

GEORGE Q. CANNON,  
EDITOR AND PUBLISHER.

Wednesday, November 29, 1871.

In speculating upon another supposed exodus of the "Mormons," the speculators have forgotten to suggest a destination for the migrating people—Arizona, Lower California, Mexico, British Possessions, Sandwich Islands, Navigator Islands, Australia, etc., are severally named as likely places for the re-settlement and re-establishment of the "Mormon" community.

Now is not the first time such suggestions have been made. Similar suggestions have been made in former times. For instance, after the assassination of Joseph and Hyrum Smith, while under the State pledge of safe keeping, Gov. Ford, of Illinois, and many other public men suggested that our people remove to Mexican territory, as an excellent sphere for their development, being a long way from their unscrupulous neighbors, and with no probability of any further molestation, from American or Mexican. After leaving Nauvoo, the "Mormons" people did move west and settle upon Mexican territory. Now, the redemption of this region so far advanced through their instrumentality, suggestions are again made, by their unscrupulous and still unsettled enemies, of another removal, equally based on injustice. How long is this wicked policy to continue? How long shall peaceably disposed, law-abiding American citizens be requested, with impunity, to vacate their dear-bought homes to please a law-outraging, justice-defying cry?

We must, however, acknowledge that, since our meddling friends will be so kind as to have an exodus inaugurated, it is very considerate of them to point out another place for our people to go to. It would be bad indeed if they were caused to vacate one region and denied a residence in any other. So there is something to be thankful for, even in this, by some people, anticipated exodus. So far, this goes to prove that there is "good in everything."

One might be led to ask if this matter of exodus must be all on one side, if the people whose exodus is thus presumed are to have no voice in the exodus, no election as to whether or not they shall be exiled, no election in which the matter is talked over, discussed, and by some decided, must be considered very notable in this year and in this country. This has been termed the land of liberty, the home of the oppressed of every clime. It may be so to all people, the "Mormons" alone excepted. They, judging by the language of some characters, have no rights which "civilized" or "Christian" people are bound to respect. And this estimation is manifest by the ready talk about an exodus of the "Mormons" from a tract of country which they redeemed from the curse of arid sterility, when no man desired it, or would have had it as a gift, and have rendered it habitable and valuable.

It is unusual, even in monarchical or semi-despotic countries, for a community to be expropriated without some show of legal procedure. But here, in enlightened and free America, the expropriation of the "Mormons" is desired and sought, without the slightest pretense of justice, or even law. They are to be charged, tried, and sentenced in a jump, without judge or jury, simply in consequence of the desire of certain most un-American Americans to get rid of them. What for? Only to satisfy religious and political bigotry and the propensity for rapine. There is no other reason. The "Mormon" possessions are valuable, therefore they are too good for the "Mormons," besides other people want them. The "Mormons" do not believe as other people do, but are a little ahead of the times, therefore they are not fit to live in Utah, nor in this great Republic, nor even to live at all. Such is the essence of the logic that is produced in justification of the desire for another "Mormon" exodus, and action in which we live.

We propose that the inhabitants of these valleys exercise the right of American citizens, to choose the place of their residence, not infringing upon the power of other persons to the exercise of a similar right, which is guaranteed by the constitution, and is in full accord with all constitutional laws.

It is well known that the "Mormon" people years ago were unconstitutionally and illegally driven from the State of Missouri, after having paid for tracts of land there, and made improvements thereon—driven without any compensation rendered at the time or since. On all acknowledged principles of business honor, to say nothing of justice, those lands should be restored to the persons from whom they were illegally taken, or to the proper representatives of those persons, and restitution should be made, with interest, of and upon all losses sustained in that exodus, by the people who were then and there driven.

We are desirous to see the turn of the land. It has run long enough in the old direction. It is time the turn was arrived at. We want to have a look around the corner, and see the direction beyond the turn. We are satisfied that the new direction ought to be very different, if not exactly opposite, to the old direction. It is known that the "Mormons" anticipate returning to the State of Missouri, or at least of making the headquarters of the Church in that State. It is the duty of the State and the Federal government to contain them in fulfilling such an anticipation at any time—nay, even to invite them to do it, and aid them in doing it. They might prepare to return there to-morrow, and would be protected in so doing, by the power of the government, if the rights guaranteed them, in common with all other citizens, by the constitution could be securely enjoyed by them. And in effecting such an exodus, we do not know that the "Mormons" would be under any obligations to give up their property in these valleys, or to leave it unless they wished to do so, like their every right of justice, and no other people have any just claim to it. None at all. Under an equitable government and honorable

representations, the "Mormons" would be perfectly protected in the enjoyment of all the rights and privileges of American citizens, whether in Missouri or Utah.

The way for the "Mormons" from Nauvoo back to Missouri may have been via Salt Lake Valley, but it does not consequently follow that the way for them from Utah back to Missouri, must be via British America, or Lower California, or Arizona, or Mexico, or the Sandwich Islands, or the Navigator Islands, or Australia, or Central America, or South America, or any far off country. The railroad across the continent now exists, that eastward is a more direct, speedy, and proper route, and that, to our mind, is the route in all justice and equity, that the next exodus, if there must be one, should take. The "Mormons" make the construction of the road practicable, and helped to build it, and they ought to be encouraged to honor it by returning upon it to their old homes and possessions in the East.

As our friends are so generous in making suggestions concerning exodus and such things, we have one to make, considering that the government and the public are entitled to anything that we can reasonably do for the common welfare. Our proposition, unlike those of the other exodus-proposing gentlemen, is not one of injustice and spoliation, but is one of justice, peace, and good will, and is this. As Congress and the government are likely to be somewhat exercised, the coming winter, over "Mormon" affairs, we would beg to suggest that those eminent bodies take into grave and earnest consideration the advisability of inviting the "Mormon" people to return to their old possessions in the State of Missouri, and resolve to protect them henceforth in the enjoyment of the civil and religious rights and privileges of American citizens. That is as good a thing as we can suggest, and it is an eminently proper suggestion. It should be received and acted upon in the same friendly spirit in which it is offered. Congress and the government and the nation would be honored by its adoption, and the inhabitants of Missouri and other States would discover that the "Mormons" are not by any means so black as they have been painted, but do in reality make good citizens, good neighbors, good citizens, and collectively constitute a really intelligent, enterprising, industrious, peaceable, law-abiding, justice-loving, and in many ways commendable and desirable community.

Tax attention, especially of the farmers and stock raisers of the Territory, has been frequently called, through the columns of the News, to the value of the Angora Cashmere goat, and we are gratified to be able to state that on Sunday last, a large flock of these animals arrived here, and will be immediately sent to the southern portion of the Territory, for the purpose of breeding pure, and also of crossing with the common goat, where a co-operative company will be formed for the purpose.

This flock numbers one hundred and fifteen, or one hundred and twenty; the number when they left the east, or rather the South, was one hundred and thirty, but during their transit over the long distance from that point to this Territory some ten died.

It is unnecessary to dwell here, upon the profit arising from the prosecution of a systematic method of stock raising; all farmers who have paid attention to, or who are at all acquainted with the subject, know that in this country it can be carried on with far surer and larger returns than any branch of business that can occupy the time and attention of those living in agricultural districts and following agricultural pursuits. This being the case, it is to the interest of all such parties to know what branch of stock raising can be followed with the greatest profit. It is a fact, now demonstrated by the co-operative associations of the Territory, that the raising of cattle and sheep may be made highly remunerative when attended to in a systematic and business-like manner; but we believe, from what we have heard and read in relation to the Angora goat, from the hardy nature, and the high price which its hair and skin command in the markets of the east and Europe, that if the propagation of these animals be entered upon and persevered in in this Territory it may be made fully as lucrative as, if not more so than, any other branch of the stock raiser's business. These animals are wonderfully hardy, being able to bear, it is said, the frosts of winter or the heat of summer in almost any latitude or country with like impunity.

From their hair, which is equal in the pure breeds to the finest silk, the costly and famous mohair goods are manufactured. Their fleece averages about five pounds per single individual, and in the English market the standing price paid by manufacturers for fair average hair is from one dollar to one dollar and a quarter per pound. Their skins are also very valuable, and a great deal is considered little if at all inferior to mutton. The goats will live and thrive well on the coarsest herbage, in fact where sheep would die out; and viewed in all its bearings, we think there is scarcely any branch of business to which co-operative efforts could be directed with greater profit than the acclimatization and raising of the Angora goat.

About sixty of the hundred and twenty which arrived here last Sunday are what is termed pure and full blooded, the remainder are graded. Shares in the company are about fifty dollars each. Elder John Taylor of this city and Messrs. Joseph E. Johnson and Walter Dodge, both well-known residents of southern Utah, are, we believe, leading members and stockholders in the company, and parties desirous of obtaining further information respecting the project can doubtless obtain it by applying to Elder John Taylor.

A WHOLESALE paper, commenting upon a statement that the conferring of woman's rights would be a reform against nature, pithily observes:

Against nature? Why, three centuries ago, suffrage for women, physicians, merchants and manufacturers was thought contrary to nature. Only two centuries ago, suffrage for Baptists and

Roman Catholics was contrary to nature in Massachusetts. Only members of Orthodox churches were entitled to rule. A hundred years ago, suffrage for farmers, mechanics and day laborers was contrary to nature. Only the wealthy were entitled to rule. Ten years ago, suffrage for negro men was contrary to nature. Only white men were entitled to rule.

Progress and enlightenment have not advanced so far as many people suppose. In this year of our Lord 1871, in this great republic, in many important respects the most advanced nation upon the earth, white men, men of the Caucasian race, Anglo-Saxons, Americans, born citizens, are denied the right to sit upon a jury, or, when charged with transgression of the law, are denied the right of being tried before a jury of their peers, and of being tried by the relevant laws of the commonwealth under which they live, but are tried under a perversion of the law, and under judicial eclectic acceptance of certain laws and rejection of others, so as to insure certainty of conviction or acquittal, according to the peculiar bias of the crime for or against the defendant, and all this for religion's sake.

Not only this, but in this same great Republic, in this year 1871, an alien, no matter how good a citizen he might make, is positively refused the privilege of becoming a citizen, and consequently the right of suffrage and other distinctive rights of a citizen, solely because he believes in a certain religion. No matter, the ancient Massachusettsians were not so very far behind our times.

## Correspondence.

SALT LAKE CITY, Nov. 27, 1871.  
Editor Deseret News: Dear Sir.—Although a Gentile, yet I must inform you that I am not a member of the party that persecute any religious people or sect because they do not happen to agree with me, and, Sir, I wish through the medium of your columns not only to express my own feelings on the subject, but also the honest opinions of many other Gentiles (as you please to call us) not only in Utah, but also on the Atlantic and Pacific slopes. I believe in Utah some six months since, under the impression that the "Mormons" were one of the worst religious sects in the world, but as I have, through daily intercourse with them, both in business and out of business, been compelled (thus) from personal observations to change my opinion concerning them, and would not any sooner before this knowledge have been found, identified with this Federal ring than I would now that I know and have seen what I have. Talk about religious freedom, this crusade of these Federalists in Utah looks like it, doesn't it? No honest man in Utah or anywhere else can, if he has common mother wit, endorse their present course, and they are but looking without any notice of the fact that a great number of the Gentiles in Utah when they think to flatter themselves that they are doing good by persecuting the "Mormons," are actually doing harm to the cause of civilization in this Territory. I, Sir, am a lineal descendant of men who fought, suffered, bled and some of them died for the cause of Liberty, and I am not a member of the party that would sacrifice Liberty of Conscience, that we might worship God to suit our own views. This, Sir, is the chief error in the course of these Federalists, and such a course as this ring is pursuing should at once be put down as something to be abhorred in this boasted land of liberty. It is also regarding the general welfare, growth and prosperity of the country by keeping out capital from the mines, and let all speak out their minds. I for one will not be injured by the injury of us now, having mines or other property in this Territory? You know that this is the truth. We have all of us been injured more or less by this unwarrantable persecution, and in my own opinion, I do not think that polygamy is what this growl is all about, but simply is made use of by them to get at the few surplus dollars now in the hands of the Gentiles, for Sir, we, as Gentiles, must admit the fact that you are the only people in all of Uncle Sam's broad domains that have ever been honest enough to keep your Territory out of debt.

Now Sir, in conclusion, allow me to say that I am in hopes, if this does no good by publishing it, it will at least, as the saying is, "do no harm," it is not at least intended for the latter.

Yours truly with respect,  
K. E. HOWELL.

BEAR RIVER CITY, Box Elder Co., Nov. 28, 1871.  
Editor Deseret News: Dear Sir.—The above named place, having now fifty families, with W. Neasey as president, is situated on the banks of Bear River and one and a half miles from the mouth of the Malad. The settlement was made by a day school, a co-operative store and a post-office. Bro. J. Hansen is postmaster and store keeper. The place was settled five years ago when a dam was built in the Malad, which gave way about one year ago, no doubt because heavy freight trains bound for the northern mines were always permitted to pass over it. This with the regular visits of the locusts has been hard on the settlers in the past, but now the people are vigorously constructing a new dam, and in working order next season, after which they will no doubt be well paid for their sufferings and perseverance. Naturally the soil is productive here, and the water is abundant and in the rivers, while wild game is very abundant. Brethren who desire to secure plenty of farming land and good ranges for their stock are invited to make their homes here.

Respectfully, A. C.

(SPECIAL TO THE DESERET NEWS.)  
By Telegraph.

PER WESTERN UNION TELEGRAPH LINE.  
Afternoon Dispatches.  
EASTERN DISPATCHES.  
New York, 10.—Two bondsmen were accepted on Connolly's bail last night, Philip Smith qualifying for one hundred thousand dollars, and Robert Boyd for two hundred thousand.

It is still asserted that Hall, Sweeney and others will be arrested shortly. Many politicians say that Mayor Hall will resign at once. The demand of the Committee of 70 for his resignation was not unexpected. In case Hall retires, the president of the board of Aldermen, Mr. Cowan, who has been a Tammany Democrat, would for the present take his place.

A party of Japanese arrived here from San Francisco, and will leave for England, having been sent out by the government to receive an education. A Washington special state that Admiral Lee, with a fleet, has been ordered to Cuban waters, with instructions that if no satisfaction for recent outrages is rendered, to open their guns on the city of Havana.

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