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A FEW FACTS AND CONSEQUENT THOUGHTS.

Twenty years ago these mountain valleys were a wilderness so forbidding and apparently uninhabitable that the wild solitude and seeming barrenness of the still unbroken sage plains can give but a very faint idea of it. There were not only no roads here, no bridges over the rivers, and no open routes of communication; but there were none for hundreds of miles east or west, north or south, from where G. S. L. City now stands.

The "Mormons" came here a little over nineteen years ago, the first settlers in these western regions,—and we would wish this remembered; they made roads which have been traveled over since by many thousands who never paid aught for the use of them; they bridged streams and rivers; broke up the sterile-looking soil, planted and reaped, and have made, under the blessing of God, this country what it is. While pursuing this work they have not sought to injure any living being. They have ever striven to do good and not evil. They have scarcely contended for their inalienable rights, of which they, more than once, have been threatened to be robbed.

But the same persecuting spirit which repeatedly drove them from their homes in the east, and compelled them to take refuge here, has followed them and continues to work with the hope of sometime bringing still more evil upon them. Men have used the roads made by the "Mormons," to come here and abuse the very people who are clothing and feeding them. Men have the audacity even, today, to look around them and claim, as their personal property, that which nineteen years of hard unceasing toil, in the face of privation and danger, has alone made valuable; and they plot together to rob the present possessors of it. Beyond doubt, a piece of more unparalleled audacity could scarcely be found, than that manifested here, by persons who never turned a foot of soil in the Territory, whose advent into it, after a country had been reclaimed and a community built up in prosperity, was accompanied by gambling, drunkenness and prostitution, when those persons assume the airs of hardy pioneers, while they would fain drive the actual pioneers into the mountains to seek a shelter and find food.

The very latest manifestation of the designs which animate these individuals is commonly called "claim-jumping." In this they seem to be adepts, judging by the reports that reach us of the manner in which they go to work. But it might be as well if they were to examine and see whether there may not exist actual and legal claimants to the lands they seek to preempt before commencing, and thereby save themselves trouble. There is a law touching this matter that in their haste they have overlooked; and it might pay them better to find it and study its provisions, before acting contrary to them.

But it is neither land nor law that is sought after by these individuals. There is an abundance of unclaimed land in the Territory, open for any and all

citizens to locate on and occupy. If they simply desired land and homesteads, why not take up and improve this unclaimed and unbroken soil? It is to make trouble with the "Mormons" that they work, and for this purpose they seek to jump on to land in or contiguous to this the principal city of the Territory, land that has been claimed and owned by citizens before these same "jumpers" ever thought of coming to Utah. There is not an acre of land reserved for public uses, for public benefit, or the good of our citizens, but they would seize if they could, with the double view of obtaining valuable property and stirring up the citizens to resent the robbery. What city is without its public squares, its places of cool and shady resort in summer and pleasant promenades in spring and fall, that does not wish it had them? What city lacks parks and places of public resort that does not strive to yet obtain them? This was foreseen in planning our city. This every person of ordinary judgment knows. Yet the public squares, reserved for such purposes here, were striven to be jumped on to, until the municipal authorities condescendingly fenced them in. Not a place of resort; not even a race track or a parade ground, though claimed by private citizens years ago, would be safe from these miserable harpies, who arrogate to themselves the title of "regenerators of Utah," while those who actually made the country valuable, and who have years ago claimed the land in question, are expected to stand by patiently and submit to this spoliation! It is one of the most flagrant acts, of attempted plunder, and deep-laid conspiracies against the peace and prosperity of a community, that has ever been attempted in the nation.

In the midst of their knavish scheming, assisted by embittered and venal legal aids, do they never think that either they are consummate asses or the "Mormons" worse than fools? Do they never think—do they not know, that the land to which they are seeking to lay claim, has been claimed years ago, and the statutory provision regarding it complied with? We again say it will pay them better to hunt up the law that they have overlooked. And we further say, that it is the right of every man to remove trespassers from his property when they will not leave at his request. The very land over Jordan that has been "jumped" recently, was claimed years ago, was twice fenced in, and the last time the fence was taken for feeble possession of—or stolen, to use a plainer phrase—by government officials and burned to make their fires.

Private citizens in this City and Territory have opened up roads at great expense, to get timber, for their own and the public benefit; and men who came here but yesterday, as it were, would actually drive them from the right of using those roads and try to reap the full benefit of their toil and invested capital. The Legislature here, has wisely conferred grants, in accordance with the powers vested in them, for the benefit of those public spirited citizens who have aided in opening up the country and developing its resources.

Citizens have combined and with united labor have dug canals, cut water ditches and carried streams from their natural channels to irrigate the land; and part of the claimed land contiguous to this city still lies uncultivated until water can be brought to it, which has been already obtained the present season to a very considerable extent. Yet in the face of these things, grasping, turbulent men, talk of "rights" and "government lands," while they are seeking to rob others of their rights, and as if they were the Government and owned all the land out of doors, whether claimed, pre-empted or not. When any person locates on unclaimed land, he

may rest assured that his rights will be respected by the entire "Mormon" community. When he jumps on to the claims of others, seeking to rob them of their rights, he may also rest assured it will not be tamely submitted to.

The local laws which govern land-claims here are according to the best legal authorities. The organizing of mining districts and the laws which govern them, are the result of custom and not based upon legal authority. We have ever respected these custom-appointed laws; have viewed districts being organized in the Territory, "feet" disposed of, and mining claims parceled out to different parties with all the quietness and good feeling imaginable. Yet these very same individuals, would trample our local legislation under foot, rob us of our property, jump on to the claims held by the original settlers and pioneers, and drive us from the possessions we have wrested from the wilderness by unparalleled industry and toil—if they could. Please make the contrast.

OUR IMMIGRATION.

The teams that were sent to the frontiers last spring, to bring home the poor Saints, are now rapidly arriving from their journey. They are leaving those among us for whom they were sent, and who had reached that point when thus met, journeying Zionward from the nations. Quite a number of the recent arrivals, and of those yet to arrive, have relatives in this Territory, who have preceded them and will look after and care for them. But there are many who have not any kindred here, and yet they are all equally our brethren and sisters, lacking an experience which we have obtained, and needing aid and assistance that they may be enabled to get along now that they have come here.

The aid and assistance to which we refer is not the simply giving food for a day or two, nor does it mean to take them home, feed and clothe them, provide them with all they may need, and ask them to do nothing while they enjoy these things. Every one in this community is or ought to be a worker, who has the ability to work. The aid and assistance to which we refer, is giving them the benefit of your more extended experience; helping them to places where they can reside; putting them in the way to obtain employment, or set them to such work as they will be well able to do; and thus help them effectually to the means of helping themselves. This will tend to increase their self-reliance and aid the development of an active ability which will make them truly valuable members of the community where they reside, useful to themselves and to society at large.

Most of them have probably come from large cities; all of them have come to a country new to them, in every respect we may say. They have to learn nearly everything of the practical duties of life here. A few wise suggestions and timely words of counsel may save many of them a great deal of trouble.

There are those among them who with travel and fatigue are worn down, partially sick and need rest and care. These, we have no question, will be well looked after. Bishop Hunter, his Counselors, the Bishops generally, and many of the people have been and are active and energetic in seeing after the welfare of the immigrants; but we ask the Saints generally to aid the Bishops in their efforts, with a hearty good will; and continue the work of love until every one who has or may come in this season has found a home for the winter, and is placed in a way of earning a honorable livelihood.

BAKERY.—Joseph Silver advertizes his bakery and provision store. Br. Joseph is an old hand at business and makes himself respected by trying to make good what he promises.

HOME ITEMS.

SABBATH MEETINGS.—Elder James Cobb briefly expressed his feelings and his undoubting confidence in the work of God, a testimony of the truth of which he had received since he had left home two and a half years since to go east. He referred to his labors in the eastern states, in trying to preach the gospel, and expressed his desire to cling to the truth and do good.

Elder Stephen Alley referred to his mission to England, which he had started on in '63; to the poverty of the Saints in that land and their earnest desire to emigrate; and pointed out the expectancy raised in the minds of many by letters from their friends in this country, who write, perhaps only once, making promises which they never fulfill. He urged the importance of the young, and particularly the young Elders, studying the principles of truth.

Elder John L. Dolten had been absent on a mission about three years and a half, to which he alluded, and endorsed the remarks of Elder Alley on the necessity of study on the part of the young.

Elder John Rider expressed his feelings at coming to Zion. He had been laboring about three years and a half in the ministry in Britain. He had striven to do all the good in his power during that time, and desired to do so still.

Elder Orson Hyde encouraged the young Elders who have just returned off their missions, to exert their influence for good with the rising generation and their young brethren here. He pointed out clearly the authority to lead in the Church, and spoke in a very instructive manner on several principles of truth.

Afternoon.—Elder W. H. [Shearman] reasoned on the results produced by the principles of truth on those who receive and apply them. The contrast between the people of the world and the Saints, shows how superior are those who receive and live according to the gospel. The charity of the Saints extends to all men with desires that they may come to a knowledge of the truth; but it does not extend to their evil actions. The corruption of the world has grown so wide-spread that the efforts of men without the authority of Heaven are powerless to successfully combat against it. He spoke of the many blessings which the gospel brings to those who obey it.

Pres. D. H. Wells referred to the ideas with which some of the Saints come to this place, looking for things as they have pictured them in their minds, not as they have had them depicted by the Elders. This is the only Zion on the earth, and if we would have it more perfect than it is we must live to make it so. He reasoned on the authority of God, and the means by which mankind can enjoy the rights and blessings of citizenship in the kingdom of God; and showed the principle on which thousands have been redeemed from poverty in other lands and placed here in a position to secure and enjoy a competence.

THEATRICAL.—Wednesday night was the last of the engagement of Mr. Phelps, who sustained the characters of Grandfather Whitehead and Crepin the Cobbler in a very felicitous manner. We have said but little of this gentleman during his brief engagement here, circumstances preventing our theatrical reporter from attending most of the time; but he has made himself quite popular during his short sojourn in this city as a professional, while he has been quiet, unobtrusive and gentlemanly in his private life. He is an actor of long experience and good parts; he is versatile and clever, and plays with a more correct appreciation of his professional duties and a better understanding of conceiving and embodying the characters he represents, than many who have their praise sounded loudly and often. The round of characters played by Mr. Phelps during the six nights he performed here, were well calculated to test his versatility, and the successful manner in which they were rendered proves his capability. He was very well sustained in both pieces on Wednesday night, by Messrs. McKenzie, Lindsay, Margelt, Miss Adams, Little Delle, the favorite, and others.

At the fall of the curtain he was called for, and, appearing in response, bade farewell and tendered his thanks for kindnesses extended in a few appropriate sentences. He started for Denver on Thursday.

There was a very crowded house on the evening of Saturday last, and a good natured audience, who were disposed to be gratified and seemingly were so. The Irwins made their first appearance after a lengthened absence, and were cordially received. The pieces selected for the evening, were Grist to the Mill and Andy Blake, both light, cheerful and sparkling. As a consequence there was humor on the stage and good humor in the auditorium. The Irwins of course sustained the principal parts in both pieces, and played in their well-known light and easy style, exciting the risibilities of the audience wonderfully. Both pieces were well cast and the characters finely sustained. One thing struck us forcibly during the evening,—the great stride which the regular members of the Company have made towards proficiency since Mr. and Mrs. Irwin played here during the winter of '63-64. This was more apparent in bringing them again side by side with those well known artists. They performed the parts assigned to them in a manner that fully sustained the reputation they have made.

The Theatre will be open on Wednesday, Friday and Saturday of the present week, for the special accommodation of our friends who will be in from the country towards the close.