A DAY IN SALT LAKE-CONTINUED.

The Mormon community are deeply agitated over the questions which pre-sent a great problem to their leaders for solution at this time. Everything is stagnant in Utah. Money is scarce. Business is dull. The rich grain and fruit harvests cannot bring money into mand for them. The buying and selling of other days has departed, and the people must go back to first principles.
There is one resource which we had
barely hinted to us by a Gentile gentle. man during our visit that may help out more than the outside wor d can know anything about. It is said that there are mines in the Territory, which are known only to the few, that are yielding a steady and heavy revenue. We do not vouch for a rumor that may be founded only in the suspicions with which the outside world surround the close corporation of Brigham Young.

It is a serious question with the faithful in Utah to know how far the state of things indicated will breed discontent among the people. Will they be contend with mere subsistance? Will the power of the Mormon Faith hold them to the eacrifices which they are soon to be called on to make.

Time and events will make the only definite answer that can be made to questions like these, but, knowing what we do of the Mormon people, of the strength of their fanaticism in the present, and of their great sacrifices in the past, it is our opinion that those who expect that they will abandon the banner of the Mormon Zion to any considerable extent, no matter how severe the sacrifices they may be called on to make, will be greatly disappointed. There is no longer protection from iso-lation. All will be free who desire to return to the world outside. No compulsory restraints will deter them.

We alluded in our last article to the critical condition of Utah at this time. Want of markets for surplus grain and other products is causing Brigham Young to exert his utmost efforts in inaugurating a thorough system of manufactures. Woolen mills are numerous in the Territory already, but he is using every dollar he can spare to increase their number. The one now building at Prevo, 50 miles south of Salt Lake City, is said to be very extensive. Measures are to be instantly taken to erect factories for the manufacture of agricultura! and other implements. Pig iron, and other raw material, will be imported for this purpose. When all things are in readiness for operatives, the Mormon ruler will call in more than three the nations to enable him to compete in CHICAGO, ILI the markets of the world in the sale of the finest woolen, cotton, silk and other fabrics. He has already appeared in Cincinnati with his cottons, kerseys and jeans. And this is but a sample iilustration of that hierarchial rule in Utah, whose absolute living head is Brigham Young, but whose real power, exacting and receiving the most implicit, the most cheerful obedience, from high and low, rich and poor alike, rests upon that religious Faith whose author upon that religious Faith whose author and finisher was Joseph Smith. He was the real architect of that Mormon Kingdom, spiritual and material, of which Brigham Young is but the temporary head. The key to his exercise of it lies in that perfect organism of the Mormon Church rule, which fell in all its fancied perfection from the hand of Joseph himself. The prevalent idea that Brigham Young can at any time have a revelation whereby that rule can be changed, is founded in error. Our information, and belief is that he can do no such thing. Joseph's law is not merely a law to the Mormon people. It is affected binding force upon Brigham Young himself. As present ruler, he is a mere executor of Joseph's will and testament. The fact is shown in many ways. The question is often asked ways. The question is often asked—we once asked it ourselves—"Why does not Brigham Young have a revelation and do away with polygamy?"

The Mormon answer is, conceding the assumption upon which the question is based, "Brigham Young has no more power to do that thing than you have. Any such attempt on his part would hurl him from his place as ruler of the Church."

The Mormon people justify their war-fare upon Gentile merchants in their midst in the way we indicated in yester-day's article, and claim, besides, that these citizens form no part of the Utah community—they are sojourners merely—they do them no good—they do not improve their Territory—all they make out of their people they take away, etc. Whatever the justification—it is by

no means easy to answer its logic—the hardship it works upon such good men as \* \* and \* \* is very great. These men are much respected by the Mormon leaders and people, and, we fear, their attempt to contend with co-operation as now organized by Brigham Young, will prove futile and disastrous. But we see no remedy for it. When our excellent friend, Congressman \*\*
sympathising as he did, and as we do,
with his friend \* said he would go to Congress and demand martial law for Utah, we presume he was really foolish enough to be in earnest in supposing that such a measure would imimediately extinguish co-operation in Utah. But those who know the honorable gentleman as well as we think we do, will bear witness that he knows much more about selling goods in Syracuse than he does about statesmanship for the Utah case. All sensible people will agree with us that martial law would have about as much effect in compelling Mormons to buy goods of Gentile merchants in Salt Lake, as it would to whistle against the north wind with a view to stopping it, or as the pointing of Federal guns from Camp Douglas at Brigham Young's residence, and clamor and unreasoning denunciation have upon the institution of Peliygamy. It would have the inevitable effect of giving it strength rather than G. L. M.

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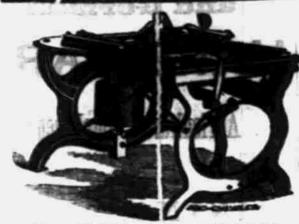
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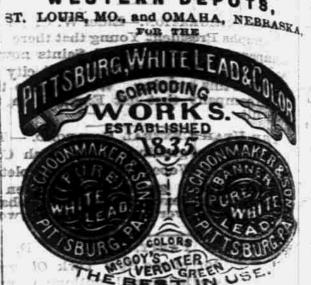
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