

SUDDEN DEATH.

JAMES GLADE FOUND UPON THE STREET INSENSIBLE ON SATURDAY, AND DIES ON SUNDAY.

About half-past ten o'clock on Saturday night, Mr. James Glade, of the 18th Ward, was found lying upon the street, in the vicinity of the City Hall, in an insensible condition. He was taken charge of by the police, and medical assistance procured, but resuscitation appeared beyond human reach. Yesterday morning he was taken in a conveyance to his home in the Eighteenth Ward. He continued in a comatose condition until half-past seven o'clock last evening, when he expired.

Deceased had been in poor health for many years, and had, probably with a view to finding relief from his sufferings, been more or less addicted to indulgence in strong drink, and finally to taking morphine. In consequence of his enfeebled condition of body, his mind was occasionally affected, so as to render him scarcely responsible for his acts. A little over two years ago he took an overdose of morphine, and was only saved from death on that occasion by the strenuous and intelligent exertions of the Drs. Benedict, who worked upon him an entire night.

Deceased had been working for a year past at the Beardsley House, Ogden, and came down from that town on Saturday, to visit his family, and was probably on his way home when he fell to the ground unconscious.

With the exception of the habits to which we have referred, Mr. Glade was an inoffensive and respectable citizen. There being some suspicion that his death might have been caused by morphine, Coroner Taylor was notified of the occurrence. An inquest was held, but it did not appear that that had been the cause of his demise.

Deceased leaves a large family, for whom their many friends entertain the most profound sympathy.

THE MORMON'S ANSWER.

AN ELDER OF THE CHURCH OF LATTER-DAY SAINTS REPLIES TO JUDGE VAN ZILE'S LETTER.

HOW THE MORMONS REGARD THE EDMUNDS BILL AND THE UTAH COMMISSION.

A CLEVER PLEA FOR THE SAINTHOOD, AND AN ABLE AND INGENUOUS DEFENSE.

Under the above head lines the Chicago *Inter-Ocean* of November 28th publishes the following reply to a virulent article which appeared in its columns from P. T. Van Zile. The *Inter-Ocean* has exhibited more than usual fairness in giving place to this reply, and deserves credit for its courtesy:

LOGAN, Utah, Nov. 10th.

To the Editor of the *Inter-Ocean*:

In the weekly *Inter-Ocean* of Oct. 19th there appeared a communication from the Hon. Philip T. Van Zile, United States Prosecuting Attorney for Utah, which, in the opinion of many prominent and influential citizens of this Territory, calls for a reply, as it is replete with incorrect statements and erroneous colorings, and is well calculated to create in the public mind impressions that are wrong and very unjust to a class of people who constitute the overwhelming majority of the population of Utah.

Notwithstanding that the *Inter-Ocean* has not in the past shown any special friendship for the "Mormon" people, and notwithstanding the surprise of Mr. Van Zile that you should have admitted into your columns a few favorable words respecting them, or rather criticising the position, course, and purpose of a certain class of "non-Mormons," it is earnestly hoped that, inasmuch as you gave place to Mr. Van Zile's communication, you will admit to your columns a reply.

THE REPLY.

The *Inter-Ocean* stated in its article, which is the subject of Mr. Van Zile's criticism, that with many of the "Gentiles" the destruction of polygamy is not so much sought as the expulsion of the "Mormons," and that they the "Gentiles" "want to possess the

land, get the best of 'Mormon' industry, develop the mines and otherwise acquire the wealth which nature and industry have accumulated in that portion of the country."

Notwithstanding that Mr. Van Zile charges the *Inter-Ocean* with having reproduced the "Mormon war cry" in printing this statement, it is the truth simply and briefly told. Mr. Van Zile is the nominee for Delegate to Congress, and the chosen standard bearer of the class of Gentiles in Utah who so loudly and persistently accuse the Mormons of disloyalty, nullification and immorality, and who pretend to be working to bring the Mormons under subjection to the laws. As a matter of fact, there is not a section of the entire Union where the laws of Congress and the local Legislature are more profoundly respected and strictly observed than in Utah, and in no community of similar numbers within the limits of the Republic are there fewer violations of law than in Utah notwithstanding the alleged disregard of the acts of Congress which prohibit polygamy.

THE UNIVERSAL TESTIMONY.

Of fair-minded and observing travelers and tourists who pass through Utah is that the Mormons are exceptionally law-abiding peaceable, quiet, non-contentious, and industrious, and as to their moral status they will challenge comparison with any community of similar size in the world, in respect to temperance, honesty, frugality, industry, and any other quality that goes to make a good and useful citizen.

Mr. Van Zile exclaims: "Why, sir, the Gentiles in Utah are the men and women who for these years have been the Spartans in the pass, and who have kept back this band of rebels and defended the government and its laws against this host. Single handed and alone for years they have stood in the breach and the mines of Utah would today have been undeveloped had it not been for the industry and persistent efforts of the Gentiles."

The meaning intended to be conveyed by Mr. Van Zile in the foregoing paragraph is not quite clear. A literal construction of his language would imply that the government and its laws have at some time been imperiled by the Mormon host, and that the Gentiles of Utah have stood forth in their defense. But the idea of the government being

IN DANGER FROM THE MORMONS

is too utterly preposterous to be advanced by a man of Mr. Van Zile's intelligence. He probably designs to convey the impression that the interests of property, or both of the government in Utah, and also its laws, have been attacked, threatened, or imperiled by the Mormons. Whatever his meaning in this paragraph may be, it is doubtless intended as a charge of disloyalty against the Mormons, which further on in his letter is reiterated in a manner that proves that in Mr. Van Zile's heart there rankles an intense animosity toward the Mormon people and their religion. This charge of disloyalty made by Mr. Van Zile against the Mormon people is a favorite theme of his. He repeats it further on in his letter in these words: "I have always, and do now, contend that no man can adopt the Mormon doctrines and teaching of the leaders and be a loyal man." Such is Mr. Van Zile's committal of himself in his letter to the *Inter-Ocean*, but in the political platform upon which he stands, as the nominee of the anti-Mormon party in Utah for Delegate to Congress, he makes a warm appeal to the "loyal and independent members of the Mormon Church" to support him and the cause he represents. Abroad he denies the possibility of loyalty among the Mormons, but when seeking votes in Utah he appeals to the "loyal and independent Mormons" for their suffrages, thus stultifying himself. Mr. Van Zile ought to know as well as one man can know the feelings and sentiments that are fostered in the hearts of his fellows, that nowhere

ON ALL THE FACE OF THE EARTH

do the stars and stripes float over hearts more truly and reverentially loyal to the Constitution, laws, and institutions of our government, than are those hearts that also cherish a solemn God-fearing faith in the religion of the Latter-day Saints.

No man has a right to judge of the loyalty of his fellow citizen but by their acts, their general course of life, their words, uttered in public

and in private, and the sentiments that are known to be taught and fostered among them, and especially such as are infused into the minds of their youth. Tested by evidence drawn from these sources the Mormons stand triumphantly vindicated of the faintest taint of disloyalty to the government, Constitution, or institutions of the United States.

In regard to this charge of disloyalty, so often made against the Mormons, not only by Mr. Van Zile, but by other writers and speakers, we will cite a few facts from history. Who first planted the stars and stripes among the tops of the mountains in the heart of the then Great American Desert? These "disloyal" Mormons. When in the blistering heat of the July sun, in the year 1847, the Mormon pioneers, a band of weary and footsore pilgrims, just set foot upon the site of their now beautiful capital, almost their first act was to unfold the flag of the Union, and, ascending the lofty peak of a mountain that overshadowed their camp, they unfolded to the breeze its sacred folds, and dedicated the land to God and liberty, taking possession of it in the name of their country.

How came California, "that empire of wealth to the Nation," to be saved from re-occupation by the Mexicans, or perhaps falling into the possession of Great Britain? The honors are justly

DUE TO THE MORMON BATTALION, who, under Colonel P. St. George Cook, an officer of the United States army, marched to San Diego, in Southern California, and, raising the stars and stripes, claimed the country in the name of the Union. The Mormon battalion consisted of 500 men, selected from among the Mormon people who were encamped on the Missouri River, en route to some indefinite point in the great Rocky Mountain region, where they could pursue the worship of their God without fear of mob violence. These 500 men, with their co-religionists had, a few weeks previous to their enlistment been driven by mob violence from their beautiful homes and possessions in their city of Nauvoo, on the Illinois bank of the Mississippi River. Yet, at their country's call they enlisted beneath her banner and made an infantry march unparalleled in history of over 2,000 miles. No regiment engaged in the Mexican war gave greater proofs of loyalty than did the Mormon battalion.

Was it a mark of disloyalty for the Mormons, immediately after their arrival in Utah, to organize the provisional government of the State of Deseret, and petition Congress for admission into the Union? Was it a mark of disloyalty in them to petition Congress, as early as 1852, to construct a transcontinental railroad?

DURING THE CALIFORNIA GOLD EXCITEMENT

many emigrants, who had assisted in mobbing, plundering, and driving from their homes the Mormons in Missouri and Illinois, reached Utah in a destitute condition, en route for the land of gold. Was it a mark of disloyalty and inhumanity in the Mormons to feed and administer to the wants of these emigrants out of their own scanty store? Was it a mark of disloyalty when, in the year 1870, at the dictum of the Governor of Utah, the Mormons ceased their military drills? He forbade the assembling together of more than ten men, even for the purpose of celebrating Independence Day, or for any other object whatever, notwithstanding the constitutional guarantee that the right of the people to bear arms shall not be infringed. Never was the loyalty of the people of any portion of this Republic so severely tested as has been that of the Mormon people. By act of Congress perhaps 10,000 of them have been disfranchised and denied the right to hold office, and, by the extra judicial course of the Federal Courts here, Mormons who will not repudiate their religion are being excluded from juries; hence accused Mormons are being indicted and tried by juries of avowed hostility to them rather than by impartial juries of their peers. To all this the Mormons are quietly submitting, patiently awaiting an opportunity to test, in the Supreme Court of the United States, the laws and judicial rulings that thus rob them of their rights. It is safe to say that the free-born American citizens of no other portion of the United States would so quietly and patiently submit to such outrageous invasion of their most sacred rights. With steadfast loyalty to the gov-

ernment and the Constitution, the Mormons

ARE OFFERING NO RESISTANCE

to these attacks upon their liberties, except in the courts, by methods most strictly legal and constitutional.

To what circumstance or to what act or sentiment of the Mormon people can Mr. Van Zile point as a sign, token or evidence of their disloyalty? Not one. Why, then, this reiterated charge? The object of it is plain. Once make it appear to the satisfaction of Congress that the Mormon people in Utah are disloyal and the entire control of the Territory with its offices, treasures, and public trusts, would pass into the hands of the insignificant minority. Hence their interest and zeal in making and trying to establish the charge.

The only ground whatever, that can afford the slightest pretext for the charge of disloyalty against the Mormon people is the alleged disregard of some of them for the laws of Congress which prohibit polygamy. It is not our purpose to avoid replying to a single point made by Mr. Van Zile so far as space will permit, hence we give a frank statement of the attitude of the Mormon people respecting the practice of polygamy and the laws of Congress which prohibit it. The doctrine of plural marriage is a vital principle of the religion of the Mormon people, and they always maintained that the law of 1862 forbidding it was unconstitutional, as it prohibited

THE FREE EXERCISE OF THEIR RELIGION.

In the Reynolds case the Supreme Court of the United States affirmed the constitutionality of that law. To that decision the Mormon people have bowed, and the announcement has been made by the Mormon Church and by its official organ that hereafter any man who violates the anti-polygamy law does it on his own responsibility, and may expect the punishment prescribed by the law. But while thus submitting to fine and imprisonment for his religion's sake, the Mormon knows that the rights of conscience have been invaded, and he awaits, with such patience as he may, the day when his motives and religion will not be so grossly misunderstood by the world and the government, and when the rights of conscience will not be denied the citizens of this Republic.

Mr. Van Zile refers to "the murders that have been committed in Utah," in a manner to connect with and make responsible for them the Mormon people. It is true there have been tragedies and murders in Utah, but in none of the present Territories of the United States, in proportion to the number of their population and the length of time they have been settled, have there been fewer homicides than in Utah, though that shocking, horrifying tragedy,

THE MOUNTAIN MEADOWS MASSACRE

be included in the account against this Territory. The facts are that in the early days of not one of the Western States or Territories have there been so few crimes against human life as in Utah, and in none has the law been so effectual for the preservation of life and property. If, in the tragedies that have occurred, the guilty have not been brought to justice, the fault was not that of the Mormons, for the court machinery and prosecuting authority has been in the hands of non-Mormon Federal appointees during nearly the whole history of the Territory.

The Mountain meadows tragedy, though not designated by Mr. Van Zile, was evidently in his mind, and he will here make a brief reference to it. The features of the tragedy are shocking in the extreme and its ferocity admits of no extenuation. But the accusation of complicity in it, so often made against Brigham Young and other leading Mormons, is as baseless, cruel, and unjust as the tragedy was horrible. Salt Lake City, the home of Brigham Young and most of the leading men of the Mormon people, is nearly 400 miles from

THE SCENE OF THE TRAGEDY.

A vast and desert wilderness, destitute almost entirely of ready means of communication, with but few settlements, intervened between the two points, and nothing was known of the tragedy by Brigham Young, or the other Mormon leaders, who were at their homes in Salt Lake, until some time after it had occurred. The news of the hor-

rible affair spread rapidly among the Mormon settlements, everywhere creating a thrill of horror. In concluding our reference to this painful subject, we will quote the words of the Hon. Sumner Howard, United States Prosecuting Attorney for Utah, a pronounced anti-Mormon, and the Hon. Mr. Van Zile's predecessor in office: "I have been engaged constantly during the past three months in sifting facts and everything connected with or related to the massacre." This in connection with Lee's trial, and in his closing address to the jury he said "he had come there for the purpose of trying John D. Lee, because the evidence pointed to him as the main instigator and leader, and had given the jury unanswerable documentary evidence, proving that the authorities of the Mormon Church knew nothing of the butchery till after it was committed, and that Lee, in his letter to Brigham Young, a few weeks after, had knowingly misrepresented the actual facts relative to the massacre, still seeking to keep him in the dark and in ignorance. He had the assistance a United States officer could ask on earth in such a case. Nothing had been kept back, and he was

DETERMINED TO CLEAR THE CALIFORNIA ENDAR,

but did not intend to prosecute any one lured to the Meadows at the time, some of whom were mere boys, and knew nothing of the vile plan which Lee had originated and carried out for the destruction of the emigrants."

Many attempts, among them that of Mr. Van Zile, have been made to create anti-Mormon capital out of Brigham Young's alleged opposition to the development of the mines of Utah. Brigham Young did counsel his people in the earlier years of their settlement in Utah to let mining alone and till the earth instead, for the simple reason that had the people engaged in mining instead of agriculture they would have starved to death. The potency and obvious truth of this argument should be deemed sufficient vindication of Brigham Young's policy in respect to the mining industry. The irrefutable facts are that to the policy of Brigham Young is largely due the development of the mines, not only of Utah, but of Colorado, Idaho and Montana. The mines in all these Territories (Colorado was then a territory) were fed from the granaries of Utah, and had it not been for such a source of supply the development of the mining industries of the vast region of the Rocky Mountains would have been indefinitely retarded.

WHAT GENTILES HAVE DONE.

Mr. Van Zile speaks of what the Gentiles have done in developing the wealth of this region. True they with their capital have done much, and the liberality with which they have invested in the mining and other industries in this Territory is sincerely appreciated by the Mormons, who have no objection whatever to their presence here. On the contrary, all honorable Gentiles who reside in the Territory possess the esteem and friendship of the Mormons, who would be glad to welcome tens of thousands more of the same kind of people as settlers and citizens of the Territory. The Mormons have none but the kindest feelings towards other classes of citizens in the Territory, and the political, social and religious antagonism existing in Utah is wholly the result of the course of a certain class of Gentiles, well represented by Mr. Van Zile, who seem to esteem it their special mission on earth to combat the interests and religion of the Mormons.

I desire to cite a few further reasons for thinking that our honorable Prosecuting Attorney for Utah really believes the 120,000 Mormons in this Territory to be disloyal.

1. According to the census returns for 1880, about 83,000 are native born, the majority of whom trace their ancestry direct to the revolutionary fathers.

2. All Mormons who are old enough to believe anything are taught to believe, that our government was established with the approval and by the help of the Almighty, and that the Constitution of the United States is an instrument inspired of God, and as a charter of human liberty

HAS NO EQUAL ON EARTH

3. Their patient endurance of the unequal provisions of the special enactment known as the Poland law, under which the same number