

# UTAH RECONSTRUCTION, CONCESSION, PENITENCE, AND ALL THAT.

A correspondent of the Washington (D. C.) *Gazette*, writing from Salt Lake City, March 5, and speaking of the purposely invented and circulated supposition of "Mormon" concession, says—

This, they suppose, will bury the hatchet, compost the offensive ingredients of the two civilizations, and open up a new and fertile field for another class of political adventurers.

## ROMAN MONOGAMY DOOMED.

We think these gentlemen have made a mistake. They cannot expect, by this little trick of theirs, to elevate the Mormon community into the good offices of Christendom, for polygamy is not the projector of their calamities; and there is not a sensible individual in Christendom who would respect them a jot more on account of being cajoled into even its honest abandonment. It is but a begging of the question. An eminent California jurist remarked to me lately, "It is absurd to talk of proscription for religious or social differences. Life, liberty, and the pursuit of happiness are inalienable. For government to infringe upon one of these is to provoke revolution."

## INAPTITUDE OF LAWS AGAINST POLYGAMY.

Congress may load the statute books with laws against polygamy; they are inoperative, and will so be decided by the Supreme Court of the United States, when tested on their validity, as restricting, not the free exercise of religion alone, but the fundamental principles of liberty. The veriest tyro in law might scout at the sophistry under which the polygamy act of 1862 was engineered through Congress: "that if polygamy can be legalized, then robbery and murder can be legalized!" In the indestructible tablet of our magna charta *Life* is declared "inalienable;" any religious or other tenet sanctioning human sacrifices or any illegal taking of human life would consequently be nugatory. Laws are made to subserve the ends of *Liberty* by guarding the infringement of the right to *Pursuit of Happiness*. Robbery, arson, forgery, and the whole catalogue of criminal offences are recognized infringements upon human rights, under the civil as well as ecclesiastical laws of all ages. But wherein is polygamy such infringement?

## AND WHAT OF THE JAPANESE?

In this view of the question we have reference to the bearing of American institutions upon the Japanese, the most ancient of nations, now testing their consistency in the crucible of consummate statesmanship, as well as our Mormon fellow-citizens. Do we not say to the Japanese embassy, "Gentlemen, we desire commercial intercourse with your great empire, but you cannot become American citizens, for you are polygamists?" We ask, by what authority is such a test of citizenship set up?

## THE POLYGAMY ACT A MYTH.

That the act of 1862 is a nullity—an incumbrance on the statute books—a mere farce—is proved conclusively from the fact that, in the pending prosecutions of the Mormons, it is totally ignored and disregarded. Instead of enforcing the United States statute against polygamy, the courts in this Territory have instituted prosecutions under Territorial statutes enacted by the Mormons themselves for the punishment of debauchery, prostitution, and other licentious practices as everywhere else in Christian countries go almost unrestrained and whose hideous *liason*, in some of our cities, is parodied by the forms of law.

## MONEY MAKES THE MARE GO.

And here we have a district court for a Territory completely disabled—paralyzed as thoroughly as if in the snow-blockade, because no law is on record under which its expenses can be covered; and Congress is at last implored to specially legislate for its relief!

## NOT ANY IN OURS, THANK-EE.

But to what good can the intimidation of the Mormons lead? They have no doubt as wholesome a dread of Federal bayonets as the Southern chivalry; but is it possible that free institutions can be perpetuated by the implements of war and subjugation?

## DISPENSATION TO BE PURCHASED.

And the Mormons have at last turned

to the nation's confessional asking indulgence and absolution! It is intimated that the McKean *auto da fe* may be waived, and absolution be proffered on some pecuniary basis, *after they are driven to the last ditch!* Of course, it is fair to presume the stipendiaries of the Administration and the valiant small fry who are log-rolling the terms of accommodation will divide such plunder, if any there be.

## BRIGHAM YOUNG.

Bill Hickman's book, in which he is charged with instigating many atrocious murders, would be damning, if true. A stranger, however, who looks upon Brigham Young, would not believe that one guilty of such crimes could wear so benign a countenance.

## AN OLD MORMON.

He will be 72 years of age on the first of June next, if the clemency of Judge McKean grants him life so long. He was born in Vermont; has been a Latter-day Saint upwards of 40 years. He has been the leader in the vigorous policy and enterprise which has wrought such wonders during twenty years in Utah.

To trip into his good graces, superficial hangers-on have taken upon themselves the guerilla punishment of the out-of-luck objects of "the President's choler."

Some of the very perpetrators of such cowardly resorts are from them drawing upon his devoted head more terrible anathemas than have ever been cited to defame polygamy.

## GEO. A. SMITH.

No man more intensely enjoys the confidence of the Mormon people than "Brother Geo. A." He is fairly a representative Mormon, and their affections well up for him as the inspirational protege of the Carthage-jail martyr. He is called one of God's nobility—is unfainted with the "greed of gain," without partiality, hypocrisy, or aristocracy.

## THE MORMONS INVITE DISCUSSION.

He (Brigham Young) has ever evinced a liberal spirit towards other religious denominations, Catholic, Episcopalian and other Protestant ministers have frequently been invited to preach to the great Mormon congregations of this city; and, in fact, no missionary or clergyman of any religious sect has ever been refused the privilege of preaching in their tabernacles; although such courtesies are rarely returned by any of the Christian churches to the Mormon Elders.

## HIS CONSTRUCTIVE BENEVOLENCE.

He subscribed, personally, \$1000 towards the relief of the Chicago sufferers, also \$500 each for the erection of the Catholic and Episcopalian churches in Salt Lake City. The public works, though said to be bunglingly managed, has proved of great service to the poor immigrants annually brought from Europe and elsewhere. He has sixty living children. Nor can it be said that Brigham has ever defiled his neighbor's wife or daughter. However much he has been given to fondness for the fair, his "cohabitations" have been honorably acknowledged and according to the law of his church—to say nothing of his partialities for femininity being so practically imitative of Abraham and the patriarchs.

## FIRST GOVERNOR OF UTAH.

He was Governor of Utah from 1850 to 1857, during which period he succeeded in establishing amicable relations with the surrounding Indian tribes, adopting the Wm. Penn policy of feeding rather than fighting them, and under his severe and masterly rule, supported by thousands of willing devotees to Mormonism, a nucleus has been formed for a great and prosperous State in the desert Basin of North America.

## ALAS! POOR YORICK.

And now, this "desperate man," this leader of a rebellious clan, who together have made the desert blossom as the rose and who are admitted to be among the most orderly, industrious and virtuous communities in Christendom, is a prisoner in his own house, only the kindness of U. S. Marshal Patrick standing between him and a dungeon!

Speaking of theoretical farming, Josh Billings says he once knew a man who wouldn't even set a gatepost without having the ground analyzed to see if it possessed the proper ingredients for post holes.

## CONVERSATION WITH A MORMON ELDER.

We had the pleasure yesterday of a very satisfactory chit-chat with James McKnight, Esq., of Salt Lake City, Utah. Having introductions from many old and estimable citizens of the District, also bearing letters to prominent members of Congress and of the press, besides exuberating in the radiance of that general popularity so long and heartily accorded to the Delegate from Utah, Hon. W. H. Hooper, would have blessed the stars of gentlemen of less *suaviter in modo* than Mr. McKnight. With all these, added to high scholastic and rare social qualities, it is not singular that he should be "lionized" a little, though affiliated with a denomination hitherto in a manner ostracised alike from social and religious orthodoxy.

A change, he says, is coming "o'er the spirit of our dreams," in reference to the "Mormons," as also to the "rest of mankind." The guiding star of a homogeneous Christianity is rising from the West; and the "freedom, fervency, and zeal" of the cloistered past will soon dispense their warm embraces to a world lying fettered in the cold dungeon of proscription.

Our modern Roman civilization, he predicts, will be tried in the crucible of ancient Orientalism, rolling upon us as a tidal wave from beyond the Western ocean. It is useless to cry "Heathen Chinese," for Chinese labor has already wrought its full quota in the construction of the iron way whence the myriads of that wonderful race shall link themselves with our industries. And now comes Japan, represented here in Washington among the diplomats of nations by her eminent Charge d'Affairs, Arinori Mori, and his cabinet of legation, sending her special embassy to confer and learn the mystery of our progress. And is there nothing we can learn from them?

A few years since Japan was to us a land unknown, and, in our presumption, called a "heathen land;" but contact with the Japanese already challenges our respect. We cannot withhold reverence from a nation nearly as populous as our own who, in a single year, abolished, without the firing of a gun, a feudal system established centuries anterior to even the discovery of America by Columbus, or the Christian era, because that system was incompatible with her progress—what no nation ever before accomplished without fierce and bloody contests. The most ancient of nations, she now ungrinds her hands of seclusive majesty and power to invest herself with whatever of American institutions her sagacity, her refinement, her aptitude for learning, her wealth and the honor of her great names may determine necessary to keep step with the *inspiration* music of the hour.

In our glorious Constitution, as it was bequeathed us by the fathers of liberty; in our common school, university, and agricultural college systems; in our homestead and pre-emption laws; in our genius for invention and construction; in our science, arts, and commerce; in our private enterprise and public improvements; in our agricultural and mineral resources; and in our earlier production of great minds, they will find much to admire. In our rancorous politics, our disjointed religion, and our foetid "social evil," they may, as Mr. M. remarked to us, find much to deplore.

Of the teachings of the past and of sacred history Mr. M. talked learnedly and well, gradually drifting round to the Mormon question. Rome, the agonies of whose decline and fall were terrible, was the first and only nation of antiquity, he believed, to put herself on record against patriarchal marriage. The monogamy of Europe and America is but the social reflex of an expediency resorted to by the early Romans to interdict, temporarily, (because of the existing paucity of females) the practice of plurality of wives, to which they, with the nations of those times, were traditionally devoted.

In concluding the conversation, which extended over an hour or two, and which we are of course unable to reproduce fully, Mr. M. said:

"And now, sir, I would ask," raising himself in an attitude of self-conscious right, "whether our own nation, oblivious to the lessons of the past and fearless of consequences, is going to repeat the role of Rome toward the Latter-day Saints; or will choose that other and better part of peace and reconciliation?" — *Washington (D. C.) Herald and National Intelligencer*, March 17.

## MME. RISTORI'S RAILROAD ACCIDENT.

It will be fresh in the minds of all our readers that accounts were received some time since of an accident which befel the famous tragedienne, Adelaide Ristori, while making a railroad journey in Italy. We are happy to state that the injuries received by her were not so great as we had reason to expect, and it gives us pleasure to lay before our readers the following translation of a letter, the original of which was received from the lady this morning by the Italian Consul, Chevalier G. M. Finnoti:

ROME, Feb. 20, 1872.

My Excellent Friend:

Fearing that the newspapers may greatly magnify the accident which happened to us, and as a consequence that you and our other dear friends in America may be in great anxiety, I deem it a duty of true friendship to give you a correct version of the occurrence.

I was invited by a society of Florence to give "Mary Stuart" and "Marie Antoinette" for the benefit of an unfortunate institution. I accepted the invitation, and with my husband and children, left by the International express train at 3 o'clock in the morning. At 5½ we were aroused from our slumbers by a tremendous shock, and were thrown about in one compartment as if we were so many gum-elastic balls, and crying in vain for aid. All at once everything was broken into the smallest pieces, and myself and husband were violently thrown upon the stony road near the engine, which had been thrown from the track and upset, and which not only enveloped us in a thick smoke, but threatened to tear us to pieces by its explosion. Its noise was so great that we were unable to hear the cries of Bianca, who was left in the compartment among the splinters and miraculously saved from injury. We were in utter darkness, and this added to the distress of the situation. George, in order to let us sleep more easily, had gone with a friend of ours into another car. In vain we called for him, but there was no answer. Those minutes of anguish and anxiety are to be compared only to the last moments of a man condemned to death. We imagined to see him brought to us disfigured, dead! What a terror. But fortunately his car, being one of the last, was simply overturned, and though it was impossible for him to extricate himself to come to our aid, yet I give a thousand thanks to the Almighty that he, as well as Bianca, was saved. Julian was wounded in the head, but owing to the large quantity of blood that he lost is now quite well.

What of myself? I had fractured the cap of my left knee. It was a happy thing that the tendons and other nerves were not fractured, for if such had been the case, I would have been laid up for two months, instead of which I was confined for only fifteen days, with splints and bandages, and some three days ago they placed me on a chair, where I write the best I can, feeling full of pains from the irritation of the nerves.

In a few days I hope that my physician will allow me to be placed in a carriage to take a little air. What a penance to me is this life of inactivity. You can judge of it best by yourself.

Your sincere friend,

ADELAIDE RISTORI.

Boston Traveller, March 15.

Christopher Columbus was first buried at the Convent of St. Francis, in Spain; then his body was removed to the monastery of Las Cuevas; in 1536 it was removed across the Atlantic to San Domingo. In 1796 it was removed to the Havana cathedral, and now the news comes that his body is again to be removed and used to start a new cemetery in Havana.—*Ex.*

France is henceforward to have but one executioner. Up to this time each chief town had for many hundred years possessed a special headman, but the Versailles government has found this arrangement to be expensive, and worked an economy by suppressing all executioners except that of Paris.

At one time Bradburn was in straits, and wrote to John Wesley, who sent a £5 note, with this laconic epistle: "Dear Sammy—Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shalt be fed. Yours, affectionately, John Wesley."

Bradburn replied: "Rev. and Dear Sir—I have often been struck with the beauty of the passage of Scripture quoted in your letter, but I must confess that I never saw such a useful expository note upon it before."