



ALBERT CARRINGTON.....EDITOR

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NOT SO IGNORANT.

Occasionally we find, in papers that reach us, a partial recognition of the fact that the people of this Territory have accomplished much by their industry and energy in making this mountain region, once deemed an uninhabitable wilderness, a valuable addition to the national domain. The rarity of the thing makes these acknowledgements more significant, our experience teaching us that whenever, as a people, we have obtained credit for anything, that credit has been more than fully earned. Still we are willing to recognise even a tardy and limited amount of justice, looking to a day when our labors will be known and owned, and our unalterable devotion to our country be correctly understood.

There are some things, however, to which occasional reference must be made, that those who have been misinformed concerning us may have their minds disabused. It appears to be still supposed by many that the Latter-day Saints are ignorant of the religions, "civilization," manners and customs, moral and social condition of the rest of the world; that shut out from the bulk of mankind by the barriers of the Rocky Mountains, they are afflicted with a painful lack of knowledge of the great social, moral, religious, and political "blessings" enjoyed by others of the human family. A reasonable amount of reflection ought to remove such ideas; yet they are entertained; and by men who reflect upon other matters, but who seemingly accept many of the statements made concerning us without analysing them or inquiring into their reasonableness and probability.

From the facts that it is not quite twenty years since this Rocky Mountain region was first settled, and that the first settlers were "Mormons," it is at once apparent that at least every person twenty years of age must have come from some other place to this one. Add to this, that year after year the population of this Territory, like every other State and Territory in the Union, has been increased by immigration, and it must follow that the bulk of the inhabitants of these valleys have resided in and mingled with the inhabitants of other parts of the earth; and, consequently, that the religions, customs and practices which prevail there, are well known to them.

The fact is, the Latter-day Saints, as a people, were heartily tired of the world, its religions, immoralities, hypocrisy and vice before coming here. Many of them in early life have been educated in the creeds that are received as rules of faith by the greater portion of the people of Christendom. They are well acquainted with the formularies, ceremonies and rites with which men, ignorant of God and the things of God, would shroud that ignorance and seek to strike the minds of their fellow-men with awe for something unseen but terrible. They have therefore no desire to return back to those things which they voluntarily left behind, having become satisfied that they were and are hollow and worthless, impotent to accomplish that which they claim to be able to do,—secure the salvation of mankind.

Besides, the Latter-day Saints know not only something but a great deal concerning the social and moral condition of the world. Many of them have come from cities where ruined and degraded women flaunt their shame on the public streets and court iniquity; and where debased and corrupt men who are the authors of these poor, fallen creatures' shame and sin, are received in all circles of society, feasted, flattered, courted and caressed where they ought to be shunned like poisonous reptiles.

We know the "civilization" which abounds throughout the world, and we have no wish to be again brought in contact with it. Its seed is unholy, its growth degrading, and its fruits corruption, bitter misery and death.

The social blessings (!) which abound there are recognized under the names of poverty, licentiousness, drunkenness, and everything known in the vocabulary of evil that brings sorrow and mourning to the children of men. The political "blessings" are contention, disunion, strife and animosity, which culminate in wars and bloodshed, with hecatombs of slaughtered victims. We are satisfied with the blessings of the gospel, which are peace, happiness, virtue, purity, sobriety and joy in the Lord.

The efforts of men who would wish to see us return back to the miseries of the world from which we have fled, will be fruitless and impotent, unless they can blot out from our memories all recollection of the evils and iniquities to which we have been pained witnesses in the past, while living in other places and among other peoples; and which they are so anxious to introduce here, that our cities may become haunts of vice and dens of sin, such as exist in too many places throughout the earth.

WHAT IS THE MATTER?

It is but seldom that we allude to the acts or course of men holding official positions in this Territory, with a view to point out their errors and discuss doings that might well be deemed reprehensible, for we have learned to be charitable. We know how materially men differ in their opinions, and while their motives can be viewed as correct in the main, we are willing to concede all the honesty of purpose that can reasonably be demanded. When irresponsible individuals falsify and malign our citizens as a whole, and the more prominent ones in particular, we can pass it by with silent contempt or make but an occasional allusion to it, as in the past. But when men vested with authority insult the entire community, under shelter of that authority, for the wrong doings of a few unknown individuals, and couch threatenings in intemperate language, we can scarcely allow it to go without remark.

On Saturday last we had a somewhat painful exhibition of fading judicial dignity, which, had it been manifested by any judicial personage lower than the Chief Justice, would have been simply ridiculous; but in him it was extremely pitiable, and raised serious doubts whether he is not subject to mental aberrations which manifestly unfit him for the position he occupies.

Before the District Court in Chambers, the Hon. John Titus, Chief Justice of Utah, presiding, Andrew Burt, Chief of Police, Wm. Calder and James Toms were arraigned on charge of complicity in breaking up a ten-pin or bowling alley, on Thursday night last. The accused brought numerous witnesses to prove an alibi; while two persons deposed to the three named having been present. It is enough to say that of those two the one who affirmed in the strongest manner is well known to a portion of the community with a character that is more notorious than enviable, and whose veracity is very ques-

tionable under the most favorable circumstances. His Honor, on the strength of the testimony given, bound over the accused in the respective sums of \$2,000, \$1,500 and \$1,000, to appear at the next March term of the District Court.

So far so well. He had the right to place what amount of credence he pleased in the testimony before him. But he proceeded in a furious harangue, enforced by various and sundry heavy thumpings of that part of the judicial person generally known as "the seat of honor," upon the judicial chair; abused the police as a body, demolished the City Council, wiped out our most prominent citizens, closed their mouths with a heavy bar of judicial sealing-wax, used up the entire community or placed them in the long-sought-for condition of abject serfdom with the significant remark that they would find out who ruled here—not ruling on the bench, but ruling of a more forcible and physical kind.

We were certainly unprepared for such violent and intemperate language from his Honor. We had learned that his antipathies were intensely strong, and his prejudices not very measured. We had understood that he had made a journey to the Capital of the nation, to try if the unmerited vengeance of the Government could not be drawn upon us. Perhaps in that matter we are misinformed; but such is the prevailing opinion, and it will require strong testimony to remove it. Still, with all that, up to a few months ago, we gave his Honor credit for the most correct of motives, believing that he ruled according to the spirit and letter of the law, to the best of his convictions. But latterly there has been a singular consistency in his course, although somewhat inconsistent with his previous judicial career here. Perhaps some acute legal mind will explain why it is that of late every person who has sought to evade the law, or who has acted in open violation of it, by establishing places expressly prohibited, or in other ways has endeavored to breed difficulty, disorder and trouble, has had the mantle of charity thrown around them, and those who have sought to have law and good order prevail have been "blessed" with all the "law's delay?" Or why it is that every man in the community, of the old settlers, who has tried to maintain his inalienable rights inviolate, has been met by a rigid sternness that would, if it could, debar his possessing them? If this has not been the case we would like to be corrected.

It has been for the interest of members of the bar here to defend certain institutions known as "clubs," which under that name have acted in open violation of the laws; for those members of the bar have derived pecuniary benefit from so doing. They have received their fees for such defence. And when his Honor has manifested even a stronger interest in them than those who plead before him do, unsophisticated people naturally ask, Does his Honor also derive pecuniary benefit from the same source? And, if so, is it as much larger than that which members of the bar receive as his apparent interest in the continuance of such places is stronger than theirs? These questions being suggested, perhaps satisfactory reasons can be given to meet the doubts raised.

We are no defenders of unlawful acts. We deprecate everything illegal and unrighteous. And we have reasons for saying that illegal acts are contemplated by wicked men in our midst, that the odium may be cast upon the old citizens. We would not wish to say that his Honor is privy to them, though some of those whom he is anxious to sustain and vindicate are not slow to couple his name with their intentions, as approving them.

We have heard it whispered, by those

who ought to know, that he is subject at intervals to attacks of the brain of this nature. It is to be hoped so, and that the present will soon pass away. We trust he will not burst before it does, nor inflict any very serious injury on the judicial chair or the judicial seat of honor. If he should explode at an early day, we will try and preserve a mass of matter, now lying on our desk and carefully reported from his Honors lips, that will furnish ample materials for a series of comedies by some competent pen, showing how seriously-jocose he could be at times.

CONFERENCE MINUTES CONTINUED.

Monday, 8th, 2 p.m.

The Ogden choir sang an anthem. Prayer by Bishop David Evans. Anthem by Tabernacle choir.

Elder Edward L. Sloan presented the authorities of the Church, who were unanimously sustained by the vote of Conference in the following order:

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball his first, and Daniel H. Wells his second counselor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the Church. Daniel Spencer, President of this Stake of Zion, and George B. Wallace and Joseph W. Young, his counselors.

William Eddington, John T. Caine, John L. Blythe, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, Geo. W. Thatcher, Joseph F. Smith, Peter Nebecker, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards, his counselors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott, members of the first seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his counselors.

Samuel G. Ladd, President of the Priests' Quorum; William Carmichael and Robert Rice, his counselors.

Adam Spiers, President of the Teacher's Quorum; Henry I. Doremus and Martin Lenzi, his counselors.

James Leach, President of the Deacons' Quorum; Warren Hardie, his counselor.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works; John Sharp, his assistant.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigration Fund to gather the poor; Heber C. Kimball, Daniel H. Wells and Edward Hunter, his assistants and agents for said Fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff, his assistant.

Pres. Joseph Young spoke in a fatherly manner on the importance of embodying in our lives the principles of the gospel and having the Spirit of God with us, so as to be prepared for every change and every emergency. He alluded to the labors of the early settlers and to the fact that all the grain, fruits and other products of the earth that are produced in this Territory are the results of the labors of the "Mormons;" and asked why men should want to cut down the fruit trees, destroy our cities, and exterminate the very people by whose labors they obtain bread to eat. He spoke of his first visit to the Prophet Joseph; bore testimony to the truth; and blessed all who desire to do right; inculcating charity and kindness upon all men, and urging the elders, especially the Seventies over whom he presides, to be temperate in all things and sober.

Elder Charles C. Goodman sang a song.

Elder Levi W. Hancock bore his testimony to the work of God, and to his confidence in the constituted authorities of the Church.

The Ogden choir sang. Elders John D. T. McAllister, Henry C. Fowler and