

one another, and towards all men? To show us also how to enjoy life, what course to pursue to elevate ourselves in the world, and to bring up others to our standard? We should never descend to others. That is my feeling, but I have seen some do it. Go out among the Indians here, and you will see traders among them who, instead of lifting up the Indians, go right down to them. I do not object, myself, to have good, decent, respectable, honorable men associate with us more or less; but I do object to descending to the morality of the wicked and corrupt. I do not believe in drinking, or in the lasciviousness and dishonesty that are practiced by many who call themselves honorable men. I want nothing to do with them, and I say, "My soul, enter not thou into their secrets; and mine honor, with them be not thou united."

We have come here for the purpose of elevating ourselves, and of elevating the people that we are among. We have come here to build up Zion, to be taught of the Lord, to establish righteousness, and to prepare a people for his coming. What is there in the world that we do not know? We knew their religion, philosophy and morality before we came here. We came here in order that we might prepare a people for the time when the bursting heavens shall reveal the Son of God, when creation shall feel his power and cease to groan, and when all people under the heavens shall say, "Blessing, glory, honor, power, might, majesty and dominion be ascribed to him that sits on the throne and the Lamb forever." We came here to introduce principles in regard to our religion, morals, social status, the covenants that we make with God, and all things pertaining to this world and the world to come. And because of this, heavy responsibilities devolve upon upon us as parents, elders in Israel, bishops, presidents, high priests, seventies, and in every office in the priesthood and all the various avocations in life, that we may be able to say, finally, "I have fought the good fight, I have finished my course, I have kept the faith, I have done that which is right, I have been full of integrity, virtue, holiness and purity, and hence is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give unto me, and not unto me only, but to all those who love the appearing of our Lord and Savior Jesus Christ." These are some things we are after, the attainment of which ought to be the object of our existence.

Well, but is it not right for us to have lands? Certainly, we have come here for the purpose of building up a Zion, and we ought to use all diligence for its accomplishment. You Saints possess facilities here that people never possessed before. Do you realize this? Perhaps that is stretched a little. I expect that in the days of Enoch they had a splendid time and that they lived in a very happy manner. But we are living in the dispensation of the fullness of times, when God is gathering all things together in one, and he has brought us from different nations, countries, climes and peoples. What to do? To make fools of ourselves? Is our object to live as the wicked do—to be "covetous, boasters, proud, blasphemers, disobedient to parents, heady, highminded, despisers of those who are good, to have a form of godliness without the power?" No, we came here that we might learn the laws of the Almighty, and prepare ourselves and our posterity for thrones, principalities, powers and dominions in the celestial kingdom of our God. We talk sometimes about Zion, that has got to be built up in Jackson County; also about a New Jerusalem that has to be built and prepared to meet a Jerusalem that shall descend from the heavens. How do our lives and actions compare with these things? Are our hearts, feelings and affections drawn out after them, or are we forgetful and our minds swallowed up with the affairs of time and sense? Are we preparing our children for this time, and spreading an influence around us wherever we go to lead people in the paths of life and lift them up to God? Or are we taking a downward course—come day, go day, just as it happens? I think we ought to wake up and be alive, and endeavor to pursue a course that will secure the smile and approbation of the Almighty. Every one of us, as fathers, mothers and elders of Israel, ought to cultivate the Holy Ghost in our hearts, and let it burn there like a living fire. We ought to draw near to God, and receive from him light and life and intelligence. We ought to seek for wisdom to manage our youth, that they may grow up in the fear of God. Well, we are doing this, more or less? Yes, very well indeed, in many respects, and in many respects very poorly. I feel led to talk of these things, and what I am led to refer to, I speak about. We ought to be preparing our youth to tread in our footsteps, if they are right, that they may be honorable members in society, that when we get through in this world and go into the other, we may leave behind those who are full of integrity, and who will keep the commandments of God. We ought to teach our children meekness and humility, integrity, virtue and the fear of God, that they may teach those principles to their children. No matter about many of these furbelows, on whether they can dance round canoes or not; that is not of very great importance. No matter whether they are in the tip-top of fashion, or whether their feathers and ribbons are all right, only get the spirit, heart and feelings right. Let the heart be drawn out to God. Let there be an altar in every house, and let the sacred fire burn on that altar. Seek to implant in the hearts of your youth principles that will be calculated to make them honorable, highminded, intelligent, virtuous, modest, pure men and women, full of integrity and truth, who will represent you

correctly, that is, if you walk correctly, and if not, that will represent, at any rate, the principles of truth which you profess to believe in, that they with you may have an inheritance in the kingdom of God, and inherit the earth, for Jesus says it is the meek that will inherit the earth.

There are many things that we may hear that we do not fully comprehend; and we perhaps see many things that are distasteful. But never mind the actions of men, especially the leaders of the church and kingdom of God. You are not their judges. God is. You follow their counsel and if they and you have the Spirit of God, you will see eye to eye. The Scripture says, "The watchmen will see eye to eye when God brings again Zion," perfect in holiness. If you have committed sin, pray that God may forgive it. If your family has sinned, pray that God may forgive them, and lead them in the right path, and do not be too censorious about others. We are none of us perfect, we all need mercy, and if we exercise judgment without mercy perhaps judgment without mercy may be meted to us. Let us be merciful. Jesus says, "Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God." Let us have our hearts right, our spirits pure and our affections sanctified, and let us seek to promote a love of those principles among our youth everywhere where we go, that we may be blessed of the Lord and our offspring with us. Then when Zion shall be redeemed and the purposes of God shall be accomplished, no matter whether we possess much or possess little, God will be with us, and he will bring us off victorious, and we shall join in singing, "Worthy is the Lamb that was slain, and has risen again, to receive glory and honor, and power, and might and majesty and dominion;" and if we are faithful, we shall live and reign with Christ on the earth.

May God help us to be faithful, in the name of Jesus. Amen.

#### AMENDMENT

Proposed by Mr. William H. Hooper to the bill (H. R. 48) to enable the people of Colorado to form a constitution and State government for the admission of said State into the Union on an equal footing with original States.

(Presented in the House of Representatives, Dec. 19, 1872, and ordered to be printed.)

Sec. — That the constitution and State government which the people of the Territory of Utah have formed for themselves under the name of the State of Deseret be, and the same is hereby, accepted, ratified and confirmed; and the said State of Deseret shall be, and is hereby, declared to be one of the United States of America, and is hereby admitted into the Union upon an equal footing with the original States in all respects whatsoever.

Sec. — That until the next general census shall be taken said State of Deseret shall be entitled to one representative in the House of Representatives of the United States.

Sec. — That sections numbering sixteen and thirteenth in every township, and where such sections have been sold, or otherwise disposed of by any act of Congress, other lands equivalent thereto, in legal sub-divisions of not less than one quarter-section, and as contiguous as may be, shall be, and are hereby, granted to said State for the support of common schools.

Sec. — That fifty entire sections of the unappropriated public lands within said State, to be selected and located by direction of the legislature thereof on or before the first day of January, eighteen hundred and seventy-five, shall be, and they are hereby, granted in legal sub-divisions of not less than one hundred and sixty acres to said State for the purpose of erecting public buildings at the capital of said State, for legislative and judicial purposes, in such manner as the legislature shall prescribe.

Sec. — That fifty other entire sections of land as aforesaid, to be selected and located as aforesaid, in legal sub-divisions as aforesaid, shall be, and they are hereby, granted to said State for the purpose of erecting a suitable building for a penitentiary or State prison in the manner aforesaid.

Sec. — That seventy-two other sections of land shall be set apart and reserved for the use and support of a State university, to be selected in manner as aforesaid, and to be appropriated and applied as the legislature of said State may prescribe, for the purpose named, and for no other purpose.

Sec. — That five per centum of the proceeds of the sales of all public lands lying within said State which shall be sold by the United States subsequent to the admission of said State into the Union, after deducting all the expenses incident to the same, shall be paid to the said State for the purpose of making and improving public roads, constructing ditches or canals, or to effect a general system of irrigation of the agricultural land in the State, as the legislature shall direct.

Sec. — That from and after the admission of the said State of Deseret into the Union, in pursuance of this act, the laws of the United States not locally inapplicable shall have the same force and effect within the said State as elsewhere within the United States, and said State shall constitute one judicial district, and be called the district of Deseret.

## EDITORIALS.

THE large increase of crime in this city during the year 1872, as indicated by the report of Chief of Police Burt, published in the NEWS on Wednesday, is a fit subject for the thoughtful consideration of all good citizens. While it has been long known that the streets of late have been far more unsafe than in former times, the report gives the criminal figures and the details. This increase is in direct opposition to the sentiments of the bulk of the community and the endeavors of our best and oldest citizens, and most of it may be justly charged to the influx of reckless men and fast women who receive quasi, if not direct and absolute, sanction, encouragement and support from most of the Federal officials appointed for the Territory, as is abundantly manifest from the persistent and disgraceful attempts of those officials to deliver of fenders from the salutary grasp of the law, and to break up and nullify the Territorial laws and municipal ordinances, in the vain hope of abolishing "Mormonism" and exterminating the "Mormons." These are facts clearly patent to all whose mental vision is not obscured by prejudice, bigotry, or malice. We do distinctly and sincerely hold those Federal officials responsible for this notable increase of crime, and so will an impartial posterity.

THE sudden and unexpected death of the Ex-Emperor Napoleon, as indicated in our dispatches, will undoubtedly confound the French imperialists, who hoped and schemed and waited for his restoration to the chief rulership of France. If their hopes should still rest for the investment of imperial honors and power in the Bonaparte family, the subject of hope will almost certainly be the only son, of the just deceased Emperor and the Ex-Empress Eugenie, Countess de Teba. That Bonaparte scion, however, is still a youth, engaged in his scholastic studies, being not yet seventeen years old, so that, allowing that he possesses Napoleonic ambition and abilities, any leaning in his favor could hardly result in operations of a determinative character in the view of his future elevation to the supreme power in France.

The deceased ex-Emperor was not only the "nephew of his uncle," but the favorite of that first of the Napoleons too, and in a civil capacity he maintained the Napoleonic prestige, which in any great degree did not follow the other branches of the house, and it is not yet clear that it has followed or will follow this young Napoleon. For the present, therefore, Napoleonic imperialism may be considered to be more safely in abeyance than at any time since the late Franco-Prussian war.

Jerome Napoleon Bonaparte, of Baltimore, Md., was born at Camberwell England, July 7, 1805, and is the son of Jerome Bonaparte, brother of Napoleon I, and Elizabeth Patterson, of Baltimore, wife of Jerome.

Jerome Napoleon married Susan Mary Williams, of Roxbury, Mass. He was on good terms with the ex-Emperor, and resembles Napoleon I more than any of the own brothers of the great Emperor, possessing a singular likeness to him, having the same shape of head, perfect regularity of features, bronze countenance, and square moulded figure, and the dark eyes of peculiar tint, characteristic of Napoleon I and Corsican people.

Jerome Napoleon, son of Jerome Napoleon and his wife Miss Williams, was born at Baltimore in 1832. He attracted the favorable attention of Napoleon III, and served in the French army. He is of handsome, martial appearance, though not Napoleonic, being tall and slender, with fair abilities and amiable manners and character.

The great Napoleon would never recognize the marriage of Jerome and Miss Patterson, nor the fruits of it, but he could never induce the Pontiff, Pius VII, to declare it null and void, and this refusal is still maintained by the Pope. Madame (Patterson) Bonaparte, notwithstanding this treatment of her by Napoleon I, has long prophesied that her grandson is eventually to succeed him as emperor of the French.

It appears that Judge Strickland has really resigned, whether because \$3,000 salary was not pocket money sufficient, or because he could not find anybody ready to be shot down on the spot, is not stated. It is announced that President Grant yesterday nominated Wm. W. Mitchell to succeed Strickland as associate justice for Utah.

It is a good thing that the sanguinary Strickland resigned, for he was of small account as a judge, though better than some others, and was rather a disgrace to the appointing power. To a number of other officials we could not give better advice than this bit of Scripture—"Go thou and do likewise," and they could not do better than take that friendly and sensible advice.

## LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY, JAN. 10, 1873.

ESCAPED.—While the chain gang were at work, on Jordan street, this morning, one of the number, William Brandon, made his escape. It will be remembered that Brandon was committed in default of finding \$500 bonds for stealing a quantity of clothing from Mr. Jameson, and was serving a term of twenty-five days for another theft. Search is being made for him and it is not likely that he will get away.

MORE OF THE CORINNE CATTLE STEALING.—A correspondent writing from Brigham City, Jan. 8, gives us a few additional particulars regarding the Corinne cattle-stealing affair. He says the robberies commenced in August of 1870, continuing up to the time the arrests were made. The stolen cattle mostly belonged to the residents of Brigham City and surrounding settlements. Large numbers of them were driven to Snake River and various points in Montana, besides which many were disposed of in Corinne. The stealing was not confined to cattle alone, but included a considerable number of horses. It is expected that future developments in the matter will tend to implicate other citizens of Corinne besides those whose names have already appeared in connection with it.

CROSSINGS.—A batch of men, under the supervision of Mr. Henry Grow, have been engaged to day in constructing a crossing on East Temple Street, extending from the Elephant corner to the Walker corner. The crossing is being made of 2 x 4 inch scantling, laid parallel, edge upwards and spiked together. The joints of the pieces are broken, and the crossing is substantial, presenting a good solid surface. We understand the idea of flagstone crossings has been temporarily abandoned, it being thought that the present epoch of mud would probably be passed before they could be constructed. Other crossings will soon be treated similarly to the one now being planked.

FORGERY.—About nine o'clock last night a man walked into the store of Mr. Riegel, East Temple Street, and stated that he wanted some goods, and that as he had no cash, and it being after banking hours, he would like to pay for them with a \$100 check on the banking house of Messrs A. W. White & Co. He got an overcoat, a number of over-shirts and some other articles, and, in consideration of the check, also persuaded Mr. Riegel to let him have \$20 in cash. This morning Mr. Riegel was much chagrined to find that the check was not genuine, the party whose name it bore having no account with Messrs. White & Co. The officers are on the look out for the perpetrator of the swindle.

Parties will always find it the safer plan to refuse to accept bank checks which are not known to be genuine, or when such parties are unacquainted with those who may desire to dispose of them.

A BAD STATE OF MATTERS AT POCHE.—An important meeting of citizens will be held at the Court House this evening, for the purpose of organizing a Citizen's Protective Union. If any community ever needed such an organization, Poché needs it now. Murders, assassinations and deadly assaults have been of frequent occurrence, and the perpetrators have gone unwhipped of justice. It seems as if the law has been powerless, and murderers who deserve the utmost rigor of the law, are breathing the free air of heaven indifferent to the laws they have violated or the community which they have outraged. We understand that the movement towards ferreting out crime will be only in reference to events which have transpired since the 25th of last month, or which may transpire in the future. A better public opinion must prevail here, if the people would be regarded abroad as anything else than lawless brigands. We hope to see our best citizens at the meeting to-night. Let calm deliberations prevail, and let everything be lost sight of but the adoption of suitable measures to arrest the carnival of blood which has too long existed in this community, and which has given to Poché the name of the wickedest place on the Pacific coast. The good and the true of our town must organize for their own protection, or else abandon the town to the murderers and ruffians who infest it. At present we know of at least one worthy citizen whose life has been threatened, and were he to be shot down, his murderers would have no difficulty in proving an alibi by those who would not scruple to swear falsely. We must have better order here, and to secure that end the people themselves must take the initiative, and by prompt and decisive action teach the outlaws who flaunt their villainies in the faces of decent people, that they must hunt some other field of operations.—Poché Record, Jan. 8rd.