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"DON'T DISPUTE ABOUT TASTES."

Mankind are on this earth with a requirement to do right, and with a permission to do wrong, each one being privileged to make his own choice. Good and evil are here in direct opposition, that man may choose whether he will listen to the correct teachings of the one for his welfare, or follow the alluring blandishments of the other to his injury. These are old truths, and as true as they are old, but too often not wisely reflected and practiced upon.

This is said to be a "fast age," and we frankly coincide with the statement, but in what direction is it making the most speed? As a community we came here to avoid the contamination of many of the fast and so-called civilized practices so much in vogue elsewhere, but we have not yet succeeded in entirely escaping their influence. Evil does not yet let good alone, neither will it so long as it has place on the earth; and it is so much easier floating with than stemming the turbid current of evil that some become weary, relax their efforts and are swept down the stream. This is their privilege, but in exercising it we object to their infringing upon the rights of others. Every one that prefers it can exercise a taste for stealing, swindling, cheating, misrepresenting, using Billingsgate language, etc., etc., throughout the whole catalogue of evil, but he should bear in mind that sooner or later he must meet the consequences of that preference.

Now that trade is rapidly increasing upon the platform laid by laborious and successfully prosecuted agriculture, and home manufacture is making some commendable progress toward our self-support, we will not dispute the taste of him who prefers the occupation of buying and selling to that of producing, but we suggest that, so far as he professes to be of us, he does not, in his greed for gain, forget the rights of his neighbors and be swept down by the current of Mammon-worship. As to those who are here professedly to make money out of our labors, they of course will exercise their choice in such manner as they may deem most conducive to that object, and others must deal with them upon that understanding, for they have come under no obligations to expend their means for the common welfare of those from whom they have derived their increase. Not but what they, in many instances, deal as cheaply and fairly as some who claim to be aiding in the great objects we came here to accomplish, but we have no cause to expect from them the mutual aid we have a right to look for from those professing to have a care for the faith we have embraced.

In addition to houses, orchards, fields, gardens and other comforts and luxuries of life, our population is rapidly increasing and, with greatly increased and increasing facilities, happy, intelligent and refined social circles are rapidly multiplying throughout the length and breadth of our Territory. Now, in common with other choices in taste, a person has the privilege of being a gambler, profane, a liar, a drunkard, a cheat, a debauchee, an opposer of our faith, etc., and desire to mingle in our

society, and deem himself hardly dealt with if not permitted so to do, calling us unsocial and exclusive. While we "don't dispute about tastes," we want it distinctly understood that we also have decided tastes in this as in other matters herein mentioned and unmentioned, and have an equal right to exercise them, and to choose with whom, when and how we will associate—a right common to all, without its being questioned or growled about. And right here we will state that we emphatically decline association with the classes specified and all classes of similar character, except for their enlightenment, unless they will repent of their bad taste in evil choice.

In short, without wearying with more detail of instances, our taste in choice is entirely in favor of the Kingdom of God and His righteousness, and of those who practice that taste; and, disclaiming all dispute, we are always ready to peaceably concede to others the largest reasonable liberty in their exercise of a different taste, wishing that they may at least attain sense enough to be satisfied with associating, dealing, etc., upon the principle that "birds of a feather flock together," and not one flock be everlastingly pecking at and trying to fatten upon, debauch or destroy another. In the meantime it will be well for each one, as fast as possible, to understand what his taste really is in regard to all things, and, if found correct, endeavor to follow it; or, if not found to be the best, strive to better it; which will require much more care, patience, watchfulness, self-examination, self-denial, faith and obedience than many seem to be aware of, or at least more than they exercise.

SPEAK THE TRUTH, IF YOU CAN.

The inhabitants of Utah are in most things like the people of other places, "only a little more so." To learn the news of their own doings and dealings they have to go from home, sometimes a long way, and when they do hear it, it is news, to them.

There is a class of people who seem unable to speak of the "Mormons," or refer to them in any way, without indulging in the wildest vagaries on the subject. They do not appear to be afflicted with any constitutional infirmity which compels them to tell the truth. In fact, it would doubtless be a matter of very great astonishment to them, if by any chance they had committed themselves to a correct or truthful statement on the subject. This is applicable to both press, pulpit and forum. Even respectable, and in other respects trustworthy journals seem to draw a portion of their inspiration from this source, when they have occasion to refer to the "Mormons."

We thought the past spring and the summer thus far had been moderately quiet in our city and Territory. That is the opinion entertained by the people here. There is no person of our acquaintance who knows of anything different. Conceive, then, of our astonishment, not to say amusement, at reading lately in a respectable newspaper, published some two thousand miles from here, of our having had a lively time in this city last spring, ending in a battle, with "war's magnificently stern array," including cannonading, shelling, etc.! The list of killed and wounded was not given. If it had been, probably some of our readers would have found their names among the dead, and would have had the gratification of reading the account of their own sudden and untimely transit from this bustling, contentious world.

Subsequently, some particularly "sensational" paragraphs reached us, got up in regular penny-a-lining style, relative to the landing of "Mormons" at New

York, worthy of note only for the exuberant fancy manifested by the writers. An ordinary mortal can twist, turn and exaggerate a truth, till in its distorted state it can take rank as a moderately well got up falsehood. They may show the possession of powers of improvement, no matter how perverted; but the inventive faculty belongs to another order of mind. To fabricate a neat, well-polished falsehood, out of materials so slight that the author may correctly claim to be the original inventor, marks the presence of a more active imagination.

These scribblers having neither character to lose, nor any higher object than the dimes they earn by their venality, are justly entitled to have themselves and their flatulent effusions treated with the utmost contempt and indifference. But there is a large class of really honest and well meaning people, who, having no opportunity to judge differently, derive their opinions of us as a people, our institutions and our social and moral polity from such statements. Hence the erroneous impressions received and opinions entertained regarding us. Hence, too, the reason, we suppose, why some transient sojourners here are apt to look upon us as fools for the first few days of their stay, till a better acquaintance undeceives them.

Now, it is notorious that we are among the most, if not the most, peaceful, orderly and law-abiding people in the world. Our Elders have traveled among every civilized and a good many uncivilized people; and there is not on the records of any court in the world, that we have ever heard of, one case of any of them having ever transgressed the laws of any country. As a people, we resided in several States in the East before taking our course westward, and though our leaders were subjected to innumerable unjust, illegal and vexatious law-suits, in no case could a conviction be secured against them, even before corrupt and partisan courts, where their own witnesses were captured and placed in the prisoner's dock to prevent their giving evidence, and perjurers, voluntary and suborned, were willing to swear everything and anything their malevolence could suggest.

Trace it up till the present day, and there has been no requirement made upon us to sustain our nation's honor and integrity, but has been instantly met, no constitutional law but has been magnified and observed. And in all this we have been and are united in a degree that is cause for astonishment with reflecting minds the world over. Yet every once in a while we read statements of disruption among the "Mormons," of disaffection to their leaders and of a final breaking up of that peculiar society of people. Then, they chime changes, and, as in the present instance, there is reported actual conflict where law and order reign and peace prevails; or our emigrants are caricatured on their journey, and accused of violating laws of which they are the most strict observers to be found on the face of the earth.

Such a man as the editor of *All the Year Round* could afford to deal honestly with the subject of our emigrants, some two years ago, in his "Uncommercial Traveler," as far as his personal observation extended, for he has a character to lose; but the scribblers to whom we alluded in the beginning of this article have no character only what would be a blessing to them to be deprived of. Paid by cliques and corrupt politicians, who would wish, as heretofore, to make political capital out of the "Mormons," and urged on by men so intensely wicked that they hate everything truthful, pure and good, they would hound on the people, who are in a great measure dependant upon them for informa-

tion on the subject, to an active expression of animosity against us. It is the old plan, tried so often, and each time proved impotent to accomplish the end desired. Cannot that invention which so cleverly creates falsehoods "out of nothing," rivaling the now nearly exploded theory of the creation, bring out something new? They will foil themselves, and save the Lord and His people the trouble, if they do not strike out in another direction.

THE CATTLE AGAIN.

It was thought that an early publication of the cattle law in full, calling attention to it, republishing a portion and commenting upon it would so inform the public that damage done by animals would be rare and purely accidental, but in this we regret to state that we have been mistaken. Cattle are still turned into the streets without any one to watch them and, worse still, left unyarded at night, to shift for themselves as they can, their owners apparently perfectly regardless of how much damage they may do. And when a little boy drives an animal out of a lot only across a street from the owner's residence, and informs the owner of the fact, he, a grown up man disgracing common humanity, to say nothing of his profession in the Church, deliberately takes the cow away from the little boy and tells him he lies, when the boy told only the truth and the man knew it, thus adding to injury both insult and a most miserable example to our youth. Now is such a man so blind as to think that what he permits his cow to steal balances in benefit to him the injury done to his neighbor and the bad example he sets to youth? If so, he will find himself badly mistaken.

The case above alluded to is only one of too many similar cases, some of them even more aggravated and wicked, and attended by greater damage. It is possible that persons so reckless are not acquainted with the law, do not take or so much as borrow and read any paper, and care nothing for the rights or feelings of their neighbors. Their conduct forces us to that opinion, which, if it be correct, indicates that some steps be taken by the proper persons to enlighten them, when, if they do not mend their ways and observe the law, or if they manage so that it cannot readily be enforced in their case, we are further of opinion that it would serve a good purpose to publish their names and conduct, that their course may be fully and fairly understood by all.

Though some of us have lived here over 18 years, even children know that as yet a good fence is the exception and poor fences the rule, and in most localities this is still unavoidable. For this reason the Assembly last winter passed the law making owners responsible for the damage done by their animals, whether the grounds trespassed upon are fenced or not, and we wish all concerned to govern themselves accordingly, and observe and enforce so just a law, do in the matter as they would be done by, take care of their animals by day, securely yard them by night, and by all means save the crops, each one his neighbor's as well as his own, for we are all mutually interested, and it is now too late to re-sow or re-plant.

As frequent recurrence to the same subject is unpleasant to both writer and reader, will not all now take hold and see that animals are prevented from trespassing? And if a neighbor is ignorant of the law, will not some of his neighbors inform him? And when the person trespassed upon does not know the owners of the animals, will not those near by give what information they have about them, and assist in appraising the damages? Permitting one's stock to feed upon a neighbor's crops, whether fenced or not, is an outrage which must be stopped.