

and now in Utah, in short, wherever and whenever "Mormonism" has been promulgated, it has encountered the same unprincipled opposition. It is altogether a mistake, to speak in the mildest terms, to say that now, for the first time any other system is placed in antagonistic array with it.

Hundreds, yea, thousands of years ago, the principles known as "Mormonism" were taught and more or less practiced by Jesus and his apostles, by Moses and Abraham and all the holy prophets, and similar opposition was experienced by them from the Scribes and Pharisees and Sadducees and Essenes and unscrupulous pettifoggers and political charlatans of those times, who possibly thought or represented respectively in the fulness of their silly wisdom, that then for the first time the two systems were "arrayed in direct antagonism," and that there was "on the one side law, order, good government, justice; on the other a cruel church and crafty priesthood, who, by murder, arson, lust, and rapine," had for a greater or less time defied some great nation or other.

This brings us to the second part of the quotation. It is merely the anonymous *ipse dixit* of the correspondent, and is entitled to no special weight. With far better claims to public acceptance, we could state similar things, only reversing the position of the "two systems." However, we are not disposed to indulge in invective, though we might say many severe things of some at least of the opponents of "Mormonism" and hit the mark exactly every time. We might say, with perfect propriety, that the present crusaders in Utah against "Mormonism" have pursued a most ungentlemanly, discourteous, uncivil, unjustifiable, illegal, unconstitutional course in their incontinent haste to destroy "Mormonism." They have accepted or ignored the Territorial laws to suit the emergencies of the persecution which they have inaugurated. They have resorted to the dishonorable, pettifogging trick of wresting the law from its plain and manifest intent and from the meaning attached to it by its makers and by the people for whom it was made, and which meaning was perfectly well known by all concerned. They have sought to have the most honorable and most highly and widely respected members of the community fined and incarcerated, to say the least, by a court organized wholly of enemies, upon charges of crimes of which no respectable citizen will ever believe them guilty, be the decision of the court what it may. They have sought to fasten upon the most respected and most esteemed citizens, as murders, most, and would like to fasten all, of the cases of killing that have occurred in the Territory, since its settlement. They have instigated the violation of municipal ordinances and Territorial laws, and systematically encouraged, screened, and defended the violators. They have affiliated with and given every encouragement to those who were known to be the enemies of the people and of those in whom the people have shown most confidence and regarded with the greatest respect. They have introduced and supported gambling-hells, liquor saloons, beer shops, and houses of prostitution, in defiance of municipal regulations looking to the reduction of some of those establishments to a minimum and the abolishment of others. They have recklessly interrupted the peace and prosperity of the Territory, rendered the situation extremely unsettled and precarious, hindered the development and resources of all this region, driven away capital, and in many ways proved themselves the enemies of the community, the Territory, and the country. These are charges the truth of which all sensible people, who have a knowledge of Utah matters, admit, and which it would be a very easy thing to sustain before any equitable tribunal.

Here is a dastardly insinuation by the same gentleman—

It is somewhat significant, however, that no rascality has ever been perpetrated by the Saints in this city without the Prophet having first taken the precaution to absent himself.

We disdain to further notice such a stab in the back. The writer himself seems to be half ashamed and half afraid of his miserable, slanderous statements, for he says—

Law-abiding citizens, as they meet each other on the street, may well ask, with bated breath, what next? J. L. H.

Wonder if "J. L. H." is in any wise related to that nervous gentleman who recently expected the heavens to fall

on this devoted city and who made all preparations for precipitate flight in fifteen minutes.

By a notice from Mayor Wells, which appears in another column, it will be seen that a little over 5730 acres of land have been entered under the Town Site Act for the city of Salt Lake. This is a "proclamation" from the Mayor, which will give real satisfaction to our citizens, and which will be appreciated by them. If not proclaimed as a special cause of thanksgiving, they will at least be thankful to hear that, after the many obstacles which have had to be overcome and the many consequent delays, the city has, at last, been entered. From and after to-day, and for the succeeding six months, owners of land can file their claims with the clerk of the County Court, and at the expiration of that period the Probate Judge will order title to be made.

For a number of weeks past speculations have been rife concerning the future of the Latter-day Saints, whether they would remain in Utah, or remove to some other region. Some publicists think it would be a pity for such a valuable people to be under any necessity of removing from a Territory which they have rendered habitable, productive, and desirable, and express the hope that some ingenious plan may be devised whereby the industrial and economical virtues of the Latter-day Saints can be preserved to the Territory and the nation, at the expense of the distinctive features of their religion. This is a vain and forlorn hope, for the reason that it is the force and virtue of the distinctive features of their religion that have made our citizens what they are, that have enabled them to accomplish what no other people of our times have accomplished, or could hope to accomplish.

Another and very inferior class of publicists hope that the "Mormons" will be obliged, forced if it must be so, to remove from their houses, their stores, their homes, their farms, their gardens, their mills, their factories, and all the improvements which they have made, in the face of such serious discouragements and such forbidding difficulties as perhaps no other people ever encountered. This hope is so unjust, so unreasonable, so anti-republican, so anti-Christian, so anti-American, so utterly foreign to everything equitable, that we might well be excused for not enlarging further concerning it.

We should like to ask for the first justifiable reason for any such exodus being required of them by their enemies. We have never seen any such reason and we know of none. For the sake of their religion and the satisfactory enjoyment thereof, they have already made several extensive removals and endured the sacrifices consequent thereon, more and greater than any other body of people have encountered in modern times. Many of our people have left their homes in the various States and in other nations, have removed bodily from Ohio, from Missouri, from Illinois. These removals, so far as they were required by the enemies of the "Mormons," were illegal, unconstitutional, and wholly unjustifiable, and some time or other the wrongs then and thus inflicted must be made right, restitution must be made, so far as possible, for the spoliation then and thus endured by the "Mormons."

Now, some persons and parties, manifesting a like illegal, unconstitutional, and unjust spirit, would like to have the power, and would like to use it, to require the "Mormons" to leave their homes and their possessions in Utah. Why should any such movement be required of them? Wherein exists the slightest necessity for such a requirement? Wherein the first principle of justice? We can see none.

The "Mormons" have several times, for the sake of peace and good order, given place to their enemies. That is sufficient, ample, far more than could have been required of them with any show of reason. Further requirements of the kind would betray anything but a magnanimous spirit, and we do not feel disposed to encourage anything so thoroughly un-American as the civil and religious liberty which has so long been the distinguishing boast of American citizens. Let us have no more of these unworthy requirements. It is a long lane that has no turn. It is time that a turn was arrived at. If there are to be any further removals required by opponents, let the opponents of "Mormonism" now remove, and go where they please—the "Mormons" will not needlessly and illegally and unconstitutionally

ally seek to annoy them. This will be fair play, and "fair play is a jewel," to which the "Mormons" have as much right as any other people that live, or ever did live.

The "Mormons" have just as much right to require other people to remove before them, as anybody has to require them to remove before other people. It is just as proper for the inhabitants of this Territory to require the inhabitants of Missouri or of Illinois or of New York to remove and give place to the "Mormons," as it is for any person to require the "Mormons" to remove and give place to them. Either requirement would be unwarranted by either law or equity. Such a requirement is the evidence of license rather than of liberty, and true liberty is what we desire to encourage and to develop, so far as we can.

Coming down nearer to the bad rock of the question of right—who has a better right than the "Mormons" have to inhabit this Territory and the region round about? The "Mormons" have all the right which settlement, assisting to conquer, and reclamation can give. They have all the right which a peaceable, orderly and law-abiding community can have, for it cannot be denied that the community here has always been the most peaceable, industrious, orderly, law-abiding, crimeless community which ever settled any of the western, mountain, or Pacific Territories or States. This is acknowledged by all honorable men, who have a competent understanding of western history. The "Mormons" have settled and redeemed the desert, in large part have bought and have paid or are paying the government for the lands they have redeemed, and have lived and do live nearer by and higher above the law than any other community on the continent. It is their indefeasible right, then, to stay in Utah just as long as they please, and those characters who dislike the exercise of this right can remove as soon as they please, and go wherever they please. They are not wanted in Utah.

THE Colorado People think that the "unrighteous mammon" has greater power than "virtue" in some communities, judging by the following—

The Oneida Communists, whose peculiar method of comprehensive marriage has so greatly eclipsed the best efforts of the merely polygamous Mormons, have a branch at Wallingford Conn. This branch community recently purchased an important water-power and propose to erect a large silk factory to cost \$100,000. In order to use this water-power it will first be necessary to build a costly bridge, and the community asked the assistance of the town in this undertaking, on the ground that the contemplated factory would greatly benefit the monogamic Wallingfordians. The latter strongly detest the martial practices of the communists, and were at first inclined to resent the invitation to assist in building up the community. The thrifty commercial spirit of New England, however, ultimately triumphed over monogamic morality, and the town of Wallingford consented to give the communists the desired aid. Thus, again, has mammon won the victory over righteousness and the prospect of pecuniary gain stilled the remonstrances of outraged morality.

We never compare plural marriage with "having all things common" nor with anything approaching to such communism, because no comparison can properly be made between them. Plural marriage is a pure and divine system, the other we have not the slightest sympathy with. If the New Englanders affiliate with it, that is their business.

THE BEST HORSE.—Thus irreverently discoursed the Chicago Times concerning two old federal importations to Utah—

"Judge Waite used to live in Utah, and it seems as though he ought to move back there, where, under Mormon discipline, his wife might vote and himself live in peace.

"Mrs. Waite, as between her and her husband, certainly ought to be allowed the exercise of the elective franchise which she demands through the courts; for, if the testimony of intimate friends may be credited, 'the gray mare is the best horse of the two.'"

AN INTERVIEW.—The Davenport (Iowa) Gazette of Nov. 21st, contains an account of "a frank and pleasant interview" of the editor with Elders Wm. Greenwood and John Hindley. The editor, while "disavowing any sentiment of hostility towards the Mormon people," frankly admitted that he was "in favor of executing the laws against polygamy."

LOCAL AND OTHER MATTERS.

FROM SATURDAY'S DAILY.

A warrant was issued yesterday by Judge McKean, on the complaint of Col. G. B. Overton, Receiver of the Land Office in this City, for the arrest of Jas. F. Woodman, John W. Morehouse and wife, and Mrs. H. A. Lewis, for the abduction and secretion of his daughter, Alice Overton. As near as we can learn the particulars, we give them. Miss Alice Overton, a sprightly, beautiful girl of nearly seventeen years of age, impatient of the restraints of home and the strictness with which she was treated there, being of a romantic turn of mind, left her father's house some time early in October, and remained concealed in this City for several weeks. Her place of residence during this period was unknown to her parents, who were anxious for her safety and instituted inquiries in vain to ascertain her whereabouts.

The first definite word they received from her was a letter dated and mailed at Omaha, in which she told them not to search for her any more &c., and asking a remittance of money. This letter Col. Overton has since ascertained was written here, and also that arrangements were made by one of the parties against whom he has complained for it to be transmitted to his daughter in this city. It now appears that after being secreted in this city for several weeks, Miss Overton was carried to Echo in a buggy and put aboard the cars in the care of Col. Wall, and was by him taken to New York. The justification which is urged by the parties engaged in thus spiriting her away is that her home was an unhappy one, she was ill-treated by her parents and she was dissatisfied and desirous to go elsewhere, and that sympathy for her prompted them to aid in her deliverance. Col. Overton denies this. He thinks it bad enough for himself and wife to have their daughters stolen, without having, in addition, their characters maligned. They were strict and exercised proper parental restraint upon their daughter, the Colonel says; but nothing more; and he adds, that had there not been improper means used with the young lady, and influence been brought to bear upon her by a person whom he did not suspect at the time, but who was in the pay of the principal in the abduction, she would not have become dissatisfied and left her home.

There are, as usual in such cases, two sides to the question. Those who have helped the girl away have good reasons, they assert, for doing so. Colonel Overton denies these reasons. He has brought us the affidavits of two persons who have been in his employ to rebut the charge of ill-treatment. Instinctively we feel inclined to respect parental authority. Our training has strengthened this feeling. In this community the abduction of a daughter is viewed as a very grave offense and the reasons must be very strong indeed to justify such a proceeding. Those reason, if they exist, will doubtless be made plain at the trial, and until then the public can reserve its decision.

Territory of Utah,
City and County
of Salt Lake. } SS

Mrs. Mary Ann Hall, being first duly sworn according to law, upon her oath says, that she is acquainted with G. B. Overton and that she lived in his family as child's nurse, for over twelve months, commencing from August 1870, and continuing as such child's nurse up to September 1871; and during that time she was not a witness to or does she know of any ill-treatment on the part of Mr. or Mrs. Overton towards their daughter, Alice Overton; Alice seemed to be dissatisfied, and she was made discontented at home by Mrs. H. A. Lewis; and that she does not know that Mr. Overton ever abused his daughter Alice while I remained in his family or at any other time.

MARY ANN HALL.

Subscribed and sworn to before me this 25th day of November, A. D., 1871.

Territory of Utah,
City and County
of Salt Lake. } SS

Mrs. Margaret A. Moyle, being first duly sworn, upon her oath says, that she is acquainted with G. B. Overton and family, and that she lived in Mr. Overton's family from June, 1869, to January, 1870. I do not know of any ill-treatment on the part of Mr. or Mrs. Overton towards their daughter Alice Overton, but on the contrary, while I lived there, their treatment towards her was as kind and affectionate as a daughter could desire. Alice confided in me and used to tell me her secrets, and I never heard her complain of any ill-treatment from her parents.

MARGARET A. MOYLE.

Subscribed and sworn to before me, this 25th day of November, 1871.

WM. P. APPELEY,
United States Commissioner
for the Third Judicial District
of Utah Territory.

THIRD DISTRICT COURT.—Yesterday the case of Patrick vs. Cordella, was non-suited. This morning, Mr. Snow reported that he had filed the returns called for of Jeter Clinton, whereupon Mr. Clinton was discharged, by order of the Court.

Court adjourned until Monday morning 10 o'clock.