



ALBERT CARRINGTON.....EDITOR

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## THE PRESENT AND ITS FUTURE.

The rapidity with which momentous and important events are following each others cannot but awaken serious thoughts in every reflective mind. It is no exaggeration to say that the world is living more than five times as fast now as it did a few centuries ago. Glance through the pages of history and the great events of ages are crowded into a limited number of lines. This gives them a seeming closeness of connection in point of time which is not in accordance with fact and dates. But now important events tread so closely upon each other, that almost every year is affording ample materials for volumes.

The terrific war from which our own country so lately emerged begins already to look as if it were of no recent date. Other topics of great interest have already come and passed since then; and the mind instead of dwelling on them, is on the stretch for that which may be looming up darkly in the political horizon. But a few weeks ago and central Europe was convulsed with war. It came like a brief but terrible summer storm, which passes swiftly yet marks its course with devastation. The boundary lines of at least three important kingdoms on that continent will be changed. And though peace seems now to be in the ascendant there, it is difficult to say whether war may not soon again break forth with renewed violence.

The race of progress is being run so swiftly—if progress it be in the correct acceptance of the word—without even a definite goal in view, that but few can venture to guess what unlooked-for results may be produced by the action of a few weeks or days. The simile of traveling by railroad speed is falling into disuse through insufficiency of expressiveness. Men not only wish and seek for some phrase that will convey the idea of vastly swifter motion, but they wish to move quicker than they now can do. To pass around the earth with the speed of electricity would be more in consonance with the spirit that pervades the human family.

It is but a few days since the Atlantic cable commenced its operations, and already the "nine-day's wonder" is nearly passed; it is beginning to be viewed as a matter of course. Yet what would have been thought fifty years ago of the man who would have asserted that intelligence could be flashed from London to San Francisco in a few minutes? Why there was no San Francisco then! No Pacific States and Territories! No electric telegraph! no steam locomotion by railroad! Breech-loading guns, rifled cannon, needle guns, were all unknown. So with hundreds, it might be said thousands, of other things that mark the inventive and progressive power and spirit of the age. The change is so vast, it requires comparison to realize even in part its greatness. And to-day, the man who could invent weapons of destruction that would annihilate armies, sweep forts away in an instant, and shatter at a blow the present powerful naval armaments, would be viewed as the greatest of living men and be sought after more than any other being on the earth,—more even

than if he discovered gold in inexhaustible quantities which required only the carrying away.

These things seem to indicate that we are rapidly reaching a great epoch in the history of the world. And if we are to judge from previous epochs, the importance of the events which preceded them, and the rapidity with which those events followed each other, the conclusion would seem inevitably to follow that we are on the threshold of the greatest epoch which the world has ever witnessed.

If the inhabitants of the earth, in their feverish pressing onward, would but pause for an instant and open their eyes, they could scarcely help seeing the overruling hand of the Almighty in all these things, bringing His eternal purposes to a speedy consummation. The wise will see and understand; but the foolish will continue their mad and reckless race, unthinkingly, till the crisis is upon them.

## ARE WE ILLIBERAL?

We have had occasion more than once to refer to the incorrect views which many people entertain concerning "Mormonism" and the "Mormons." They are apt to look upon the one as a tissue of wild and improbable vagaries, and upon the other as a congregation of fanatic zealots, upon no better evidence than the untrue statements heralded forth against the people and their faith, by men who deem it a matter of profit and gratification to assiduously malign them.

These views have a tendency to warp the minds of honorable men, so that in their first intercourse with us, as a people, they are liable to look upon matters and things from a stand-point that induces a reluctance to give us credit for the possession of virtues which they are compelled to admit exist among us. By and by, as they get to understand us better, they freely confess the superiority of this community over others in many respects, even while repudiating anything like an acknowledgement of the truth of our faith.

Some people, when they first come here, jump to the conclusion, based upon the incorrect views named, that the "Mormons" are illiberal, uncharitable, narrow-minded and bigoted. That which is sometimes called our exclusiveness is looked upon as illiberality, and on this the other characteristics, which it is assumed we manifest, are supposed to be based. So far from our being uncharitable and bigoted, it is no assumption to say that we are the most charitable and least bigoted of any religious community on the face of the earth. We neither consign, in theory, those who differ from us in faith to a hell the bare description of which is enough to make a sensitive organism shudder, nor are we anxious to hurry them out of this world to another that they may the sooner endure increased torments. These are points on which our faith teaches us to stretch far ahead of the great mass of professing Christians, who consign all who do not profess Christianity and oftentimes brother Christians, to a terrible hereafter without the slightest compunctions of conscience; and some of the darkest pages of history are blotted with the blood of religionists murdered by other religionists, because they dared to exercise the inalienable right of every man to think for themselves. Thus Catholic killed Protestant, and Protestant killed Catholic; and Protestants killed each other in the name of religion, to hasten their departure to that hell whose torments the persecutors declared their victims were inevitably doomed to endure.

Our feelings towards all mankind are charitable and good. We desire their happiness here, their salvation hereafter. For this we have labored, toiled

and suffered. For this our elders have gone and are still going to the most remote nations of the earth. And if our philanthropic efforts are not accepted, and our teachings are rejected, the most ordinary courtesy should extend us credit for the nobleness of motives which cannot but be apparent to all who will reflect. We freely accord to all men the right to worship God as they please, or not to worship Him at all, when such is their desire; and we claim the same right to ourselves.

We opened up this western country, pioneered the States and Territories on the Pacific slope, and gave by that pioneering a vast extent of territory, for practical purposes, to our country. We form the majority—the great majority, of the inhabitants of this Territory. And we think we are fully entitled to the rights and privileges guaranteed by the Constitution to every citizen of the United States. We believe we have the right to "life, liberty and the pursuit of happiness" in our own way, so long as we do not infringe upon the rights of others, and this we are careful not to do. But when people come here and, unprovoked, attack our faith, malign our people, calumniate our leaders, and pervert every fact that would manifest our peace, good citizenship and superior order, it is not reasonable to suppose that we can extend to them the hand of friendship and seek their society.

We are chary of admitting strangers to free intercourse with our families, for we have stricter ideas of virtue than prevail elsewhere, and we have no desire to expose the innocent to the contaminating influence of corruption. It is when we are satisfied by observation, or recommendation which is trustworthy, that no such danger exists, that we open our domestic circles to those who come here. This no gentleman can take exception to, for it is the rule of good society all over the world; and as every citizen in this Republic is in himself a sovereign, so every true Latter-day Saint is in himself a member of the best society on the earth, no matter what his circumstances may be, for he is a son of God and an heir to the glories of the eternal world. Such should keep themselves pure and unspotted, or they will fall from the position they hold and lose the exaltation that awaits the righteous.

Our religion teaches us to deal courteously and kindly by all men, and to look upon them as children of the same eternal Parent; but it also teaches us to abhor the wickedness and depravity which many of them exhibit, and which is so common in the world. If this abhorrence is construed as illiberality we cannot help it. Our mission is to overcome evil and do good, objects which cannot be accomplished by fraternizing with corruption and being in fellowship with iniquity.

## OBITUARY.

The sad and unexpected intelligence has reached us over the Telegraph wire, of the death of Elder COLLINS MOORE GILLET, who was returning home from a Mission to England.

Born on the 14th of November, 1837, in the town of Neversink, Sullivan County, State of New York, Elder Gillet moved with his parents and their family, in 1854, to this valley. While on the journey his father sickened and died, leaving Collins, who was then only in his seventeenth year, to assume the responsibility of looking after his surviving parent and the family younger than himself. To his mother he was all that a son could be; his affection and unvarying kindness to her and the family going far to mitigate the bereavement which they had suffered in the loss of the husband and parent. He was baptized after his arrival in this valley, November 19th, 1854.

At the April Conference in 1863 he was called, with many other young men, to take a Mission to Europe. Arriving in Liverpool July 29th, 1863, he was appointed a Traveling Elder in the Southampton District, and afterwards as the President of the Reading Conference. From this latter Conference he was shortly afterwards removed to the Sheffield District, his trustworthiness, sound judgment and other qualities designating him—though with but limited experience at that time in the ministry—as suitable to fill the important position of President of the District. Over that District he continued to preside until the time of his departure from England, giving perfect satisfaction to those who presided over him, and securing the love and confidence of the Saints. On the 30th of April of this year (1866) he sailed from Liverpool on the ship *John Bright*, in the capacity of President of the company of Saints, which numbered 764 souls. In the discharge of his new duties on shipboard, and also from New York to the Frontiers, he continued to exhibit the wisdom, faithfulness and zeal which had characterized his previous labors. The particulars of his illness, or its cause, have not been received; but from the reports that have reached us from the Frontiers, his labors there, in assisting in the business of the emigration, were very trying to his health.

We do not believe in writing laudations of men. It is preferable to let their acts speak for them. But there should be some record kept among us of men who have faithfully performed their duty, that the remembrance of their good deeds may not pass from our memories, especially when, as in the case of Elder Gillet, they have no family. It is this motive which dictates this obituary. The writer, with many others who had opportunities of becoming acquainted with his studious disposition and exemplary habits, anticipated a long career of usefulness for him. His future seemed to be unusually rich with promise. But in the providence of our Almighty Father he has been called away from us. His labors, however, are not lost. In the sphere to which he has gone he will find ample opportunity for the exercise of his talents in forwarding the great work which, during his mortal life, he loved so well.

We sympathize with his widowed mother and the family in the affliction they have sustained in the loss of his society. Yet they need not sorrow as do others who have no hope. He has kept the faith, and passed away while in the discharge of his duty. His reward is sure and can not fail.

G. Q. C.

## GOLD!!

## AT LAST!!!

Expectation has become reality! El Dorado is found! Gold! the idol of the world, the deity of so many worshippers, the yellow monarch before whom emperors kneel and potentates do reverence, has at last been found, close to the "Mormon" capital!—not away in the east or west, nor in the far south this time, but in City Creek Canyon. No sell now. Long searching is at length crowned with glittering success; and colossal fortunes only await the touch of a shovel.

Such was the information that met us on Monday morning; and being averse to sudden journeys, we could not do less than engage a "special correspondent" to proceed up City Creek and report proceedings. As the gentleman is rather erratic we will offer no apology for his style, leaving it with our readers as it comes to us.

## SPECIAL CORRESPONDENCE.

UP CITY CREEK, Monday night.

EDITOR NEWS:—

Your note and the welcome but unexpected sight of accompanying greenbacks awoke ambition. I saw riches and fame in the enterprise; and determined to combine the reportorial duties with the thrilling adventures of gold digging. I am sliding. Shall I tell you how? Listen!

## PREPARATIONS.

I dashed down "Street" for an outfit. It was almost too late. Everything from a tenpenny nail to a hay fork, from a grubbing hoe to a ditching spade was disappearing up City Creek.