



ALBERT CARRINGTON.....EDITOR.

Wednesday,.....Sept. 13, 1865.

AGENTS AND SUBSCRIBERS

Are reminded that two more numbers close the present volume of the DESERET NEWS, and that lists of the subscribers for the Semi-Weekly and Weekly are wanted at this Office at the earliest practicable date, that enough may be printed to accommodate all with complete files from the beginning. Those who subscribe at this Office are also respectfully requested, so far as convenient, to renew their subscriptions before the close of the present volume.

THE BOWLES-RICHARDSON CORRESPONDENCE FROM UTAH.

• Among those who were with the Hon. Schuyler Colfax, when he visited this city last June, were two gentlemen of the press—Messrs. S. Bowles and A. D. Richardson, who have been treating the readers of the Springfield (Mass.) *Republican* and the New York *Tribune* respectively to accounts of the "Mormons," their institutions, peculiarities, &c., in a correspondence descriptive of the trip and the places visited. While the latter writes with more of a manifestation of liberal thought, it is plainly discernable in the correspondence of both that they came here strongly imbued with certain prejudices through which they looked at nearly everything they saw; and they apparently sought for matter to fortify and strengthen those prejudices which otherwise might, perhaps, have been to a very great extent dissipated.

The first-named of the two gentlemen, indeed, betrays in his letters a modicum of acrimony, when he speaks of the "Mormons" that makes his admissions of their industry, energy and taste, and the evident wisdom of their leaders, have the air of coming from a man who was forced to admit, rather than honestly and willingly desired to state, facts which he saw, felt and recognized. He writes as if he had been compelled to admit the existence of many things here which are praiseworthy. It is natural to suppose that where such prejudices are manifested in what he cannot help saying eulogistically of Great Salt Lake City and the "Mormons," they would be displayed with increased virulence when he came in contact with or witnessed anything here dissonant with them. And such supposition is correct.

• But apart from their estimate of our intelligence as a people, and of the honesty and uprightness of our leaders, there are some points in their correspondence on which we would offer a few strictures. They came here, enjoyed the hospitality of the city, visited freely with a few citizens, some of whom believe as we do and some who do not, and, from the ten days residence among us thus spent, they presume to judge of the faith and feelings of the whole community of Latter-day Saints on certain characteristic points of our faith and practice. Among these they conclude that polygamy is repugnant to a large portion of the Latter-day Saints, and that it necessarily entails a vast amount of misery upon females who voluntarily enter into it, destroying the finer feelings and susceptibilities of both men and

women, and precluding the existence of that affection which should characterize the marriage relationship.

To the first of these we would say, if they had traveled farther among and mingled more extensively with the Latter-day-Saints, it would not have been possible for them to have fallen into this error. As a people we view every revelation from the Lord as sacred. Polygamy was none of our seeking. It came to us from Heaven, and we recognized in it, and still do, the voice of Him whose right it is not only to teach us but to dictate and teach all men, for in His hand is the breath of the nostrils, the life and existence of the proudest, most exalted, most learned or puissant of the children of men. It is extremely difficult, nay utterly impossible, for those who have not been blessed with the gift of the Holy Ghost, to enter into our feelings, thoughts and faith in these matters. They talk of revelation given, and of receiving counter revelation to forbid what has been commanded, as if man was the sole author, originator and designer of them. Granted that they do not believe the revelations we have received come from God. Granted that they do not believe in God at all, if they so desire it. Do they wish to brand a whole people with the foul stigma of hypocrisy, who, from their leaders to the last converts that have made the dreary journey to these mountain wilds for their faith, have proved their honesty of purpose and deep sincerity of faith by the most sublime sacrifices? Either that is the issue of their reasoning, or they imagine that we serve and worship the most accommodating Deity ever dreamed of in the wildest vagaries of the most savage polytheist. Either they imagine that we believe man concocts and devises the revelations which we receive, or that we serve a God who will oblige us at any time by giving us revelations to suit our changing fancies or the dictation of men who have declared the canon of revelation full, sealed up the heavens as brass and utterly repudiate the interference of the Almighty in the affairs of men. By the first of these suppositions we would be gross hypocrites; by the other grosser idiots. Yet in the face of the blood-stained walls of Carthage and Nauvoo, of Missouri and Illinois where the blood of martyred Saints still appeals to Heaven, in the face of the humble and unrecorded graves which mark the dreary way across those plains and mountains which they had just passed over, they dare not brand us hypocrites; and in this city they told us we were industrious, energetic, intelligent and honest, and a credit to the nation that calls us citizens. Are these the characteristics and attributes of fools or idiots? Did they speak sincerely or insincerely when they uttered these sentiments? Know, gentlemen of the press and all whom it may concern, that though a repugnance to this doctrine may be expressed by one in a thousand of the people whom you call "Mormons," he is not one, nor recognized as such by that religious community of which he may be called a member. If one revelation is untrue, all are untrue; if one was revealed by God, all have their origin in the same Divine source.

But where does that conjugal affection exist in which it is said polygamy must be wanting? Why is misery a consequent of polygamy? And what finer feelings and susceptibilities are blunted by it? We are talked to and of as a people who never had any acquaintance with the practical workings of monogamy. Does it ever occur to those who thus write and reason, that we were reared in monogamic homes in this and other lands, with pious fathers and mothers, christian teachers, and a free Bible in our hands which we were taught to read? That we know the

happiness which exists in such places is like the tiny rivulet that glides on to its own sweet-rippling music, hidden by the frowning banks of the broad, rapid and turbulent river of corruption and misery that rushes along beside it? Are the strong feelings and susceptibilities to which reference is so often made, in speaking of polygamy, those which form the groundwork of purient novels and love-tales, which fanned into ungovernable passion in the breasts of the young of both sexes lead them to illicit intercourse or thoughtless wedlock, in the one case bringing degradation, in the other subsequent years of misery? What holy feeling is blunted? Is it that of wife? The only basis of true and lasting affection in any one, wife, husband, child or friend, is respect and esteem. Take these away, and passion, which ever brings unhappiness and misery, may direct the ungoverned feelings to an object the most unworthy, degrading the one who loves to the level of the object of that passion. What the world have yet to learn, and what its accepted teachers, whether self-appointed or otherwise, seem incapable of teaching, is, that passion must be governed and feeling controlled, or true and lasting happiness—the very aim and object of life—can never be attained.

As well might it be said that the affection of the parent must be confined to one child, and that the affection of a united family could not reciprocate that of the parent, or jealousy would creep in, bitterness of thought be engendered and the finer feelings and susceptibilities be blunted, as that one man cannot entertain for and extend affection to more than one woman, or that his affection could not be reciprocated by more than one without the same results being called into existence.

• The presumed misery consequent upon polygamy is advanced as one of the strongest arguments against it. Upon what is it based? Some person met and conversed with some other person who did not enjoy that amount of happiness in polygamy which they desired to realize. Who does in any condition of life? How many monogamic wives curse the hour they ever entered the bonds of wedlock? There is no argument in it, nor can an argument be logically based upon it. It is a statement, and can be met by a counter statement which the experience of this united people can endorse, they having had a practical acquaintance with and an experience in the workings of both forms of marriage. Take fifty polygamic families indiscriminately from this community, and the same number in the same manner from any other community in the world, and there will be found more conjugal unhappiness in the latter than exists in the former.

The moral purity (?) and exalting influences (?) of the systems from which we have thoughtfully and conscientiously severed ourselves are known to us. We have seen, felt and understand them. And as parents who love our children, as husbands and wives who love, respect and esteem each other, as a people who desire to serve God and keep His commandments, we say let us have that purity which will exalt and ennoble us, and which is doing so, while we firmly, decidedly and unalterably reject that so called purity which has filled the world with corruption, misery and degradation.

THE JUVENILE INSTRUCTOR.

We take pleasure in laying before our readers the subjoined Prospectus of an Illustrated Semi-Monthly Periodical for juveniles, to be published in this city under the Editorial charge of Elder George Q. Cannon. A publication of the kind has been much needed in the Territory, and we hope to see it well sustained, with a circulation that

will give it a wide and general sphere of usefulness. The name of Elder Cannon is sufficient guarantee that it will be conducted so as to be a means of great good and a blessing to the rising generation as far as its influence extends. The value of an educational paper, in the peculiar sense in which we use the word, expressly written for children cannot well be over estimated. We wish it every success, and believe that the Bishops of the several wards and settlements will do well to use their influence for extending its circulation, either by having clubs formed or in any way they may deem best.

PROSPECTUS.

The necessity of a periodical adapted to and written expressly for children, is one that has been deeply felt for some time by many of our citizens,—a publication suitable for circulation among the Latter-day Saints, through the columns of which their children can learn doctrine and principle placed before them in a simplified form, and gain knowledge on a variety of useful and interesting subjects.

After consultation with President Brigham Young, and with his sanction, it is proposed to publish, on or about the 15th October, the first number of the *Juvenile Instructor*, an Illustrated Semi-Monthly Periodical, of a size suitable for preserving and binding, containing four pages of matter, original and selected, of interest and value to the young.

The matter will comprise short articles on a variety of subjects designed to inspire a taste for valuable reading and present before the young mind rudimentary knowledge of various kinds in a manner easy to be understood, as well as contributions from juvenile and other correspondents, answers to questions, etc., etc.

Each number will be illustrated with engravings procured expressly for the *Juvenile Instructor*.

Altogether it is designed to be a useful auxiliary in the education of children, whether in our Sunday or Day Schools or in the family circle.

After a careful calculation the price has been placed at three dollars per year, coin rates, to be paid in advance, as no allowance has been made for losses through non-payment of subscriptions. To clubs of ten or a greater number of subscribers a reduction of ten per cent. will be made. Cash, or produce at market prices in coin delivered in this city, taken in payment.

The Editor will be assisted in the business and editorial departments by Elders William H. Shearman and Edward L. Sloan.

The value of a paper of this kind to the rising generation, when rightly conducted, need not be urged,—it is self-evident. Bishops, School Teachers and Parents are respectfully invited to co-operate and lend their assistance in circulating this Prospectus and procuring subscribers.

Produce can be delivered at W. S. Godbe's Branch Drug Store, East Temple Street.

All communications to be addressed to the

Editor JUVENILE INSTRUCTOR,
Great Salt Lake City.

HOME ITEMS.

SUNDAY MEETINGS.—The storm of Saturday having rendered the Bowers unfit to meet in, the congregation assembled in the Tabernacle at the usual hour.

Elder E. L. Sloan contrasted the blessings which accrue from obedience to the gospel, evidenced in the church and the happiness of those who practice righteousness, with the condition of those who do not obey it, made manifest in the downward course of the world.

Pra. H. C. Kimball delivered a discourse touching on several points in the early history of the church, and drawing instruction and counsel from them for the benefit of the Saints. He pointed out the sorrowful results of giving way to evil, rebuked the bearers of false witness, and encouraged the Saints to persevere in works of righteousness.

Afternoon.

Elder J. D. T. McAllister spoke at some length on various principles of the Gospel, exhorting the Saints to increased faithfulness.

Bishop J. Sharp briefly bore testimony to the truth.

Pra. H. C. Kimball spoke on the importance of the people being vigilant and prepared to meet every opposing influence, and exhorted them to live their religion.

STORM EAST.—The snow storm of last Saturday was not confined to this valley. It stormed eastward as far as Laramie, and a foot deep of snow is reported on the Sweetwater. It was six inches deep about Green river on Saturday.