

few roving Indian traders, trappers and hunters. Being midway between the Western States and the land of gold, on the best direct central line of over-land communication, did not the Government offer large bounties in land and almost stretch its delegated powers, to pave the way for the settlement of so desolate a country? And did they not even shake off a barbarous relic of colonial usnage and guarantee to the settlers in such a region, even more fully and cheerfully than is accorded to those dwelling in more desirable locations, the Constitutional right of electing their own officers? We will answer.

In February, 1846, thousands of men, women and children could be seen leaving their homes in Nauvoo and crossing the Mississippi to escape the religious persecution so ruthlessly poured upon them by the State of Illinois, while not a single move was made by the General Government to 'restrain men from injuring one another.' And when crossing the Missouri, after a weary journey through the State of Iowa, they were met, instead of with kindness, commiseration and succor, with a requisition from the United States for a battalion of 500 efficient men to assist in the war with Mexico. This quota, if even any could have been legally called for under the circumstances, was so outrageously and unprecedentedly large as to plainly manifest what might be expected from the then Administration, which should, according to Jefferson, have extended 'equal and exact justice to all men, of whatever state or persuasion, religious or political.'

That Battalion, after being so recently thrust from their homes solely because they lived above corruptions and the commission of popular crimes, at a moment's warning turned their backs upon their wives, children and aged parents, upon their brethren and sisters, and least of all upon their teams, wagons and the little all left to them of this world's goods, and performed the most arduous, health-destroying and praiseworthy, but much poorest requited service in the acquisition of the very territory of which Utah is a portion. That unfair and inhuman requisition was the first open thrust at the Latter Day Saints by the Government, but it was met in a manner so different from what was expected, and so different from what any other class thus treated would have met it, that the then design for our extermination was foiled. And the ready compliance with such an unheard of requisition, for a long period effectually silenced the most rabid persecutors of the Saints, and even caused its originator and instigators to blush at cruelty so akin to the characteristics of the fiends of darkness.

In 1847, unfostered and unsustained by human aid, but strong in the Spirit of their God and joyous in the known eternal principles of Heaven, the Saints wended their way to the mountain fastnesses of what is now called Utah, and from that date until now have been busily engaged in the observance of the commandments of God and the counsels of his servants, in framing and abiding good and wholesome laws, and in benefiting and striving to save the human family so far as possible. Within that short time cities have been built containing, aside from the comfortable dwellings of the less affluent, large, tasteful and commodious public and private edifices which would add grace to cities the most favored by time, wealth and other facilities. Many locations, previously nude and unsightly, have, by laborious, persevering, and often unrequited toil, been caused to teem with their rich products for the sustenance of man and beast—of the citizen and the stranger. And trees, planted and watered with a labor and patient waiting that but few would endure, are now bending with their burden of beautiful, luscious and varied fruits, where heretofore naught but barrenness met the eye. And mills and machinery add their hum to the music of waters hitherto unrestrained. These facts alone are of themselves a perfect refutation of all the lies and slanders uttered against us, whether in regard to our social, moral, political, or religious character and habits, for no people, of the character and habits given us by our enemies, would, could, or ever did, even under the most favorable circumstances, operate in a manner at all comparable, for true worth, with the course and conduct of the Saints in Utah.

'Well, for all this toil expended in peopling with patriotic citizens regions where no other people would or will dwell, has not Congress passed for Utah an extra liberal pre-emption law?' It has passed pre-emption laws, some more and some less liberal, for ALL Territories, if we mistake not, except the Territory of

Utah! And here alone, where, from the very nature of the country and the just claims of its settlers and the circumstances of its settlement, justice and mercy would require its being freely given to its occupants, as some small remuneration, there is no pre-emption law extended by a Government which proclaims its citizens to be 'free and equal.' At a late date persons were sent to make scattering surveys within our borders, when it is or should be well known at Washington that even those will never pay for the expense. For although they be made, as we are informed has been the case, at a very cheap rate to the parties entrusted with their execution, by plotting in the office lines never run and corners never seen in the field, and by here and there sticking long stakes so loosely that animals upon the range will rub them down (laid to 'Mormons') and thus obliterate guiding marks to blunders, still the Government pays according to the office returns, and the buyer may hunt his lines and corners as best he can. But perhaps we should find no fault with large pay for not-doing, since it is preferable with some to be unwilling to pay anything for service, unless the service be of a corrupt and corrupting description, or be not-performed.

We are as willing to pay for land as are any other people, and are as fond of valid titles to land, which in unsold lands, whether surveyed or to be surveyed, we recognize and always have recognized to rest with the Government. And who in Utah has ever prohibited or in the least interfered with the customary surveying of public lands? Who refuses to pay for public lands, when they are thrown into market? No one in Utah. But how has it been in Nebraska? Congress passed an act granting a quarter section of land to each settler of a certain description in that Territory, and the Territorial Assembly transcended their bounds and legislated a half section to each such settler. Has the Assembly in Utah ever ventured upon legislation of any thing like that character? Verily no; and as to land they have only granted possession to certain claims and improvements thereon, as has been customary in all new countries, pending the survey and sale by Government. And we again defy the world to point out a single infraction of law by the Latter Day Saints, either in a legislative, judicial, executive, public, or private capacity.

But the unlawful land-legislation in Nebraska is not all the beauty of land practice in that region, for they have organized Clubs to mutually warrant and defend HALF sections to settlers, and have passed a resolution, among others, in which all who will not join them are called sundry very hard names, and threatened with all sorts of violence if they in the least degree interfere with the operations of the Clubs. And we are informed that they have already shoved several under the ice, tied up and severely whipped others, banished some, and otherwise killed and maltreated those who cross their plans. Is not all that law-abiding and highly praiseworthy? But they are not 'Mormons.' Why not send troops to Nebraska, where Congress is openly legislated over by a Territorial Assembly and the laws set at defiance? Why were not troops sent to California, where downright insurrection and rebellion have strode rampantly over all law? Oh, they were not 'Mormons.' Why are not troops sent to New York, Baltimore, WASHINGTON and other cities, when the civil authorities are wantonly scouted and bloodlessly shed by violence reddens their streets? There are no 'Mormons' engaged in those pastimes of civilization!! And last, why send any troops to Utah, where all is peace, industry, law, order, virtue, sobriety, and the daily observance of the principles pertaining to both temporal and spiritual welfare and salvation? Oh, solely for the very reason that they are 'Mormons,' and their upright and virtuous course is so unlike our deeds of darkness that we are determined to make them as lawless, bloodthirsty, and rotten as we are, or exterminate them, if we have the power.

To pave the way for the accomplishment of so laudable (?) a design, and if possible to goad us to some overt act which can be seized upon for a plausible pretext, they persist in the barbarous colonial usage of thrusting strange and outside officers upon us contrary to our lawful and oft expressed unanimous choice, and the majority of whom are most well known to be utterly base and unworthy. President Jefferson in his address already quoted from, specifies 'a JEALOUS care of the RIGHT OF ELECTION BY THE PEOPLE' to be one of 'the ESSENTIAL principles of our Government.' But within a few days over 56 years from that date,

and in the same professed Republic, at least one of President Buchanan's Cabinet has styled our Legislative Assembly disrespectful and threatening, because, forsooth, they plainly, though most respectfully, set forth their Constitutional rights in the matter of officers for Utah, and that too most strictly in accordance with the teachings of Thomas Jefferson, the great father of the party now in power. But what better can be expected from such pigmy sons of Revolutionary sires, who in so few short years have sunk to so low a depth of degradation!! Halloo in the ears of the deaf, or preach repentance to the devil, all you who have hopes of success in such a course; but for our part we do not look for justice from a power which has striven all the day long, both secretly and openly, to exterminate us from the earth.

And now, after having briefly sketched a portion of Governmental usage to 'Mormons,' we actually wish our Government to cease beating about the bush, and to frankly and manfully, if they have any manhood, proclaim to us and the world what course they intend to pursue towards the Latter Day Saints. If you are too sneaking and cowardly to show your hand, but persist in the same oppressive and suspicious conduct you have heretofore, except during the administration of President Fillmore and partially that of President Pierce, you can but expect that the ardor of our patriotism will at some period cool, for there is always a limit to the human endurance of injustice and tyranny.

If you intend to continue the appointment of certain officers, we respectfully suggest that you appoint actually intelligent and honorable men who will wisely attend to their own duties, and send them unaccompanied by troops, which you yourselves well know are of no lawful use here, and your officers will be respected and treated strictly according to their acts and merits, as you also well know has always been the case, except that we did not hang up some of the infernal scoundrels you have heretofore sent, as they most richly deserved. And if you will not receive this fair counsel, but persist in sending us officials from the tag, rag and bobtail of whore houses, grog shops and gambling hells, we shall take the yankee liberty of guessing your kind (?) intentions towards us, and shall also take the liberty for the first time, of using that class of officials strictly in accordance with their deserts.

Should you elect to send the last named class, and should they venture to come and act out their devilish natures, they will really need a far larger body-guard than 2500 soldiers. And not only to prevent your sending an ignorant soldiery into trouble, and to a region whose manners and society are not congenial to them, but also that such officials may have a characteristic and reasonably numerous guard, we respectfully suggest that you invite to that service particularly all the hireling priests, editors and other infernal liars who have for years been pouring their venom upon us and striving to banish 'Constitutional principles' and all saving truth from the earth. It would be rather amusing to see how that class of characters would appear at the meeting, for they have been exceedingly diligent in their abortive attempts to successfully charge error, crime, or outrage to the doctrine and conduct of the Saints. And when foiled in lie upon lie, they have renewed the attack, with a zeal worthy a better cause, and pertinaciously continued to make lies their refuge.

Why cannot our Government at least listen to the counsel of Jefferson and be 'wise and frugal'—'restrain men from injuring one another and leave them otherwise free to regulate their own pursuits of industry and improvement?' Why not wisely expend the immense national revenue in paying off the national debt, in making railroads, improving rivers and harbors, settling the public domain, and in using every proper method to promote the peace, welfare and prosperity of a great people?—But let the wicked take what course they may, and though the President, his Cabinet, Congress, and others recklessly break and trample upon the Constitution, that will not alter the course of the people in Utah, for it is our duty to stand by and preserve it though all others forsake it; and most manfully and faithfully will that duty be fulfilled.

We are fond of peace and will have it, even though we have to fight for it, as did the Quaker in Connecticut. An old gentleman went from New York to Connecticut on a visit, and while there he met a man who abused him. When he returned to his home he told his son of the bad treatment he had met with,

and described to him the person who had misused him and the place where it occurred. The son was a strong man and a fighting character, and after brooding awhile over the subject, he started for the place described. Upon his arrival he met a man dressed in Quaker costume, who very well filled the description, and he at once accused him of having at a certain time grossly abused his father. The Quaker stoutly denied the accusation, but the son persisted and told him that he was bound to whip him. The Quaker, finding remonstrance and his protestations of innocence to be in vain, laid off his coat and hat and said, 'lie there, religion, until I give this fellow a whipping,' which he did most effectually.

12 ¶ Woe to the multitude of many people, which make a noise like the noise of the sea; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.—[Isalah xvii.]

ARRIVAL.—Elders John Taylor and Erastus Snow of the Twelve, Bishop Andrew Cunningham, and Elders Henry W. Miller, William Martindale, George J. Taylor and Dustin Amy arrived, on the 7th inst., from their various missions, and give a sad account of the people down below.

SHIFTING THE RESPONSIBILITY.—While attending court, recently, in the county of Randolph, a friend who was fond of jokes of all sorts, and who relates them almost as humorously as "his Honor," gave us the following, vouching for the substantial sublunary existence of the parties and the present residence "in the county aforesaid." Brethren Crump and Noel were members of the church, and both clever, honest men, who paid their taxes and debts, as the same annually accrued, with a regularity at once Christian and commendable. If, when settling day came round, Brother Noel was "short," Brother Crump was sure to be in funds; and, on the other hand, it almost seemed providential how, if Brother Crump fell "behind," Brother Noel always had a surplus.

Thus borrowing from and lending to each other, worshipping at the same church, and living only a mile apart, an intimacy gradually ripened between them; so that at last they did not hesitate to speak in the freest and most familiar manner to each other, even in regard to their respective foibles. Now, it came to pass that Brother Crump, during the liveliest period of the cotton season, drove into Wetumpka and disposed of his "crap" of ten bales, at the very fair price of twelve and a half cents per pound.

It was more than he expected, and as the world was easy with him, he determined to invest, and did actually invest, a portion of the proceeds of the sale of the cotton, in a barrel of Western whiskey; paying therefor at the rate of, precisely, two pounds of middling cotton for one gallon "do." whiskey. Of course it was "narrated in the settlement," that old man Crump had bought a whole barrel, and after a few weeks people began to observe that his nose grew redder and his eyes more moist.

The idea that Brother Crump was "drinking too much" diffused itself, in the neighborhood, until, as one might say, it became epidemic.—People talked and talked—more especially "what few" of other denominations of Christians dwelt thereabout. Brother Noel was "sore troubled" at the scandal, and especially regretted the injury it brought to the Society at Siaran. So one morning he stepped over to Brother Crump's and found the old man in a half doze in the little porch.—"Won't you take a dram?" asked Bro. Crump, as soon as he was made aware of the presence of his neighbor.

"Why, yes, I'm not agin a dram when a body wants it." Brother Crump got his bottle, and the friends took a dram apiece. "Don't you think, Brother Noel," said Crump, "that sperits is a blessin'?" "Y-e-s," replied Noel, "sperits is a blessin'; but, accordin' to my notion, it's a blessin' that some of us abuses." "Well, now, Brother Noel, who do you think abuses the blessin'?"—"Well, it's hard to say—but people talk—don't you think you drink too much, Brother Crump?"

"It's hard to say, it's hard to say," returned Crump. "Sometimes I've thought I was drinkin' too much—then again I'd think may be not. What is man? A weak warrum of the dust!—What the Lord saith, that shall be done! So I left it to the Lord to say whether I was going too far in sperits, I put the whole 'sponsibility on Him; I prayed to him ef I was drinkin' too much, to take away my appetite for sperits."

Here Brother Noel groaned piously, and asked, "what then, Brother Crump?" "And," replied Crump, "I've prayed that prayer three times, and He HAIN'T DONE IT! So I'm clear of the 'sponsibility, any way." "The Lord's will be done!" ejaculated Noel, and after taking another dram he went home, thinking all the way, how cleverly Brother Crump had shifted the responsibility.

THE NEW DISCOVERY IN THE MAMMOTH CAVE.—The new avenue in this cave, discovered within the year, is situated on the right hand side, about four miles beyond Echo River. It is about two miles in length, and resembles in the appearance of its upper wall or ceiling the snow-ball chamber, the rosettes and formation, however, being much more beautiful than that of any yet discovered within the cave.