



GEORGE D. CANNON.....EDITOR

Wednesday, Nov. 25, 1868.

### RIOT AT BEAR RIVER.

By a telegraphic dispatch we learn that a riot occurred among the graders this morning at Bear River City, during the course of which they burned down the office of the *Frontier Index*. Everything was quiet at 10.30,—the time the dispatch was sent.

#### ADDITIONAL.

Bear River City east, Nov. 20th.—The mob, 200 in number, began again, and burned down the jail. The citizens armed themselves, and while the mob was standing shouting, they fired upon them killing twenty-five and wounding fifty or sixty. The editor of the *Frontier Index* is not to be found. The riot began about the hanging of three men on November 11th. It is feared they will burn the whole city. Women and children are fleeing for safety. The citizens have sent to the grading camps for reinforcements.

### BRUTAL PUNISHMENT.

In reading the account of the punishment of persons convicted of petty offenses at Newcastle, Delaware, reported in the dispatches this morning, it is difficult to imagine that it is the report of a transaction occurring in the year 1868 in one of the United States. The persons punished may have been incorrigible; but there certainly should be a better way of dealing with law-breakers of this class than to tie them up to a post and whip them. The administration of twenty lashes to an old man of 70 years of age, he crying bitterly during the operation, for a petty offense, is too brutal a proceeding to be passed over without comment. Punishment can be made severe without being ignominious, degrading or cruel. The object of punishment should not be to drive offenders into the ranks of criminals, to place a ban upon them and to make them feel that every avenue is closed against their reformation. It is possible that a man whose instincts are already honest might commit a petty offense; and, after suffering the penalty, be an honest, law-abiding citizen. Some effort should be made to reclaim such individuals. But let them, for trifling causes, be tied up to a post and whipped, and they are likely to feel so degraded by the punishment that they abandon themselves to criminal pursuits the remainder of their days. Some men would rather die than suffer such treatment, and it would be a greater kindness to kill them in the beginning than to consign them to a career of infamy and misery. The publication of such transactions, as this at Newcastle, will be likely to call forth such strong expressions of disapproval from all parts of the country that the practice will be likely to fall into disuse.

### OUR LOCAL'S CORRESPONDENCE

BEAR RIVER North, Nov. 19, '68.

#### A STAGE DRIVE.

What novelty is there in a stage ride, or what can be said about a thing that is so common? Much that might interest, were the describer blessed with a lively imagination and a facile pen. But your correspondent will not attempt the task, lest your readers should consider the subject worn out, and his lucubrations mere platitudes. So he will pass over the moralizing thoughts of the little world mimicked in the few crowded within the narrow limits of the stage, with the quaint reflections that are provoked concerning the silent man in the corner whose wisdom is too profound to be thrown away in such a place, the good-natured, conversational fellow who feels at home and gives voluble proof of the fact, and the more common-place, prosaic individuals who make up the number thus thrown together.

I have journeyed behind and above mule flesh and horse flesh, and have watched with daily interest the careful movements of the ox-express, while it

crossed the wide waste between the treacherous Missouri, and shores of the western *mare mortuum*, but my first experience in staging in the Rocky Mountains was passed through yesterday. It was not unpleasant; it was exhilarating and bracing, for the team was excellent and the roads were in good condition, and the keen air of the clear November morning was bracing and invigorating. The scenery in any part of our mountain home is beautiful and would delight an artist under any aspect; but with the bright morning sun covering with light and beauty the sombre hues and gaudy colors which mark autumn in this land, and clothing in witching loveliness lake, mountain and valley, it was more than ordinarily beautiful. Borne on with rapidity, Bountiful, Centerville and Farmington were soon passed, and a few miles further brought us within view of the great work which has been and continues to be so absorbing a theme—the railroad. Near the mouth of Weber I was grieved to learn of

#### A SAD ACCIDENT

which occurred lately, and by which a worthy man lost his life. On the 4th inst, as Br. Charles Roseberg of Santaquin was prying a rock with a crowbar, about half a mile below Devils Gate, he stepped back to avoid it as it rolled from its bed, slipped and fell, and the rock rolled upon him, the crowbar resting upon his breast as he lay. With much difficulty the rock was moved off him, when it was found that he was terribly injured. He lingered on, however, until last Sunday, the 15th, when he died about six o'clock in the morning. He was buried on Thursday, at Kaysville.

#### WORK ON THE RAILROAD.

is being prosecuted with energy west of the mouth of Weber, and as we passed at a little distance, we saw across the river, the men engaged on the sub-contracts of J. W. Young, F. Little B. Snow and others. The line passes along under the bluff that rises above the right bank of the river. The work being done there, is for the Union Pacific Company; but the Central Pacific Company have let some sixty miles from Ogden north and west, reaching to Monument Point. I believe Messrs. Benson, Farr and West are the contractors. On this latter contract were evidences of work having commenced between Ogden and Box Elder; and the construction stakes visible at points along the road show that location is being prosecuted. Teams loaded with barrows and implements for work on the line; almost every person talking railroad; and men bustling and busy looking for contracts and employment, were the practical evidences of the railroad in and around Ogden.

#### INDUSTRY AND THRIFT.

It is some three and a half years since I was along this road, and the signs of industry and thrift are numerous and encouraging. Settlements are extending; log huts are giving place to neat adobe cabins; and more pretentious rock buildings, or two-story adobe houses, tastefully finished, making the dwarfed proportions of the one-story cottage more apparent. Along the entire road one sees proofs of an industrious, persevering population. Much more land is broken up, water facilities are increased; well filled stack yards are numerous; improved outhouses are visible; and all the signs of thrift and cheering progress abound.

#### HEAVY WORK ON THE C. P. R. R.

At the hotel here I learned, what is not generally understood, that there is some work at the north end of Salt Lake, said to be nearly as heavy as any east of the mouth of Weber. At the Promontory the line crosses the ridge some twenty-five miles back from the extreme point of the promontory, and there is a very heavy side cutting there, which will cost seven or eight hundred thousand dollars to grade a distance of about seven miles. The cost of grading will give an idea of the work that has to be done. This information I obtained from Col. Martineau, of Logan, one of Mr. Morris' party of surveyors. Both companies are pushing the construction of their respective lines to close the gap, and complete the portion where they overlap.

#### MORE RAILROADS.

I understand that in the course of a week the Union Pacific Company will have a party of surveyors running a line to Salt Lake City, which, it is said, they design constructing very speedily. It is also said that they intend to run a line south through Utah, and on to Los Angeles in California. The same Company have commenced a survey from Locomotive Springs, five miles west of Monument Point, to Portland, Oregon. The party engaged in this survey was at Boise city, on their way north, last Sunday.

### DISCOURSE.

By Elder ORSON PRATT delivered in the New Tabernacle, Salt Lake City, Nov. 1st, 1868.

REPORTED BY DAVID W. EVANS.

Having been called upon to address the Saints this afternoon, I do so with the greatest of cheerfulness, feeling to rejoice before the Lord at having the privilege. I esteem the blessings that have been bestowed upon this people far above all the riches, wealth and honors, that could possibly be bestowed upon them by men. There is something connected with the dispensation of the gospel which has been revealed to us, that is calculated in its very nature to inspire the heart of the true Saint with joy. There is no other religion extant among men, calculated to impart the same joy and happiness as that which we have embraced.

To believe in a God who once freely conversed with His children and took them into close communion with Himself, and revealed to them many great and precious things and filled them with the Holy Ghost, but who, in later times, to another class of His children refused the same blessings, is a horror to my feelings; it would impart no satisfaction, happiness, true joy, or peace of mind to me, or any other person. Yet we have been educated, before embracing the fullness of the gospel, in a variety of religions wherein we were taught that God was once a God of power, and that in former dispensations He made bare His arm among the people; but we are told by the various religious sects of the day that for the last 1700 years these great manifestations of His power and goodness have been withheld from the children of men.

What satisfaction is this to me or to any real true-hearted Saint of God? If I were very hungry, having fasted a long time, and my appetite craved food very much, what would be the use of me reading of people having enjoyed themselves with a great variety of palatable and healthful food 1800 years ago? How much would this satisfy the cravings and wants of my nature? Suppose I should find a very hungry people, or many congregations of them, who had fasted until they were almost ready to perish for the want of food, and I should say to them, "Cheer up brethren, let your hearts be glad and rejoice exceedingly for the Lord fed five thousand in ancient days on a few loaves and fishes, but you need not expect that He will do any such thing for you." Do you think such a people would feel like clapping their hands or shouting for joy at such an announcement? I look upon all the sectarian religions of the world in which our fathers have believed in this light. Give me a religion that will feed the soul in my day; give me a religion that will privilege its believers to hold converse with God in their own day; that will inspire their hearts with the revelations of Heaven, and manifest those things which are great and heavenly and reveal to them their duties while they live. If I can't have a religion of this description I say good bye to all religions. Nothing short of that will satisfy me as an individual.

A great many good and wholesome truths are taught, notwithstanding, by almost every religious society, perhaps we may say all, not excepting the heathen nations, who worship idols. They have a great many good and wholesome principles among them, as well as a great many that are evil, and which are calculated to darken the mind, corrupt the heart, and lead them astray from the true God. If the religions of the day were full of evil from beginning to end; if there were no principles of morality included within them, they would not be calculated in their nature to bring so many into bondage and subjection to them. But because they have some good, wholesome, moral principles mixed with their foolish, vain traditions, and powerless forms, millions are dragged into their snares.

I have oftentimes felt to ask the children of men, how they would look upon a man at the head of a family of children, say a dozen of sons, who condescended to be very familiar and sociable with six of them, the elder ones, and taught and instructed them, developed their minds and led them along, unfolding principle after principle to them; and by and by when the other six came along, believing him to be an impartial being, and learning of the great blessings bestowed upon their brethren, they ask for similar blessings, but not one solitary soul of the six could get a syllable of information from

him? Would you not think that such a father had changed very materially, or that the children had incurred his displeasure to that extent that he would not have anything to do with them? Now this is the light in which God is held up by all the sectarian religions of the day.

We Latter-day Saints have come out from all these vain and foolish doctrines; we have renounced them. When the glorious gospel of the Son of God was sounded in our ears we received it with joy. We saw, in a great measure, the foolishness of the religions we had been taught all our days; we saw how powerless they were. We saw that they had no voice of angels and that God inspired none of them with the spirit of prophecy; we saw that none of them had revelation, or the visions of heaven opened to their minds; and we also saw the doctrines they taught were foolish, vain and false, got up by the children of men without authority from God and seeing this we renounced the whole of them.

We oftentimes, in our Tabernacle and Meeting houses have the privilege of seeing the contrast to this. There are some of our children, born here in this Territory, who perhaps, have never formed much of an idea respecting the false doctrines with which our forefathers have been bound down for generations. It is true we occasionally tell them, but they cannot realize it as if they had experienced it for themselves.

I consider that the most of what we heard delivered from this stand this forenoon was very good; and according to my views, the principles advanced were wholesome as far as they went. But sound these doctrines to the bottom, and we shall find that they who advocate them believe that King James' translation of the Bible contains the last revelation God ever did give, or that He intends to give to the human family. That is what they themselves tell us. Now, what particular use is it to preach up morality and many other good things and then connect with it a doctrine of that kind? You may think I am hard, but I could not help, while listening this forenoon, contrasting this people with all the light and knowledge that God has poured down from the heavens upon them, with the formal, powerless systems of the children of men in which we were so long traditionated.

When we hear salvation preached we know it is true; when we hear that *Jesus is the author of salvation* to all those who obey him, we know that is true. But when we ascend still further in these great and sublime principles we find that, besides believing that Jesus is the Author of salvation we must know what he requires of the children of men, and then obey it. We must find out and understand that He is the same Author of salvation that he was in ancient days; that if He did converse with His children in former days, being the same author of salvation and unchangeable in His nature and attributes, He is willing to speak to His children in these times. Could you get the religious world to believe in or preach such a doctrine? No. Why? Because it contradicts their creeds. They have surrounded themselves as it were with a peck measure and have said to their proselytes, "So far shall you go in this belief and no further." You may believe just what the ancients have written, but you must not believe anything further. You may believe that God spoke to Moses and delivered the children of Israel by His power; but you must not believe that He will ever raise up a Moses in our day. You may believe that God gave the keys of His Kingdom to the Apostle Peter, and gave him the power to unfold the principles of eternal life in his day, but you must not believe in any man holding the keys in these days. These are their creeds, and they will cut you off from their church if you profess to believe in new revelations, or in anything not contained in the Bible.

I did not think when I arose of saying anything about this subject, but it came into my mind. There are so many great and glorious principles which God has revealed to this people that it seems as though we can hardly get time to speak about the false doctrines of the children of men. We wish to talk about things more glorious; things which are calculated to revive the hearts of the Saints, to fill them with joy, peace and happiness, and to inspire them with the hope of blessings to come.

We Latter-day Saints have not only embraced the first principles of the gospel, but we have assembled ourselves from many nations and come here to these isolated vales with the understanding that we were to be taught more perfectly in the ways of the Lord.