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DEEDS OF VIOLENCE.

The history of the States and Territories around Utah, though brief, furnishes a record of violent deeds that speak loudly of the lawless character of many who made a temporary location in them. The taking of life has been of so common occurrence that it has excited but little comment. Murders, robberies, arson, and other criminal deeds have made up almost a daily record of crime; and when the administrators of the law have been deemed impotent to mete out complete justice, organizations have been formed, with the name of vigilance committees, to hunt up criminals and deal summary punishment upon them. When a crime has been committed or a criminal has been dealt with, a passing allusion has been made, and the matter has passed into comparative oblivion.

It has been with gratification and an allowable pride that we have pointed to the rare occurrence of similar acts in this Territory. And when deeds of violence have been committed here, it has almost invariably been when there has been an influx of this transient population, that in the wanderings of their lawless lives have come here for a brief time. At such seasons robberies have become measurably frequent, rowdiness has raised its head, knives and pistols have been used, and crimes have been committed. These are facts that cannot be disputed; and they have a pertinent significance that should commend them to every reflective mind.

Among a considerable number of people, with various shades of opinions and belief, at the present time in this Territory, there are some of these characters; and they are increasing. That our cities and settlements may continue as free from criminal acts and deeds of violence as may be possible, it is the duty of every officer of the law, and of every law-abiding citizen, to be diligent in guarding against the commission of crime, and in seeking out offenders against the majesty of the law. It should be the pride of every citizen to maintain the high character for peace, good order and freedom from violent deeds which the Territory has justly won.

There are those who seek assiduously to lay the responsibility of every wrong deed upon the community, no matter by whom committed. They have but betrayed their evil desires in the past, and we are well satisfied that honesty of purpose, correctness of motive and a righteous course will in the end defeat every design, no matter how deeply planned, to bring trouble upon the people whom they endeavor so persistently to malign.

GRATUITOUS ADVICE—THE SENTIMENTS OF THE WORLD.

Occasionally, mingled with encomiums on what the "Mormons" have accomplished in the Great Basin, we notice considerable advice as to the course they should pursue, with regard to those points on which they differ most materially with the rest of the world of Christendom. This advice comes from those who put forth claims to be considered friendly to us, and

therefore is entitled to some notice at our hands. It is frankly admitted, by the class alluded to, that the "Mormons" have rescued a very large extent of territory from what was looked upon as the great American uninhabitable desert; that they have been instrumental in opening up this western region, so rich with promise and prospects for the future. But we are told that in some things the sentiments of the world are opposed to us; and that prudence and wisdom should dictate our conforming to those sentiments.

There is one point which demands investigation, before we can be reasonably asked to conform to the sentiments of the world; and that is, whether those sentiments are correct. To ask us to abjure true principles for false ones, to repudiate correct sentiments for incorrect ones, is to ask us to renounce manhood's highest and most sacred right,—the right to cleave to the truth though all the world should be opposed to it; and an opinion honestly entertained, a faith truly received and adopted, is and should be sacred to every man; while its practical development should be free and untrammelled, so long as it does not infringe upon the rights of any other being. This we have repeatedly shown our faith and opinions do not do; hence, if the whole world were opposed to our opinions and faith, we have the most perfect right to entertain them, and continue their practical development, even if it could be shown that they are in no way superior to those of the world, from the fact that they do not in the most remote degree interfere with the rights of any human being on the face of the earth.

But we start with the fact that no great good has ever been accomplished, and no great truth has ever won its way among mankind, to which the sentiments of the world were not opposed at the outset. This is self evident, even if it were not amply confirmed by the testimony of history; for every important truth revealed or discovered, and every great work commenced for the good of mankind, have had, of necessity, at their inception, to contend with existing and long-standing prejudices and traditions. We might ask what the sentiments of the world did with the ancient prophets, with the Son of God himself, and with those who heralded the truths he taught to the nations in their day? Sacred history tells a blood-stained story of what they received from the sentiments of the world. We might also ask what those sentiments did for the men who toiled and labored for freedom of thought; and with those who sought to pour light upon a world struggling in darkness, by making known principles in science and art calculated to confer inestimable blessings upon the human family? The prison, the cross, the sword, the rack, the faggot and instruments of cruelty and barbaric torture, or a world's un pitying persecution, were the rewards they received. And it seemed as if every great truth revealed, and every great work commenced had to be baptized in the best blood of the age in which they were first made known, or had to buffet the troubled waves of persecution, before their partial value could be recognized by even a few of those on whom they were designed to confer lasting benefits.

Men look back complacently now to the opening of the Christian era, and with the traditions of ages that the Christian faith is correct resting upon their minds, they condemn, in no sparing terms, those who persecuted and murdered the prophets and apostles of past ages. They are shocked at the terribly false accusations made by the enemies of the Christian faith against those who first received it; and knowing so well, at a distance of over eighteen centuries, how correct were the motives of men whose history they have scarce-

ly a smattering of, wonder that the gross charges made against them could ever for a moment have received credence. They do not think that they are following in the same old beaten track, and on still less proof give credit to, and widely circulate, allegations equally as gross and baseless against the "Mormons." They seem to know, when they read of Peter, James, John, Paul and the former-day Saints being charged with disloyalty, that they were eminently loyal; and that the kingdom which they spoke of was the government of God, and not of man. But when the Latter-day Saints are charged with disloyalty on precisely the same grounds, they appear to think that the charge must be true without examining the record to see at what great sacrifices the Latter-day Saints have proved their loyalty. When they read that the Former-day Saints were charged with murder and systematic infanticide, for the purpose of supplying themselves with the blood of babes to be partaken of at the sacrament on the first day of the week, they appear horrified that such a dreadful accusation should be ever deemed worthy of belief. But when they hear the Latter-day Saints, equally falsely charged with secret organizations for destroying life, they listen with ready ears, endorse the baseless accusation, and pass it around, with adjectives expressing horror appended, that all the world may know how wicked the inhabitants of Utah are said to be.

But however much they may profess to be surprised that such charges could be made against the early Christians, those charges were generally believed then, for the "sentiments of the world" were opposed to the followers of Christ in that age, as they ever have been. And the charges made against the Latter-day-Saints now, though equally untrue, are believed for the same reason. Yet, we ask, is this any cause why we should conform to those sentiments? If the world were united on any sentiment, opinion, idea or principle, there would be some show of reason in asking us to conform to it, for there would be at least the ground-work of unanimity on which to base a supposition of its being correct. On what point is that unanimity exhibited, either in religion, politics or ethics? And if on every point disagreement is manifested, which contested side are we to adopt in acquiescing with the request of conformity? or have we not as good a right to differ with all, and adopt views, opinions and sentiments of our own, as to agree with a section and differ with all the rest? We are satisfied that the faith we have received is Heaven-revealed, that the sentiments we entertain are such as the world should possess; and we are united in those sentiments and faith, a point of evidence in support of their correctness which the world is yet unable to show.

We are also told that at an early future we will be compelled to yield our peculiar views in the march of events. The present is not a very bright and glowing one for that world whose sentiments we are requested to adopt. The future with us, as with all mankind, is in the hands of the great Disposer of events; and we are willing to trust in Him and await that future. If it is His desire that we yield in anything or everything, we are willing to submit to His decrees; but the future, and a close future too, is pregnant with events that may astonish short-sighted humanity, or the signs of the times do not indicate that which is approaching with the clearness which they seem to do.

REWARD OFFERED.—The citizens' reward for the apprehension of the murderers of Dr. Robinson has reached \$7,000. The list is lying at the office of W. S. Godbe, Esq., where names can be added. The amount thus offered, with the \$2,000 offered by the City and County Authorities, make \$9,000. It is highly probable that the reward will be still further increased.

HOME ITEMS.

SABBATH MEETINGS.—Elder B. Young, junr., gave a very interesting account of the condition of the work in Europe. It is not very progressive in Britain at present, the number of baptisms about equalling the number who emigrate; but in northern Europe the prospects are very bright for a large and continued increase of those who are willing to covenant with the Lord to keep His commandments. Elder Young spoke on the increase and growth of the work of God, on the blessing that accompany obedience to the principles of the Gospel, and on the eternal duration of the work commenced in these last days.

Afternoon.

Elder Joseph W. Young treated on the Gospel and the nature of the fruits that follow obedience to it. He pointed to the peace and comparative unity that exist throughout our cities and settlements, to the gifts and blessings which the Saints enjoy, to the work they have performed in turning the desert into a fruitful land, and to their works of righteousness as fruits that are evidences of the power of the Gospel in the midst of the people. He reasoned that light-mindedness and frivolousness are not pleasing in the sight of God; and urged that we should make our associates among good men and women, and not speak of sacred things lightly, or treat them of trifling importance. The trials that some speak of as having to endure because of striving to live the Gospel, are produced simply by not living according to its principles. Every principle of the Gospel is plain; the mystery of godliness is a mystery only to the ungodly; for the godly exemplify it in their lives, and to them it is no mystery.

Elder R. Williams bore testimony to the truth. Elder George Q. Cannon spoke briefly on the high destiny that is before the Saints and the imperative necessity of our training ourselves and our children, to be qualified for the responsibilities that await us. He dwelt with especial emphasis on the importance of properly educating the young, and developing their plastic minds that they may be fully able to bear off the work of the Lord with honor to themselves, and as worthy instruments for the accomplishment of the purposes of God among the children of men.

THEATRICAL.—On Tuesday night Fanchon the Cricket was introduced to an audience here for the first time. Fanchon is a rather eccentric but somewhat amiable young female, who labors under certain disadvantages in consequence of the somewhat disreputable character which has been credited to her maternal relative and an old godmother that looks sufficiently witch-like to be taken for one. She is not distinguished for good looks, and she takes no little pains to show that she understands all about her homeliness, when she gets into conversation with Landry, her lover; for they are lovers nearly from the first, though like other billing and cooing young fools, they do not seem to know it for some time. Mrs. Irwin played the Cricket with a great deal of archness, spirit and vivacity. Mr. Irwin played Landry, and Mr. Margetts his twin brother Didier, both characters being very well sustained. Mr. McKenzie was the crusty money-gripping father of "the twins," and Mrs. M. G. Clawson their mother. Miss Adams appeared as the haughty young village belle, Madelon, who knew her beauty and the depth of her father's purse, and Mr. Kelly did the paternal for the high-strung young lady. Mrs. Bowring rendered the old witch-like Fadet in a very creditable manner. There were some pretty pieces of business in the piece, including the pole dance and the choruses.

On Thursday evening Fanchon was repeated, followed by the "colored" farce of Quash, a highly colored sketch that provoked no small amount of laughter, Mr. Dunbar appearing as the particularly smart dark-hued individual who rejoiced in the patronymic that gives name to the farce.

On Saturday night the drama of the Hidden Hand was again performed to a very good house. Capitola was as piquant, as saucy and as reckless as ever; Old Hurricane as passionately boisterous; Black Donald received his plunge into the terrific vault with as much abruptness; and Wool made considerable laughter, "kir-smick, kir-smack, kir-smoo." The cast was the same as before.

TRYING TO MAKE A HAUL.—On Friday last a soldier named Johnson proposed to sell a number of guns and other things in the city, and agreed to deliver them on Saturday night. The police officers communicated with Major Grimes, and steps were taken to arrest the fellow. On Saturday night Johnson was on hand with sundry and various articles in the military and dry goods line, having helped himself from the Major's wardrobe, and borrowed the use of his riding horse and revolver without permission asked. The police took care of him, and handed him over to a file of men who took him to Camp on Saturday night and placed him in the guard house. On Sunday night he broke the guard house in company with another prisoner, and escaped.

DRILL AND MUSTER.—The militia of this County will assemble for drill and muster this afternoon, at a point over Jordan selected for the purpose. The muster will continue for about three and a half days.

CALENDAR.—We direct attention to the calendar for November in this number, for which we are indebted to Elder William Clayton.