wheat where it is reasonably plenty. That team returned with only ten bushels. This was better than the trip to Gunnison, but will not answer our purposes. Since then we sent the same team for wheat, a little farther in the same direction, and it returned with twelve bushels of oats and no wheat. In these cases some of the Agents said the subscribers paid at the Office; a few may have done so, but in those localities there is a much longer indebtedness than would load with wheat the teams sent, or we should not have sent them.

So far as we know, the DESERET NEWS never refused wheat in the days of its superabundance, allowing the highest going rates in the several localities of payment, and now we expect our share of wheat when it commands money. Selling the wheat and paying us the money may answer the letter of the law, but it will answer neither justice, a conscience void of offence, nor our wants, therefore, both Agents and subscribers, at once forward to us our wheat and flour, and the more and quicker the better. We also want to hire wheat hauled for good pay at good rates.

## AT A MEETING OF THE BISHOPS.

Last Thursday evening, while sauntering around for no particular purpose, we were attracted to a place of meeting by a rather loud voice—evidently that of a speaker earnest in his subject. We drew near to the door—as it was a public place—and listened for a little, and heard some very sensible remarks, pretty plainly made. Suiting our peculiar notions of "the square thing," we had some desire to step in and hear more; but not being certain of the character of the meeting, the doubtful propriety of an uninvited entrance suggested departure, and we were taking leave when we were met by some persons who assured us that there was no restriction; we entered, and were glad we did so.

We make it a rule never to go where we are not invited, or where we have no business; but if, by accident, we find ourselves hearing and seeing matters of some public interest, we are very apt to construe it to be then our business—if not before, to be there, and to make such use of our thoughts then and afterwards as to us may seem good and proper. We think, then, that we are not encroaching upon the Bishops, by alluding to their meeting on the occasion referred to.

We know not what was said before we got there; but while at the door we were pleased to hear a Bishop strenuously contending for "honest deal between men, whether they be Gentiles or Mormons," and it lessened nothing our estimation of the assembled to hear all round: "that's the talk," "that's the talk." The circumstances that called forth that sentiment, we were too late to hear; but sufficient followed after, from which we concluded that "wet hay weighed more than dry hay, and by the ten sold for quite as much; but did not

last quite so long with the cows and horses." There is an old story extant about a pious old Methodist deacon—who used to dampen a few groceries now and again—interrogating his shop boy if the sugar had been sanded and the wetting process had been attended to on the tobacco, soap, etc., which being answered affirmatively, added: "very well, now, come in to prayers." The Bishop we listened to on Thursday evening seemed to think that the old leaven of Methodism had not been entirely rooted out of some folks, and he was in for reprobating every such dishonesty—"no matter between whom the transaction." It gratified us to listen to the plain spoken dislike of the mean and contemptible deception; for the man who changes the true character of his merchandize, makes a false representation of facts, which may for the time being make him the possessor of a few more dollars; but they reach him a poorer man in his own estimation—if even no other eye saw him to spurn his meanness. In our life time, we have known men, to justify the cravings of a viciated and corrupt heart, refer to "Israel sucking the breasts of the Gentiles"—and "Moses leaving Egypt with borrowed jewels." From the tongues of such men and from their actions, the accusation of unjust dealing with the Gentiles has been heralded over the world against us as a people, and has been set down as an exhibition of the standard of our morality. Whoever thinks that the people have not sense enough to know that deception of any description, dishonesty of any kind would lead them to the worst state of ruin, they have not yet known the school through which the people have passed. Notwithstanding his prejudices, it would have done even Uncle Sam good to have listened as we did to the assembly of Bishops reprobating a deception that affects him and contending that if men—Mormons, Jack-Mormons, Hickory-Mormons or any others, sell him hay, they shall do it honestly, or they will expose the wetting and sanding process wherever they know of it.

But this was not all that we listened to, nor was the bleeding reported to be all on one side. We heard of loads of wood measuring much smaller at one place than at another—not from the simple process of the subtraction of a stick or two—but the same wood measuring as much when brought back again to the city as when the wheels first rolled. It was the same Bishop who had claimed before for Uncle Sam, who was now as decided in the people having the full measure of their wood. "Fair business or none," and "the people should so have it, or they were not like him."

The wheat question was also considered, and two or three speakers made some very excellent remarks, and some remarks probably on which more might be said. We admired the free speech, and what pleased us quite as well, was the quite as free manner in which it was received. Bishop Hunter looked at things very good naturedly, and from the suggestions of a large honest heart gave very excellent counsel, and, no doubt of it, "learning good lessons in economy," "barkening to counsel," and "all coming out right" will be the end of the present interest in the subject. Notwithstanding our constitutional repugnance to long meetings, we really could have listened to more talk on the subject; for we have always found that when men met with simple hearts and honest purpose, nobody could speak without saying something that would eventually lead to sound and beneficial results.

We learned by staying longer that there was also considerable thieving going on in the city, and the police were on the alert. Our police, we should say, on our own responsibility, are not all on Main Street, and light fingered folks should not forget that "Old Cromwell's" maxim, "trust in God and keep your powder dry," is a great favorite out here. We are terribly sensitive on the property question. As a people, we are not very orthodox on a great many things—we are not quite of the faith of that enthusiastic elocutionist who said something about

"Who steals my purse steals trash,"

We place the "good name" at home, of some consequence: abroad, at nothing; but we find the "trash" mighty convenient everywhere, and as we have worked hard for what we have got, we give timely notice that we have nothing "lying around" waiting for uninvited hands. It is, therefore, due to our own good wishes for ourselves, and not unkind to these

who have not been well skilled in the distinction between mine and thine to say: let things alone. Take the advice and you will never regret it,—if you don't, as sure as we write it, some of you will "come up missing."

## THE THEATRE.

The second presentation on the boards of Evadne, or the Hall of Statues, seems to have given universal satisfaction to our theatre-going population. Personally we were much satisfied with the playing last Wednesday evening. Mrs. Irwin's Evadne was sustained with her usual artistic ability and fine taste.

It is not an undeserved compliment to say that the lady is a favorite with the people. The easy grace that is apparent in all her movements, free from the questionable abandon that is too often exhibited on the stages elsewhere, to attract for the lady instead of the character, presents Mrs. Irwin very favorably to this community. Mr. Irwin played well Ludovico, and established for himself considerable claim to represent Iago; tragedy, however, is not popular with the people generally. Mr. McKenzie's Colonna was decidedly excellent, and we are pleased to see the Management favoring "Mac" in that line of character. With application to study, he cannot fail to be a useful member of the Association. Mr. Simmons in the wide role of characters assigned to him seems to us happier in the modern gentleman than in lords and princes. His personal advantages naturally befit the former best. He, however, played with spirit, and as usual was well up in his part. With him as with the others named, we had more than ordinary satisfaction in witnessing Evadne.

The Farce—the Omnibus, took immensely, and our "old favorites" gave unqualified satisfaction.

On Saturday evening—Faint Heart Never Won Fair Lady—The Omnibus—and in and out of Place filled the house to its utmost capacity. The Irwins were happy and versatile in comedy, surprising even their sanguine friends.

This evening, the Romantic Scottish Melodrama—The Warlock of the Glen—A Morning Call and In and out of Place.

The Warlock of the Glen, if well played, cannot fail to gratify. It is a splendid piece abounding with excellent music.

DEPARTURE FOR WASHINGTON:—Governor Doty left late on Sunday evening by the mail stage for the east—on a visit to Washington. We understand that His Excellency received the order to report at the seat of government, by telegraph, some days previously. During the absence of the Governor—which is likely to extend over winter—Amos Reed, Esq., the Secretary of the Territory, will be acting governor. It rarely falls to the lot of one man to be acting-governor and secretary, acting-superintendent of Indian affairs and acting-secretary. We should think Mr. Reed had his hands full.

A COLD SPELL.—Towards midnight on Saturday, a severe northerly wind swept over this valley, followed a few hours after by snow, which by daylight covered the mountains and valley. Throughout Sunday the weather was mild, but at night and on Monday morning it was ten degrees colder than at any time previous during this fall. With his usual technicalities, the weather clerk says the cold was "two and a half inches" more intense, or 14 degrees below zero.

ARRIVAL OF TROOPS.—Companies A. and B., Nevada cavalry, under command of Capt. Baldwin passed through the city on Saturday afternoon to Camp Douglas.

A ROUGH AND TUMBLE.—On Monday afternoon, two of the newly arrived "N. V.s." got elevated with Valley Tan and resolved to measure each other's forces on Main street. The biggest is said to have been making a handsome splurge in adjusting his toilet for the fray, which the little one perceiving was the signal for a fierce attack and at it they went. The big one got a terrible pounding and the little one carried off a deep scar. The police apprehended them; but on request of two officers, the Mayor delivered them over to the military authorities. Two others at the request of the officers were kept in limbo over night as also Irish Tom and a fellow found drunk on the State road.

CUT OFF.—By the unanimous vote of the Congregation assembled in the Tabernacle, in this city on Sunday afternoon, the 15th inst., James Linforth, of San Francisco, California, was cut off from the Church of Jesus Christ of Latter Day Saints.