

who would have a better right to the benefits thereof than they? They can not be expected to kneel down to the minority for ever. That is not according to American usages. If the majority did not look a little bit after its own interests and try to shape politics somewhat after its own views, no matter how the minority might feel about it, then the majority in Utah would be very differently constituted to any other American majority. If Utah be admitted as a free republican State, she will be a free republican State. If she be admitted as a colony of serfs, what better can she be expected to be?

Says the *Record*, the traditions, religious tenets, and social regulations of the "Mormons" are all different from those of the American people at large. What if they are different? Is that a crime? This is a free country, and we know nothing of any Constitutional procrustean law that requires absolute uniformity in matters traditional, religious and social. Everybody knows that such uniformity does not prevail. If the traditions, religious tenets, and social regulations of the American people at large are perfect, then there should be uniform and universal adhesion to them. But they are not perfect, nobody pretends that they are; there is no such uniform adhesion, nobody pretends that there is. Hence, then, they ought to be differed from. It is the right, it is the imperative duty, of any people who can render them more perfect, some of them at least, to endeavor to do so. This "Mormonism" professes to be able to do, this is what we know it does do, and he must be a rash man who will say to the contrary.

Now, gentlemen of the press and of politics all through the Union, why do you not act in this matter like bold, fearless, liberal, large hearted American citizens, and advocate the early and untrammelled admission of Utah? Why are you so much afraid of her influence? If you act large heartedly toward her, you will lose nothing by it. Just stop all this Pecksniffian whining about the wickedness of Utah and about what dreadful things she may do, and frankly say to her, "Come in, and be a sister State. Set a better example than we do, if you can. At all events, we do not fear you. We are forty millions and you are not much more than a hundred thousand. Come in and welcome, you have been out in the cold long enough." That's the way this thing should be done.

WHAT SHALL BE DONE WITH UTAH?

The Mormon problem has always been an ugly and repulsive one, and legislators have been so disinclined to meddle with it that the question has been suffered to drag on from year to year until there is some danger of giving the Saints the awkward handle of prescriptive right. During all the years that polygamy has been left alone, however, no practical scheme for disposing of the troublesome execrable has been formed, and now, when the Government does move itself to settle the matter, the policy adopted is nearly as objectionable as the former indifference was. Congress, however, has now taken the work in hand, and we are told that all trouble is to be avoided by admitting Utah to the Union as a State, with a constitution prohibiting polygamy. It would seem fair that polygamy should be abolished in this way, and the suggestion of an apparently easy means of escape from the social, moral, and political entanglement threatened, will, no doubt, enlist many liberal-minded persons in favor of this scheme. But it is worth while to enquire what kind of a State Utah would make if admitted under existing circumstances. Is it desirable to increase the power of the Mormons, and does all danger from them cease with the prohibition of polygamy? It appears to us that there are many features in their code besides that of plural marriage which are antagonistic to the spirit, if not to the letter, of American and republican institutions, and that the admission of Utah as a State would have a direct tendency to strengthen the hands of these people and retard that disintegration of Mormonism which should be the main purpose in any line of policy adopted by the Federal Government. Supposing Utah a State, who would be the first Governor? It is scarcely necessary to answer, Brigham Young. The Mormons would elect all the State officers, and send their own friends to Congress. It is rumored, and with much plausibility, that Tom Fitch is seeking the position of United States Senator from Utah, in the event of her admission, and all the

world knows that the eloquent ex-Congressman is the chief adviser and *fidus Achates* of the Prophet. Fitch is a keen politician, and Brigham is a born statesman. Between the two, one in the Lion House, and the other at Washington, the State of Utah would virtually be a close borough, in which no Gentile could hope to obtain office, either State or Federal. Utah, in fact, would be more absolutely under the control of the Mormons than ever before, and with the whole State organization in their hands, the influence of the hierarchy would be stronger than in the days of old, when the Pacific Railroad was still an unfulfilled dream. It may be said that even if this was so, there would be nothing objectionable in it, so long as the "twin relic of barbarism" was abolished, but those who think so must possess a very limited acquaintance with the Mormon history. That people have always been an organization distinct from the body of the nation. Their traditions, their religious tenets, their social regulations, are all different from those of the American people at large. The secret of their cohesion has hitherto been the ignorance of the majority, which has been employed by the sagacious rulers and heads of the Church to keep them in subjection and in harmony. The best hope of the Government lay in the influence brought to bear, by the completion of the Pacific Railroad, upon this sluggish mass of superstition and ignorance, and intelligent observers concurred in the opinion that two or three years of this untrained intercourse with the outer world would have sufficed to melt the crust of Church influence, and to have assimilated the Mormon rank and file to the bulk of their fellow-citizens. So long as Utah remains a Territory, and under the direct control of the Federal Government, the steady and undisturbed operation of these influences can be secured, and all efforts on the part of Brigham Young to regain his lost authority can be successfully baffled. But if Utah be admitted to the Union, the game will be replaced in the hands of the astute Prophet, and he will recover the ascendancy which the Gentile immigration deprived him of. In such an event there is reason to fear that we should before long be called upon to remedy a far more anomalous condition of affairs than ever polygamy produced. We should find that we had contributed to the creation of a foreign, if not a hostile power, within our midst. Utah would be a hierarchy, and not in any sense a free republican State. From the gubernatorial chair Brigham Young would issue his mandates with enhanced authority, and his coadjutors in the House of Representatives and the Senate, in Washington, would second all his movements, and support him in the execution of his policy of exclusion. The Gentile minority would be completely overhauled, and powerless in politics. They would be subjected no doubt to such intangible and petty annoyances as might disgust them into emigration, and every step of the State administration would be part of a deep laid policy, the ultimate end of which should be the establishment of the Mormon hierarchy upon a solid basis. These are not idle fancies, but obvious deductions from existing facts, and they render opportune the inquiry with which we head this article—what shall be done with Utah?—*Sac. Record*.

THE Washington *Capital* speaks thus of President Grant's reference to Utah in his message—

The next point of interest that treats one to an agreeable surprise is His Excellency's reference to the polygamous followers of Brigham. The pious horror with which the Administration approaches and treats this evil has always been to us a matter of amusement. With no end of immorality, to use the mildest term, at our national Capital, and milderew the civil service throughout the country, our government is terribly distressed over the practices of a few bigoted, ignorant people. Some of these have been tried and punished, and the heart of the administration is softened. It now recommends that for the benefit of the helpless and innocent issue of these polygamous people, the marriages should be legalized. This is choice. * * * We doubt whether a more shocking proposition could be made. And it exhibits the confused and blind manner in which the whole subject has been treated by the Government. The prosecutions gotten up have been carried on, not only without regard to all legality, but in manner

so conducted as to bring the law itself into contempt. The juries have been openly and with boasting, while the vicious ignorance of the judges has covered the whole affair with infamy far worse than the evil it sought to arrest.

ANTI MORMON LAW.

There is a tradition of a tyrant who made laws and pretended to publish them, but posted them so high that the people could not read them, and thus contrived to punish them for breaking laws they were ignorant of. The tradition is much used in fine writing and oratory as a simile of tyranny. The peculiarity of the trial and sentence of Hawkins, the Mormon, and of the indictments of other Mormons that are awaiting trial, is that Hawkins did not know that he was violating the law under which he has been found guilty and sentenced to the penitentiary. The law was enacted by the Mormons themselves. Very likely Hawkins was one of the makers of the law. He did not know that it forbade the thing for which he has now been condemned, nor was that the intent of the law, nor is it in fact the usual meaning of the words.

It should be borne in mind that these prosecutions are not under the United States act against polygamy, but under the Mormon act against adultery, prostitution, etc. We are not expressing any opinion on the question whether the Mormons have any rights that a monogamous people ought to respect; but we suppose that no one will pretend that this trial and the ruling of the court, and the verdict and sentence, are legal. The moral and legal offense is polygamy. The man is tried for adultery and lewd and lascivious conduct, in living with a woman to whom he was married according to the laws and customs of the society which enacted this law. He is sentenced for violating a law which he was ignorant that he was breaking. He was found guilty by a change of the meaning of words from their universally accepted meaning, and the conviction was brought about by rulings of the court which subordinated all the rules of law to the end of conviction.

We are not saying that the monogamous people of our cities, where virtue has achieved her perfect work, ought not to fall on the Mormons and hew them in pieces, as Samuel hewed Agag. We are not affirming that it is not an outrage to the moral sentiment of the nation to give these people even the form of a legal trial. We are merely mentioning that Judge McKean has been so zealous that he has set aside all rules of law, and has forced a conviction under a law which the accused had not violated.—*Cincinnati Gazette*.

SPRING CITY.—Elder George Brough writes from Spring City:

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NOTICE.

TO WHOM IT MAY CONCERN: That cash entry No. 702 for the City Site of Parowan, Iron County, Utah Territory, made Oct. 14, 1871, embracing the S W 1/4 and W 1/4 of Sec. 13, S E 1/4 Sec. 14, S E 1/4 Sec. 14, N E 1/4 of N E 1/4 Sec. 22, N E 1/4 and N W N E 1/4 Sec. 24, Township 34 South Range 9 West, containing 700 acres, has been made in trust for the inhabitants thereof and is now ready to be disposed of in lots to any person or persons entitled thereto. All persons claiming to be owners or possessors of any portion of said entry, will take due notice and make the application as provided in the statutes of Utah.
EDWARD DALTON, Mayor.
Salt Lake City, Oct. 14, 1871. w37 3m

NOTICE.

TO WHOM IT MAY CONCERN: That cash entry for the Town site of Henneville, Summit County, Utah, made November 10, 1871, embracing the S W 1/4 and W 1/4 of S E 1/4 of Sec. 4 N E of N W 1/4 and N W of N E 1/4 Sec. 9, Township 3 N, R 4 E, in all 320 acres, has been made, in trust for the inhabitants; and is now ready to be disposed of in lots, to any person or persons entitled thereto. All persons claiming to be owners or possessors of any portion of said entry, will take due notice and make the application as provided in the statutes of Utah.

A. E. HINKLEY,
Probate Judge.
w45 3m

Coalville, Dec. 11, 1871.

WM. CLAYTON, } Notary Public. { S. J. JONASSON, } Conveyancer.

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