

hero who rescued his sisters from their grasp and inflicted summary vengeance on the Elders. This was published as truth and commented upon with the usual misconception of "Mormon" principles and practices that distinguishes the outbursts of the average anti-"Mormon" editor.

The young man at Cheyenne who is doing this sensational work is too "enterprising" for a mere local dispatcher of occasional items. He should be retained by some daily like the "Liberal" organ of this city, where he would find a wider field for his talent. At any rate the Associated Press ought to put a stopper on his flights of imagination, as the various papers which have been gulled by them are becoming indignant and are calling for investigation. If he had confined himself to the invention of "Mormon" atrocities he might have gone on for some time without arousing much hostility. The public appetite for such morsels never seems to be satiated. But he has gone a little too far it seems, and will now have to subside for a season or be squelched by an aroused public. Take all dispatches dated Cheyenne, Wyoming, *cum grano salis*.

### NOT A PARALLEL.

We have insisted that there has been nothing yet set up in the shape of a defense in favor of the attempt of the Ogden Liberal City Council to take away from the Latter-day Saints portions of their property held sacred by them. Every attempt to bolster the outrageous scheme has been in the nature of halting and flimsy apologies. So it continues, as will be observed by the following manifest absurdity from an anti-"Mormon" newspaper:

"The Mormon papers are busy pointing out the 'wide difference' between the Arsenal Hill lot jumping in this city and the way the Church is trying to hold Tabernacle Square in Ogden. As usual, the difference simmers down to the regular thing—one was done by Gentiles and the other by Mormons; and, of course, the former are wrong and the latter are right. There has been altogether too much of this, and it is refreshing to know that there is one of the chief municipalities in the Territory where it has ceased to operate. The mathematical rule that things which are equal to the same thing are equal to each other seems to be left out of the Mormon school books."

In order to show the false and attenuated character of the attempted

parallel embodied in the foregoing, it may be well to re-state the relative positions of the parties to the respective transactions referred to. What the "Mormons" did regarding the Ogden property is briefly as follows:

Those who pioneered and first settled this part of the country, redeeming it from the condition of a wilderness, being Latter-day Saints, popularly known as "Mormons," set apart a parcel of ground in what is now known as the city of Ogden, for religious purposes. The intention was to erect upon it buildings in which the people could assemble for divine worship.

This design was soon carried out by the erection of a tabernacle, subsequently of a religious meeting house, and still later of the foundation for another tabernacle on a larger and more imposing scale than the first. The land has never been in any other hands nor used for any other purpose than that described.

This being the case, the religious worshippers who took the steps defined were entitled to the land in question under the operations of the townsite act. For this reason the city under that statute released its claim to the property.

Again, another parcel of land is held in trust for a Ladies' Relief Society. On this ground is a meeting hall in which the members of that Association assemble; also a granary. The latter structure is used for the storing of grain against a time of scarcity. The cereals thus stored are intended in time of need for the use of the poor. The society is strictly benevolent and charitable. The members of it, as stated a few days since in these columns, devote themselves without remuneration to succoring the poor, feeding and clothing them, and taking care of the sick and helpless.

These instances of appropriating land show what the "Mormons" did in that connection.

A Liberal (or Gentile) mayor and city council were recently elected, at Ogden, by methods that, to some extent, we have reason to believe, were fraudulent. Almost immediately after their official installation they moved for the construction of an ordinance by the attorney of that city, so framed as to cause the property above mentioned to revert to the municipal corporation.

Now follows the transaction that the paper from which we quote attempts to parallel with what has been described above.

Salt Lake City Corporation, under the townsite act, reserved a piece of ground on what was formerly known as Arsenal Hill. It never relinquished its title to any party whatsoever, the ground in question having been platted and intended for public uses for the benefit of the entire inhabitants. A party of land jumpers (Gentiles), without the slightest claim whatever, seized these grounds and forthwith proceeded to erect fences and tents thereon. They also stationed on the spot men hired for the purpose of holding the land which belonged to the whole of the people of this city. The Corporation, as was its bounden duty in the interests of the people, through its duly authorized officers, the Mayor and Council ("Mormons") ejected the intruders after the latter had been on the ground a few days. In doing so they were protecting no special class, but the entire community without any distinction.

Let the reader, if he can, by any possible process known to the rules of reason or logic, parallel these transactions which the journal we have alluded to has characterized respectively as "Mormon" and Gentile proceedings. Let any sensible person say, if there be any credit, to which side that credit belongs, and if there be any denunciation, upon whose heads it should fall. Yet here is a journal, laying claim to respectability, saying "It is refreshing to know that there is one of the chief municipalities (Ogden) in the Territory where" such things as the attempted seizure of the property of a religious people used exclusively for religious purposes can be made.

This amounts to an endorsement of what we regard as an unmitigated attempt to steal as well as desecrate that which the proposed victims look upon as sacred. The journal in question might just as well have said, as we view it, "It is refreshing to know that there is one of the chief municipalities in the Territory where the proposed though often denied programme of the spoliation of the 'Mormon' people has begun at what appears to be an excellent opportunity."

Our cotemporary is most unfortunate in the matter of making parallels.

"The blind cannot lead the blind," and so justice and love both having handaged eyes, neither can guide the other.