

## EDITORIALS.

THE general impression among the people of this city is that these persons who are engaged in the prosecution of the cases now before the Court, are hard up for funds, and, therefore, the indecent and ill-concealed eagerness which they manifested yesterday to have the bonds of President Young declared forfeited. It is well known that thus far the warfare in which they have engaged has not proved very profitable; but if the forfeiture of a bond can be secured upon any technicality it might not be a bad thing, if they could only have the handling of the funds. That this was the motive every person with whom we have conversed appears confident. We have heard it freely stated that some of the deputy marshals are in a tight place for money. They cannot live on promises, and they are growing impatient, it is said, for the pickings that it was supposed would follow these prosecutions against leading "Mormons."

Happening to be in the court room yesterday, we saw an ill-looking, lounching-gaited man walk inside the bar, and seat himself among the officers of the court. From his general appearance we might have taken him for another assistant prosecuting attorney; but we had not heard of a second being appointed. Having some curiosity to know his official rank, for that he was an official we could not doubt from the familiar turns he seemed to be on with the rest, we enquired what position he filled, and were told that he was a deputy marshal. Soon after the entry of this official, the assistant prosecuting attorney asked for the criminal docket to be called, and then for the case of what Judge McKean styles "Federal Authority versus Polygamic Theocracy" to be called. The calling of this case seemed to tickle this deputy marshal immensely. He laughed as though he had heard a capital joke. The assistant prosecuting attorney sat down, and catching sight of the amused deputy, his face contorted also, and he scowled a laugh. The deputy marshal's laugh plainly said, "That's a fine piece of trickery of yours, Mr. Attorney; it's a huge joke; but, go ahead, press the forfeiture of bonds, we want money, and this is one way to get it."

The attorney's grinning countenance as plainly said in reply:

"I know it's a trick; and we only call up this case, because we know the defendant is absent and cannot get here; but never mind that. We mean to have the \$5,000 declared forfeited and get hold of the funds."

If they had both spoken their thoughts, they would have been no better understood than they were by the expression of their faces. But while these worthies thus chuckled over their scheme, there were others, and non-Mormons too, who looked upon the whole proceeding as most contemptible. In fact, the general opinion of those with whom we have conversed is that a grosser exhibition of trickery and vindictive spite was never witnessed in a Court room. One gentleman of extensive experience, recently from the East, expressed in our hearing the ideas of many others. Said he:

"I never in my life witnessed a more flagrant instance of malevolence and unconcealed malice than was exhibited this morning in the Court room."

By such proceedings as these those engaged in these prosecutions exhibit their true feelings, and they damage their own cause. In our opinion the prosecution could not, under the circumstances, have done a better thing for the defendant's case than to urge, as they did yesterday, the forfeiture of his bonds, and Judge McKean, by setting next Monday as the day of trial, and refusing at the request of counsel, to postpone it even another week, did one of the worst things he could for himself. People will ask if this is the arrangement that was to be made, his honor said, at some future day that would be mutually satisfactory, and that would give both sides ample time for preparation, or that, after disposing of the business of the docket, was to be made so as to please all parties.

At the laying of the corner stone of a new Catholic church at New York city, on the 19th inst., ex-Governor Lowe was requested to speak. In his remarks he said, that though not an old man, he could remember when the Catholics of the United States were numbered by

hundreds, and now there are no fewer than seven millions of them. He also recollected when the old St. James' was the only Catholic church in that city, and now the cross of the one they were then laying the corner stone of would be the thirtieth to kiss the sky. This speaks well for the increase of Catholicism in New York city and the U. S.

## EUROPEAN MISSION.

THE *Millennial Star* of Nov. 7, contains the following extract of a letter from Bishop David Brinton, dated Oct. 30—

"Accompanied by Elder R. Harrison and brother and sister Rowe of London, I visited Brighton, in Sussex, on Sunday 22nd inst., and held a district meeting. At 10:30 a. m. we held a council meeting, attended to what business was presented, and attached the Chiddingfold and Burgess Hill Branches to the Brighton Branch, under the Presidency of Elder Edward Braby. The afternoon and evening were occupied in discoursing on the principles of life and salvation. There was a good attendance of Saints and strangers. We were treated with great kindness by all with whom we met or sojourned. I find the Saints where I travel, with few exceptions, striving to live their religion and anxious to gather to Zion; and for my own part I never felt more to rejoice that I have a name and a standing in the Church of Jesus Christ of Latter-day Saints, and have the opportunity of bearing my feeble part in assisting in rolling forth this great work of the last days."

Elder Wm. Le Feuvre wrote from Rennes, France, Oct. 23, expressing his faith in the work, and his regret at living in a land where he had no liberty to preach the gospel.

Elder Henry Allington wrote from New Zealand, Aug. 29th, as follows—

"The Saints belonging to the Karori branch are all well and enjoying a goodly portion of the spirit of their calling. Since I wrote you last I have had the privilege of baptizing two new members into the Church and Kingdom of God. The priesthood of this branch are doing the best they can in preaching deliverance and pointing out the way of escape. Sister Clarke and family left here on the 6th instant, per *Nebraska*, to join her husband, Brother J. M. Clarke, in San Francisco. Brother Clarke has been in San Francisco over twelve months; he left here en route for Utah, but found when he arrived in California that he had not sufficient funds to carry him through. Brother W. Burnett, of Kaipoi, wrote me the other day that Bro. Robert Beauchamp would arrive, God willing, in Kaipoi early in September, and would stay there a month; he would then come on to Wellington and hold Conference here early in October."

In speculating upon another supposed exodus of the "Mormons," the speculators do not forget 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 were 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 farther molestation, from Americans or Mexicans. After leaving Nauvoo, the "Mormon" 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 unsatisfied 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 the, 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 there shall be an exodus. The free and easy way 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 aridity, 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 expatriated without some show of legal procedure. But here, in enlightened and free America, the expatriation 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 lump, 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. Of course it well befits the age and nation 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 lane. 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. 'Tis the duty of the State and the Federal governments to sustain 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 all 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 whole "Mormon" community need be under any obligations to abandon their property in these valleys, or to sell it, unless they wished to do so. It is theirs by every right of justice, and no other people have any just claim to it. None at all. Under an equitable government and honorable representatives, 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" made 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 friends, 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.

THANKSGIVING DAY.—Thursday there will be no issue of the *DESERT NEWS*, on account of the General Thanksgiving Day ordered by President Grant, for the whole of the United States, and specially ordered for this Territory by his Excellency Governor Woods. We presume that throughout this city and the principal cities of the Territory business places will be closed and business will be suspended. It is always good to join in thanksgiving to the Giver of all good for His bounties and favors, and no people under heaven do this more heartily and persistently than do the Latter-day Saints in Utah Territory. It is their custom to do it day by day, and an official proclamation ordering them to do so is as unnecessary as a proclamation of the same class prohibiting them would be useless, and in sunshine or storm, in fair or foul weather, in adversity or prosperity, the Saints humbly recognize and acknowledge the hand of God.

To some people the idea of a day of thanksgiving among the people of Utah just at this peculiar crisis of their history may seem rather inopportune, seeing that a fierce crusade is being waged against them by corrupt officials, holding temporary place and power, solely on account of their religion, and when efforts of the most violent character are being made, not only to deprive them of the privilege of worshipping God according to the dictates of their own consciences, but also to oust them from the homes and possessions they have conquered in and won from the desert after a quarter of a century of arduous and unremitting toil. Never before since the Republic was founded has such a crusade as the present been waged within its borders, and to the student of history in the future it will read more like a recital of events which happened in Europe in the darkest days of religious intolerance, or the bitterest Puritanic bigotry in colonial times in New England, than of events which occurred in the United States in the latter half of the nineteenth century. But anomalous as it may appear, and disgraceful as it certainly is to all engaged in it, the Saints can heartily join in thanks and praise to God, for they know from past experience that when their extremity has been greatest their deliverance and triumph have also been nearest, and on these accounts and many others, the people of Utah will heartily join to-morrow in thanking God for His mercies.

COAL AND WOOD!—The cold season is approaching, and now is the time for subscribers to the *News* to bring in their wood and coal, supplies of which are needed at this Office. Br. A. and the rest.