Salt Lake City-Despotism on the Great Plains-Character of Brigham Young-His Wives-Polygamy-Schisms Among

Correspondence of the N. Y. Tribune, Bare Lake Cirv, June 28.—I have seen Mormonism in its best garments only. Its dignitaries have made me welcome. Its hospitality encompassed me. Its fruits and flowers, its light spots and pleasant recreations, were all before me. With its humble followers, and its shadowed household circles, I must repeat the experience of all other Gentile visitors, and go as I came, a stranger. But on every hand, on the streets, in the homes where crime wears its richest gilding, in the tabernacle, and even in the very fountain of the polluted stream, are plainly visible the melancholy evidences of mingled fraud and infatuation, of cunning wrong-doers and de-

inded wrong-sufferers.
The world elsewhere may be sought in vain for a despotism so relentless and pitiless as is Mormonism. Kings and emperors rule milling or unwilling subjects, but there is no people in utter, abject servility to their monarch. There are churches wherein intallibility is accorded to the head, or limited power of an absolute character conceded, but in none could any spiritual potentate rise up, as did Brigham Young on Sunday last, before 2500 people, and prescribe their worldly actions. their ordinary daily dealings, with the penalty of eternal damnation proclaimed for disobedience. At first glance the arrogant exercise of power by the Mormon leaders, and the willing submission of their followers, wilder the observer, but when the whole theory of this stupendous fraud is unravelled, the character of its subjects studied, the thousand channels through which absolute power reaches out and ramifles into almost every household, it ceases to be incomprehensible. A very large majority of the Mormon people are the rescued serfs of the Old World—not so perhaps in name in most cases, but so in fact. They are ignorant, superstitious, fanatical, and ready victims for a new doctrine that promises to bring them into immediate communion with God. When once brought to the home of the Saints, often by the generous aid of the Emigration Society, their temporal condition is readily bettered, their social status is elevated to recognition by even the inspired teachers, and they never learn aught else but submission to the dogmas of the Church and the mandates of its apostles. They, as a rule, remain aliens to the Government, and no claim upon the citizen is

estimated man by most persons in the East. They all judge him mainly by his ribald and often blasphemous harangues from the pulpitdo not appreciate him as a great administrator and a leader of surpassing attainments. I first saw him in his own business room. He was nearly or perhaps quite alone when I entered. but almost instantly several side-doors opened, and half-a-dozen brothers, sons, secretaries, etc., were seated around the little office. I learn that he never sees any person alone, unless he knows perfectly the character of the visitor, and when strangers call on him his person is guarded from possible assassination by the apparently casual but evidently systematic appearance of his immediate friends. He greets the visitor with serene dignity but faultless courtesy, and con-verses freely and quite intelligently on all agreeable topics. He was evidently in no mood for a talk about the inside workings of Mormonism, and an inquiry as to the number of his wives and children, and their health, would doubtless have terminated the interview most abruptly. He is a well-preserved man of sixty-six years, of medium height, rather corpulent, with an abundant growth of light, auburn hair, and a heavy crop of sandy whiskers, excepting on his upper and lower lips. His eyes are a very light, dull blue, and wanting in expression, his nose sharp and pro-minent, his lips thick and firmly set, and the whole give him the appearance of a man of obstinate will and cold, calculating purpose. His head is of unusual shape. The face is quite broad just across the centre, and gradually narrows to the top of the forehead and point of the chin, while his neck is of uncommon thickness, and describes a semi-oval line from the base of the head to the top, tapering gradually to the crown, giving it a sugar-loar finish. He is evidently a man of the keenest perception, of great self-reliance and will, of the subtlest cunning, and possesses a physical organization capable of the highest measure of endurance. In his manners and movements he is quite graceful, indicating considerable culture, but really the fruits of his varied experience and intercourse with all classes of men. No man could acquire any needed quality more readily than Brigham Young. He is eminent as a mimic, and often resorts to mimicking as his most powerful weapon in hurling his anathemas against the Gentiles or apostates in his sermons. In short, I would put him down, after meeting him in his office and leaving him in the pulpit, as a most scienced impostor, singularly able, versatile, unscrupulous, and as one who seeks to hide his revolting, beastly licentiousness by deliberate blasphemy.

I do not pretend to know the number of wives and children Brigham Young can boast. I believe that no two writers have estimated them alike, and I have found no Mormon, in the scores with whom I have conversed on the subject, who professed to know. It is conceded, however, that he has some fifteen or twenty who are members of his household, and probably a score of others who are simply sealed to him as spiritual wives, so as to share his high crown in the future world. Even the dead have been wedded to him by proxy, to satisfy the anxiety of deluded parents, who wished their departed daughters to wear starry robes around the prophet in heaven. Of his living wives, who are subject to his domestic laws, the first, who was his lawful wife before polygamy was thought of as part of the Mormon faith, new lives in a pleasant, spacious cottage by herself, some distance from the harem, that is peopled with the fairer and more tender acquisitions to his family circle. She is said to be a firm believer in the faith, and accepts her situation as a cross imposed upon her to enhance her reward hereafter. I saw her in the theatre. along with five junior wives, who in turn succeeded each other in the favor of the prophet, and gave way in time to younger and fresher charms. Of all the so-called Mrs. Youngs I have seen, the lawful wife seems much the most intelligent and refined. The last one, and of course for the present the favorite, had a private box in the theatre, sported gay rib-bons and furbelows, and seemed to look down upon her faded predecessors with the contempt they deserved. She is a niece of the first wife, and defies even Brigham's boasted domestic government. She was tried in the harem, but her rebellious spirit threatened the subversion of all law and order there, and she is now quartered in a house of her own, beyond range

the extensive family of the Prophet, but it is well known that the last addition to the wives bectors her anointed fraction of a husband in the most irreverent style, and storms the holy inner circle of inspired power with profane speech and violent pugilistic gestures. Although each one after the first has usurped the place of another, not one has been dis-carded for a successor without the keenest sorrow, and often only after frenzied, but fruitless resistance.

Polygamy was not a part of the Mormon creed, as promulgated by Smith. On the contrary, he expressly denounced it, and his widow and sons have discarded the Salt Lake Mormons because of the adulterous practices committed in the name of the Church. Brig-ham Young is the founder of the polygamic feature of the faith of the Latter Day Saints. While I doubt not that lust had much to do with its adoption, yet, as a means of attaining despotic power, it has served an important purpose. Mr. Young has four brothers, all adhering to the Church in this city, and all with a plurality of wives. His sons imitate his example with filial fidelity; and his daughters are married only into harems of the more intelligent and influential members of the Church. By this system he is directly related to every family of importance in Zion, and his power is perpetuated. By thus binding the more intelligent to his cause by marriage ties, he is enabled to command the complete sub-mission of the unlearned, by declaring poly-gamy to be the duty of the faithful, and promising the heart-broken wives that their crosses are but creating for them lighter

crowns above. I had much anxiety to see polygamy in the household, but have failed. Not only are strangers practically denied acquaintance with plural wives, but the subject is never a welcome one in conversation. I have talked with many Mormons who are polygamists, and in every instance when I asked respecting their wives, they responded as if I had introduced to them some painful and delicate scandal about their families. I found one who claimed, and I learn justly, to have two wives in one house, and all happy, but only one. In most instances each wife must have a separate house to hide herself from mutual humiliation and shame. To all who introduced the subject to me, I asked the question, "Did your first wife cheerfully consent to your marriage to another?" and in not a single instance could an affirmative answer be given. Mormon or Gentile, with one accord they revolt against it. They must cease to be women, and descend into the scale of brutes, or even lower still, before the wives of Salt Lake can voluntarily consent to such appalling degradation. One-third of the entire adult male population of Utah is now practising polygamy, and in Salt Lake City the proportion is larger. It hangs like a terrible pall upon the mothers, wives, and daughters of the Saints. Not only those who have been enfolded in its slimy embrace mourn from day to day their hard lot, but those who have thus far escaped its pollution know not how soon the spoiler may enter their firesides, and harrowing anxiety dims the lustre of their eyes and traces its

shadows upon their faces. Not only is licentiousness ever pleading the cause of polygamy, but the church demands it of all men who can afford more than one wife, and women are taught to consent to it on pain of eternal damnation. I heard four Mormon sermons on Sunday-two by fools and two by knaves. The one, for instance, who declared that he had seen Joseph Smith perfectly personated in Brigham Young, when he thrust Rigden out and assumed the Presidency himself, even to a broken front tooth, was simply a lunatic. In the course of his sermon he gave the particulars of This conversion. He prayed to the Lord that if He would appear in person to him he would believe, and the Lord appeared to him, and he thenceforth became a saint. He was followed by one of the shrewdest of the elders, who argued with some plausibility that the original Church of Christ had strayed and broken into descendent branches, and that it had been founded again by Smith and Young, and was separate from the world and united in great work. In the afternoon we had an incoherent and senseless harangue from a cockney, but Brigham Young pulled him down by the coat-tail in a short time, and took the pulpit himself. His speech would read away in the East like the foolish ebullition of a conceited blackguard, but never were remarks more timely or better adapted to the people he addressed. He argued for twenty minutes that not one person in forty knew how to take care of himself in either temporal or spiritual matters; that all must have leaders experienced in temporal and inspired in religious affairs; that they must live submissively to those who are competent to lead them, or be cut off with the wicked. He complained of the selfishness of some of the saints. Said he:—"People I brought here from serfdom, who couldn't own a chicken before they came, and who were glad to take a spade from me to get a crust of bread, now have lands, and houses, and cattle, and greenbacks, and carriages; and they want to dictate to me; they want to sap the foundations of Zion; but I will not dictated to. I am called of the Lord, and it is mine to teach and yours to I say what I please; I put up this pulpit with the crimson covering, and paid for it myself, expressly to go into it and say what I please. I will take it away if I like, and stand on a table or chair, for the Lord's will can be declared in one way as well as another." And thus he rambled, but always with evident method. After pleading with unity, he told the young ladies of the Church that they had no capacity for taking care of themselves and their honor, and that the Church, with its ceremonies and covenants, was their only safety. He closed by demanding that Gentiles and apostates be shunned in all dealings, even although it costs more to purchase from a Saint. "You may answer," said he, "that it is none of my d-d business. Perhaps it is not, just now, but the time will soon come when it will be my business to testiffy respecting this people, and I pledge you that those who disobey this command shall not enter into the straight gate. I will not speak hard of you if you don't stop wasting your dollars with Gentiles and apostates, nor will I think hard of you, but I will say in the name of the Lord Jesus Christ' let the righteous be saved, and the wicked go their way to everlasting punishment." I saw poor infatuated Mormons shudder at this terrible anathema from what they supposed to be an inspired oracle of God, and the fear of his malediction is one of the strongest elements of cohesiveness with the deluded masses of his followers. In the

of the others. I do not, of course, credit all sum of money, demanded a statement of the the revolting scenes detailed as occurring in receipts and disbursements, and he was out off from the saints here and from the saints in Jessen. When it is considered that all Mormons are required to give to the Church one-tenth of all they raise in kind, and one-tenth of all they make in any business, the magni-tude of the fund intrusted to Young without question or check of any sort is startling. First of all, he supplies his harem and numerous progeny; then he builds at the tabernacle and temple; then mills, theatres, factories, eto., all in his own name; receives the proceeds ostensibly for the Church, and no one dares to question his judgment or demand a balancesheet. His annual income now cannot be less than half a million dollars. The humble, deluded followers believe that it is wisely and faithfully expended; but do not the licentious leaders know better ?

There are palpable signs of dissolution in the Mormon Church. The Josephites (the followers of Smith) pronounce polygamy a ain, and they claim to be the true Mormon Church, and entitled to the Church property. When Brigham was South this spring he had to cut off several hundred members for heresy because they adhered to Smith, and over 100 wagons of emigrants are now in the mountains on their way East to escape his fearful vengeance. The Merrisites are another class of dissenters, and have no fellowship with the Salt Lake Church. They denounce polygamy, and are constantly receiving acquisitions to their numbers. They have a strong settlement in Utah, at Soda Springs, under the very shadow of the Prophet. Every ser-mon I heard from the Mormons betrayed neryous fears as to division: some appealed, some unfolded the duty of submission, and Brigham thundered his flerce anathemas against the faithless. Gentile dealings and associations are forbidden, because Mormonism cannot bear contact with virtue and truth; nor can its crowning crime of polygamy bear contact even with vice. Virtue and vice are alike its foes, and equally fatal to its perpetuity. Thus is the Mormonism of Young beset by schisms, perilled by growing intercourse with Gentiles, and soon the Pacific Railroad will pour thousands of population into all the fruitful valleys of the West, and in but a few years the distinctiveness of this people must fade away. While the Government has been shamefully remiss in tolerating the habitual insolent defiance of one of its soundest laws, it seems that natural causes are fast converging to the overthrow of this foulest blot upon the American name. One Gentile family in a community of polygamists is better than a thousand sermons against this colossal crime. One happy, cheerful wife, confident of the undivided affection of her husband, is like an angel of light in the region of despair, and even the deepest-seated supersti-tion gradually yields as they see the Gentile wife worship with her husband and household gods, read from their common Bible, plead the atonement of the same Saviour, and supplicate the same God. Secret discontent, positive dissatisfaction, or open rebellion, have their place around every fireside, and each year develops in bolder tones and more defiant actions the restless cancer that is preying upon the vitals of this monstrous vice. It must soon die. Its own enormity must give it the grave of a suicide, if no other great causes were tending to its destruction. But it is a blistering shame that, in this noontide of the nineteenth century, just laws forbidding this wholesale prostitution, practised in appalling mockery and blasphemy of all that is pure and holy, stand as dead letters upon our national statute-books. With the strong arm of the Government firmly maintaining virtue, order, and law-ever careful to encroach upon no rights of conscience or freedom of worship-this wrong would soon hide itself from the scorn of society, instead of its present boasted social supremacy, and linger out its full existence in shame. As an institution it would at once cease to have a habitation or a name, and this twin sister of human bondage, equally fruitful of trea would perish from the fair land of freedom and justice.

GOSSIP ABOUT SHAKESPEARE.-Mr. John T. Burgess writes a note to the Athenaum, in which he states that Shakespeare's descent can be traced, through his mother's side, to Turchill, a Saxon Earl, of the time of William the Conqueror, and that the Arden family is probably descended from Alfred the Great. Mr. George Russell French has addressed a letter to the editors of the Cambridge Shakespeare, in which he states that in the preparation of his Genealogical Notices of the Shakespeare and Arden families, he has found the link which unites Shakespeare with the ancient family of Arden, of Warwickshire. That the relationship in question really existed, has long been conjectured; but it is now proven, or rather will be, when Mr. French shall have published the records he has discovered, which will be in the supplementary volumes of the Cambridge Shakespeare.

BIRTH AND DEATH RATE OF THE WORLD .-Statisticians have calculated that if the population of the world amounts to between 1,200,000,000 and 1,300,000,000 persons, the number of deaths in a year would be about 32,000,000. Assuming the correctness of this calculation, the deaths each day would be nearly 88,000, 3600 per hour, 60 per minute, and thus every second would carry into eternity one human life from one part of the world or another. But reproduction asserts its superior power, for, on calculating the probable annual births on the globe, the result shows that whereas 60 persons die per minute, 70 children are born, and thus the increase of the population is kept up,-London Lancet.

OLD MEN .- "Dod's Book of Dignities" notices the following extraordinary instances of longevity amongst the great men of the law:-Ex-Chancellor Brougham, 89 years; ex-Chancellor St. Leonards, 86 years; ex-Chancellor of Ireland Blackburn, 85; ex-Judge Lord Wensleydale, 85; ex-Chief Justice of Ireland Lefroy, 91; ex-Chief Baron Pollock, 84; Acting Judge of Admiralty Lushington, 85. Total age of seven persons, 604 years. This gives an average to each of more than eighty-six years and five months.

A PERSONAL PARAGRAPH. -- A Paris paper relates that a few evenings since two gentlemen were slowly walking down the Bonlevards, and remarked a poor little sleeping child at the corner of the Rue de la Paix and the Rueley of the Rueley and the Rueley of the Rueley and the Rueley of the Boulevard des Capucines. One of the young men softly approached the child, and, without awakening him, slipped a gold piece within the pocket of his tattered waistcoat. This charitable flanear was the Crown Prince of

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PHILADELPHIA, Pa., July 11, 1867.

Sealed Proposals in duplicate will be received by the undersigned at No. 1103 GIRARD Street, Third Floor, or directed in Post Office Box 1338, in this city, until 10 A. M., July 18, 1867, for furnishing the United States troops, employes, etc., at Fort Delaware, Del., with FRESH REEF of a good marketable quality, in equal proportion of fore and hind quarters, excluding necks, shanks, and kidney tailow. Also, CORNED BEEF of the best quality and the usual corning pieces, The said Beef to be delivered free of cost to the troops, etc., at Fort Delaware, Del., in such quantities and at such times as may be required by the commanding efficer at Fort Delaware, and to continue in force four (6) months, commencing on the list day of August, 1867, or such less time as the Commissary-General shall direct, and subject to his approval.

Bidders will make separate proposals for each article, and in separate letters, and, upon acceptance of their bids, will give such security as their agreement.

Bids must be endorsed "Proposals for Beef. etc."

SECTIONAL DALGE PROPERTY.

ATD HARD WOODS, DECEMBE

material satisfic bas difficult

tolerated that in any degree antagonizes the claims or doctrines of the Church. I regard Brigham Young as a greatly under-

ommission.
Freights received at the lowest rates.
WM. P. CLYDE & CO., Agents,
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their agreement.

Bids must be endorsed "Proposals for Beefetc." Brevet Brig. G. L. KILBURN, General, A. C. G. S.