

MOUNTAIN SENTINEL.

"WE GO WHERE DEMOCRATIC PRINCIPLES POINT THE WAY;--WHEN THEY CEASE TO LEAD, WE CEASE TO FOLLOW."

VOLUME IX.

NUMBER 31.

TERMS.
THE MORMONS.

THE SECT AND THEIR DOCTRINES.

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THE MAIDEN'S CHOICE.

A young maid sat by her cottage tree,
A beautiful maid, at the dawn of day;
Her sewing fell idle upon her knee—
For her heart and her thoughts were far away;
When a sober old woorer came up the dell,
A woer whose hopes, one would think were few;
But a maiden's heart is a puzzle to tell—
And though old his face—yet his coat was new;
Oh, a young maid's heart is a puzzle to tell—
And though old his face—yet his coat was new.

The woer he gave her a wistful look—
And wistful, too, were the words he said;
While merrily she sang, like a summer brook,
And played with her needle, and knotted her hair.
He spoke of the ring and the wedding chime,
He pressed her hand, and he bended his knee;
And he begged and implored her to fix the tie;
No—go, and ask my mother, said she;
Oh, fix it yourself, my darling, and knote her.
No—go and ask my mother, said she.

Scars into the house had the woer gone,
When a young man leaned o'er a neighboring fence.

And so was the look that the youth put on.

And playful and gay was the maiden's smile;

Pray, who is this carle that comes her to woo?

And why at your side does he talk so free?

Must I ask your mother, dear Mary, too?

No, Harry, she whispered—you must ask me!

I'd go in your mother to see?

No, Harry, no—not you must kneel and ask me.

There was wailing o'er morn at the village church,
Wailing and weeping, and words of woe:—
For the wealthy old woer was left in the lurch,
The maid had gone off with a younger beau;
Warmly the sun on the hedge-row glowed,

Warmly it shone on the old farm gate.

As Harry rode off with his wedded mate!

He, he, he cried—Ho, ho, ho!

They may wait a long while ere the bride they see.

DOMESTIC OPERA.

Since the commencement of the Sontag opera, an enthusiastic friend of ours and his wife have become so carried away with the furor awakened by attendance two nights at the opera, that it is the hardest thing in the world for them to restrain their disposition to sing everything—the more so because they are both proficients in music. The other morning, while ordering his dinner, the butcher—a sedate man—was surprised to hear our friend shout out, with most emphatic enunciation—

"What will you take?"

For that's ere stake?"

The butcher winked at his partner, and answered, with an air of composure, "A shillin', sir;" but it was evident that our friend was down in the day-book of his estimation as a lunatic. Making his purchase, and going out of the door, he met with his neighbor Jones. Extending his hands frantically, he sung—

"Ah, friend Jones, and is it you?"

How do you, Jones, how do you?

Long time since we've met to together;

Isn't this delightful weather?"

Jones was astonished, as well he might be.—

Passing into a bakery to procure some bread for breakfast, he sung, to a very plaintive air—

"Bakers' bakers! bless your souls!"

Let us have a dozen rolls!"

and rolled the word "rolls" out so tenderly that the baker's wife burst into tears. The rolls were taken down by the baker's wife, when, finding his voice again, he sang, with great feeling—

"Dearest one! with fingers taper,

Tie the bread up in a paper!"

which she did, and he went home humming, and beating time on the paper parcels he held in his arms. His wife met him at the door, wringing her hands. The fit was on her, and she commenced singing—

"My dear Charles, what do you think?

The coffee's all as black as ink!

I'm so provoked that I can cry!"

Charles—

"Stop, my dear, it's all in your eye!

When misfortune comes, why bear it,

I, your loving spouse, will share it.

Come, now, let us sit at table,

Do the best that we are able.

We will have some tea my lass."

Wife—"Oh, my Charles, you happy make me!"

CHARLES—"If I don't, the dace may take me!

Hear the words that now I utter—

My love is strong, and—so's the butter—

Trust me it will ne'er be weary—

Pass the toast and cheese, my deary."

BOTH—"Now good bye, my dearest treasure."

CHARLES—"Cook the steak just to your pleasure,

But see that it's not overdone,

And I will be home by one."

BOTH—"Good bye, farewell,

The hard to part;

I cannot tell!"

How dost thou art!"

How this will end, it is hard to foresee, but friends of the family shake their heads, and point to their foreheads significantly—as much as to say there is something wrong about our unfortunate friend's phrenology.—*Boston Post.*

EBENSBURG, THURSDAY, MAY 26, 1853.

"WE GO WHERE DEMOCRATIC PRINCIPLES POINT THE WAY;--WHEN THEY CEASE TO LEAD, WE CEASE TO FOLLOW."

From the St. Louis Intelligencer.
THE MORMONS.

The Sect and Their Doctrines.

With a slash of the whip across the shoulders, and a dash of the rowels into the flanks of their respective animals, a company of young Mormon *belles* and beaux on horseback—the *belles* arrayed in long skirted riding dresses and green velvet caps, and the beaux in their shirt sleeves and bare necks, with slouched hats upon their heads, and slips of coarse leather wrapped around the lower extremities of their legs, from the knees down, in the fashion of leggings, rush at full gallop past my window, I step to the door to observe more closely the unusual sight, and while watching with curious eye the racing figures, am reminded of my purpose to sketch you a few of the peculiarities of Mormon life, manners, character and institutions, such as they have presented themselves to my mind during a residence of several weeks in the Valley.

The task I have imposed upon myself is a somewhat difficult one. When there is so much ignorance and fanaticism upon the one side, and so much prejudice and contempt upon the other, it is impossible that I should in what I shall have to say, entirely please either Mormon or Gentile—for such the Saints term themselves—disagree with them in point of religious faith. Gentiles will, I dare say, attribute to me too lenient indulgence to the abominable doctrines and hateful persons of sacrilegious idolatres, while Mormons will accuse me of severity merging in persecution of God's faithful and chosen saints. It is even doubtful whether I shall myself feel satisfied as to the truth and fidelity of my own impressions. But at truth and justice, and the presentation of correct and faithful impressions in regard to subjects which are beginning to excite a very general interest throughout the country are my only objects, I shall write simply as I think, careless alike who approves or who condemns.

The population of this city I should suppose to be between eight and ten thousand. That of the Valley at large I have no reliable means of estimating. Upon a rude computation, based upon the best sources of information which are accessible to me, I should estimate it as ranging somewhere between twenty and thirty thousand. This population is of an altogether hybrid or heterogeneous character, being composed of emigrants from every section of the Union, and almost every country in Europe. Here are congregated the keen, sharp-witted restless Yankee, the prudent, canny, slim-visaged Scotchman, the pursy, self-complacent, consequential Englishman, the dull, phlegmatic German, with a rare occasional specimen of the more gay, light-hearted Irishman or Frenchman, all of whom associate together in this desert girt retreat upon terms of the most social harmony and brotherhood.

Of the American portion of the population, by far the greater number came from New York, and the other Middle and Eastern States. Occasionally a representative from the various Southern and Western States is to be found among their numbers. How a Missourian, or Kentuckian, or Carolinian, could ever have strayed off to these comparatively unknown wilds to unite himself to the Mormon Church, is a mystery which, I confess, quite altogether surpasses my comprehension. Yet here they are to be found. The Mormons almost universally belong to what are usually denominated the lower or laboring classes of society in the States and countries where they originally resided. The state of learning and intelligence prevailing among them generally, I should judge, by the appearance and conversation of most of those who come under my observations, to be at a very low standard, while many, very many, of them are destitute of the first rudiments of a common English education, being rude and ignorant to a very high degree.

I do not recollect to have ever met or seen among them a single person whose appearance, manners or speech, would indicate him as a gentleman of refined, cultivated or even educated mind. I do not except from this remark either the President, Governor Young, or any of the other leaders of the Church. And yet there are not a few men among them of naturally keen, strong intellects. But if the natural intelligence of the Mormons is none of the most penetrating, they acquired knowledge none the most perfect, or their manners the most polished, they possess, as in some measure a compensation for these deficiencies, those two cardinal virtues of the classes from which they have generally sprung, industry and sobriety, in fact, they generally utterly forbid the Mormon young ladies to engage in any association whatever with the young Gentiles of the city. But unlike their great prototypes, the cautious and suspicious Mussemen, they have no enuchs of ferocious aspect and gigantic proportions to officiate as custodians of the sanctity of their domains, and the precious treasures they contain. I think that very many of them might save themselves a world of doubt, anxiety and trouble, by the simple reflection, that where the temptation is weak, acts of transgression and crime are predominantly small.

The chief glory and consolation of the ladies, in the dearth of their other privileges, would seem to consist in the honor which they enjoy, to the most liberal extent, of becoming the mothers of an endless multitude of infant Saints, or Gods, as they impiously call themselves and their offspring. The number of children in the Valley is quite incalculable. It surpasses all belief. Almost every lady, who has attained the full age of womanhood, carries one of these juvenile responsibilities in her arms. From this, some idea of the rapidly-growing population of Salt Lake may be obtained. These god-like infants are usually honored, shortly after birth, with some odd biblical or other quaint name, such as Zebulon, Erastus, Jeremiah, Nehemiah, Naptha, and Tamar, and so on.

An illustration of Mormon enterprise and perseverance I will mention a well authenticated fact in their history. Within an hour after the first-adventurers had entered the Valley in 1847, some of them had hitched horses to the plough, and were engaged in turning the sod, while others were occupied in digging ditches and making other preparations for irrigation. Generally speaking, I have found them civil, and not disposed to give me all the information I sought in regard to the principal features of their religious and social organization.

In regard to the honesty of their character and conduct it is the fashion of most of the Gentiles to doubt and distrust it. Possibly I may have fallen into the prevailing fashion in this respect, but I must candidly admit that in my limited dealings with them I saw nothing to cause me to believe that the Mormons were in their business transactions either better or worse than other people.

Having said thus much of the men, I must of course devote a few words to the women or ladies of Salt Lake. With all due regard to the obligations of gallantry and deference to the rights of the sex, I cannot say that the Mormon ladies can lay claim to any superiority over their lords and masters, the Saints, either in appearance, manners or education. With some very few exceptions they generally impressed me as

having sprung from inferior grades of society. Whatever may be their other virtues, which it is but fair to presume are not a few, beauty, refined and delicate features, and graceful manners are most certainly not of the number.

I may be permitted without overstating the bounds of propriety or encroaching upon the prerogatives of the sex to say that a swain must be most deplorably persecuted with the darts of Cupid indeed, who could fall in love with a Mormon lady at first sight.

Mormon ladies, like those of other communities, are fond of making such little display of finery and fashion in dress, as far as their command. The styles in vogue vary as widely as the different costumes and usages of the various countries from whence they came. A favorite peculiarity of dress with many of them is to wear chip or Legion hats, somewhat after the fashion of those worn by Swiss and Italian peasant women, instead of bonnets. These sometimes serve to give some degree of piquancy to faces otherwise quite insipid or repugnant in their expression of features. The efforts of some of the beauties, both young and old, to make a fashionable display of their charms is somewhat grotesque in the extreme.

The position of the women here is altogether secondary to that of man. Perhaps were I to say that the women were in a state of entire and absolute subjection to the men, the term would be more truly expressive of the actual state of the relations existing between them. According to the creed which they have mutually adopted, a woman stands no chance of earthly happiness or spiritual salvation, unless she is married, or in their parlance sealed to a man. The men thus holding in their hands the keys of the women's fate, are not restricted in the number of those to whom they will with prima facie liberality and Christian charity extend the blessings of happiness and salvation, while poor woman is forced, under heavy penalties, even of death, to confine herself to the sovereign rights of but one husband. This is a right or privilege which many of the Saints avail themselves of to the fullest extent.

The population of this city I should suppose to be between eight and ten thousand. That of the Valley at large I have no reliable means of estimating. Upon a rude computation, based upon the best sources of information which are accessible to me, I should estimate it as ranging somewhere between twenty and thirty thousand. This population is of an altogether hybrid or heterogeneous character, being composed of emigrants from every section of the Union, and almost every country in Europe. Here are congregated the keen, sharp-witted restless Yankee, the prudent, canny, slim-visaged Scotchman, the pursy, self-complacent, consequential Englishman, the dull, phlegmatic German, with a rare occasional specimen of the more gay, light-hearted Irishman or Frenchman, all of whom associate together in this desert girt retreat upon terms of the most social harmony and brotherhood.

The Saints consider their liberality and capabilities sufficiently large to justify them in taking under their saintly protection, as many as 10 or 12, even more wives, who are then denominated Spirituals. To entitle them to enter into this state of relative Lordship and dependence, the consent of the President, Brigham Young, has to be first obtained, and then some qualified form or ceremony of marriage to be gone through with. The number of Spirituals attached to Governor Young's immediate household, and those over whom he exercises sovereign rights, is impossible to determine. I have, however, seen his carriage or omnibus repeatedly drive up to the Church door of a Sunday, filled with a dozen or more dames—old, middle aged and young—all of whom I am told claim to be his well beloved and honored wives. Besides these there are among their numbers, some destined to the various parts of the city. Being the head of the community, I presume that he has the pick of the flock. If such is the case, I cannot say that I entertain any very extravagant admiration for his taste in female beauty. The other leading Saints, I am told, have wives or spirituals, proportionate in numbers to their own dignity and standing in the Church. These spirituals usually reside upon the same premises with their lords; some favorite wife usually occupying the principal mansion, while the others are quartered near by, in small cottages or out-buildings erected for their accommodation. Sometimes the family becomes so large as to imperatively require a division, and they are then settled in diverse directions, the husband visiting the one or the other as taste and inclination may lead. Strange to say these numerous joint tenants, if I may use a legal phrase, of one lord, most generally live together upon terms of the best understanding and most complete harmony. The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Kilkenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism.

The Mormons are using every endeavor to make proselytes to their religion. They are sending out missionaries, with that object, to every quarter of the globe. In a few days some eighty or ninety of these apostles of Mormonism will depart upon their missions, some destined to the various States of the Union, others to the different countries in Europe, and others yet to China, Hindostan, Australia, the Sandwich Islands, and other remote regions. They are generally selected promiscuously from the community of Saints at large, and are sometimes called upon to depart upon these distant missions with not more than a week or ten days notice, and with out pay or reward. This duty they usually perform with cheerfulness and alacrity. Mr. Pratt, who delivered the sermon to which I have alluded, accompanies the party on a mission to Washington City, where he goes to edit a Mormon paper. Through the columns of his journal, I presume that the public will be fully enlightened as to all the more important points of Mormon theology, including the doctrine of spiritual wives as well as others.

A Paragraph on Bricks.

"Ion," who writes from Washington city for the Baltimore Sun, says:

"The work on the Capitol enlargement will now be prosecuted with vigor, all obstacles to its removal. The contracts for the materials cannot be a subject of complaint. The bricks are to be furnished at a rate a third less than the market price, though the contractor has neither the advantage of experience in brick making in this city, nor of possessing either his own clay or his own fuel. But he has rented brick yards at five hundred dollars a month, and, under all disadvantages, is to render this city the real service of reducing the price of brick some thirty or forty per cent. The contractor must recollect that printing contract and a brick contract are two different things, and that though he can claim remuneration for his losses on Congress printing, there is no precedent for remunerating the Government brickmaker for losses on his contracts. While upon this subject, I may remark that, old as is the art of making bricks, yet it is an art yet in its infancy. The work is done in as rude a manner as it was centuries ago, or as when the Israelites made sun-dried brick without straw. The many attempts to improve the process, especially by the introduction of machinery and the economy of manual labor, have hitherto failed. It is said, however, that improvements have recently been made in New York, to such an extent that a company with a capital of half a million of dollars has been formed for making bricks on Staten Island, for local supply and exportation. Such is the tendency of our people to crowd together in brick built cities, that the brick making art must undergo, ere long, a substantial improvement."

What Constitutes a Team?

In the superior Court of New York (city) a case has recently been tried involving the question of—what constitutes a team? The statutes of New York exempt a team of the value of \$150 from sale, on execution for debt. In this case a horse and cart had been sold. The carman prosecuted for the recovery of the value and sets up, as the ground of action, that the horse and cart came within the intent of the law exempting a team. The answer to this was, that one horse and cart was not a team and Webster's unabridged was appealed to for a definition, which he gives as "two or more horses, oxen, or beasts harnessed together to the same vehicle, &c." After hearing the learned arguments on the subject, Judge Bosworth (on consultation with all the other judges) rendered an opinion sustaining the applicability of