

to fit itself to any other fish's shell, and as we walk along the beach we see all manner of shells suddenly endowed with locomotive powers, and when we pick one up we discover that the cause of this apparent resurrection of dead shells is the quiet possession by one of those lively little crabs, as snugly fitted to the shell as if it had been made for it. It is very amusing to collect a number of different kinds of shells with these crabs in them and see them walk off with as comical and grotesque an appearance as a procession of ladies, dressed in the different fashions that have been in vogue for the last forty years, some showing a shell, long, like the cowry, while others with shells which would give the humpy resemblance of the Grecian bend. These crabs are to be found of all sizes from that of a bee to that of a rat. They can leave the shell at pleasure and do so often. In stormy weather, they burrow in the ground. In fair weather they take to a shell and to the water, and make excursions on land. The shell is a protection against fish and birds. Put out a number of shells in a clear night of all imaginable shapes and sizes, and these crabs would fit themselves to them, and would all travel and present as comical a scene as can well be imagined. Sometimes they will, from necessity, it is presumed, take up an old broken waterworn shell, when they make a seedy appearance, like an old bum that has been on a spree for a month. At other times we find them with a bright new shell, when they look as neat as a dry goods clerk on a Saturday night, after he receives his month's salary.

W. R. FRINK.

#### Physic for Utah.

Utah has just now a fresh spasm of her old distemper, Mormonism; and Congress, as has been its custom ever since 1857, is overhauling its political drug shop for a remedy that will set the patient on her feet again. It will be hard to find. These politico-religious disorders in a State are generally incurable by medicines. In such cases the doctor's or the surgeon's remedies only aggravate and spread the disease. "The blood of the martyrs is the seed of the church" just as much to-day as it was seventeen and eighteen hundred years ago. And perhaps, after all, the best plan for treatment for any and every growing superstition is to let it severely alone and trust to the health and constitution of the country to slough it off gradually. Mormonism would have died a natural death more than a quarter of a century ago had not foolish people and hot-heads, ignorant statesmen and short sighted priests fed it on that food most nourishing of all to a preposterous philosophy and stubborn faith—persecution. Don't let us deceive ourselves, that because this is the nineteenth and not the second or the third or the sixth century, and Mormonism a religion most revolting to the spirit of the age and its best intelligences, weak in its numbers and disgusting in its tendencies, therefore rank agitation, long and trifling war with it, resulting at every suspension of hostilities in some new success of the church, will not in the course of ages have a like effect in strengthening it which has been experienced by other religious movements once just as weak, but now established and wide-spread throughout the civilized and semi-civilized world. The tragedy on Calvary Hill, and the political warfare waged in Rome for the first two centuries after the establishment of the empire, but paved the sure way to the Council of Nice; and but for the fierce warfare waged by the sects of Medina against the Arab prophet, the Koran would have died in its birth and Moslemism would have never flaunted its crescent banners in the face of Europe from the Bosphorus to the Pillars of Hercules. Its "one eternal truth and two specious falsehoods," flanked by theories and maxims taken from the epicurean and oriental philosophers, will charm the ignorant, the eccentric, the voluptuous, the ambitious, the superstitious and the half-crazed everywhere and in all ages. And when we reflect that these classes make up the bulk of mankind to-day as they did seventeen or twelve centuries ago, we must see the danger that this Utah cloud, now no bigger than a man's hand, is, under like circumstances of agitation, as likely to darken the whole sky of the future as Moslem-

ism appeared to be when the persecutions of Caleb forced the prophet of Mecca to shelter himself in a cave from the enemies of his faith.

This Mormon question has, from the beginning, been treated by quack remedies—both politically and spiritually. It was a great mistake to drive a whole community out of Missouri, and again out of Illinois. It was a greater mistake to allow them to take possession in largely increased numbers of an entire Territory as large as two States of the first-class, and to govern it, apportioning out its lands and enact its civil and criminal code by men of their own choice. Congress should have given to Utah a code of laws at the start; and Senator Morton was right on Wednesday when he, on account of this neglect of duty, charged the spread and present existence of the crime of polygamy on Congress. But, having made these mistakes, it is going from bad to worse to attempt to correct them by half-way remedial laws. These provoke as much resentment as thorough policy would, and have not the merit of doing any good at all. The Utah bill, as the Senate amended it day before yesterday, is worse than no legislation at all. It is simply applying an irritant to an old sore which might have safely been left to time's changes for a complete cure. It will result in nothing but an additional advertisement of the expiring religion and the moral force which always goes with those who can show plausible grounds that they are persecuted. The amendment gives the judges to the United States, and the courts to neither of the parties in the contest. It provides that three-fifths of the Board to select the juries shall be Federal appointees, and two-fifths Mormons. If there is virtue in the logic of minority representation, the juries selected by such a Board ought to be composed of Gentiles and Mormons about in the proportion, respectively, as seven is to five, or eight to four. To be exact, as seven and one-fifth is to four and four-fifths. If the majority of the jury could find a verdict there would be some sense in this method of constituting it. But as this is not the case, a jury part Mormon and part Gentile will never agree on a verdict where the matter in litigation is of importance to either party. The compromise is a miserable failure and a plan to defeat litigation. We hope the telegraph has made some blunder in presenting the proceedings of Congress on this subject, but if they were as presented, then the Utah bill as it passed the Senate appears to be the most impotent legislation.

Either Congress should take the lion by the beard and enact a full code of laws for Utah, taking political and civil power quite out of the hands of these perverse people, or it should let them severely alone to the constant and silent operation of the laws of trade and immigration and to the spirit of the age. To treat them with these irritating political quackeries is only adding dry fuel to the flame of superstition and helping their missionaries by a great national advertisement, to spread it wide and far over the earth. Every impotent congressional enactment against the Mormons like this increases their numbers and inspires a fresh burst of superstitious enthusiasm. The Illinois raid upon them gave them a foothold in the heart of the continent where the ignorant votaries of the prophet, separated from the influences of a more reasonable faith and from the surrounding arguments of a high civilization, became all the more the creatures and slaves of his will and the bitter hater of whatever stood in the way of or questioned his authority. This last feeble attempt to cure the evil which now extends to over one hundred thousand people is likely to succeed only in driving the head men of the church out into fresh pastures—in Arizona or Mexico—where they will plant the standard of their disgusting religion upon a more promising soil than it can find in the United States, and like the Indian tribes whom our stupid Indian policy of the past drove to the south side of the Rio Grande, combine in future times to vex our people and conspire against our government. Either let Utah have a thorough reformation from Congress, which shall strike a death-blow at the root of this evil, or let the thing alone to the certain remedy which time, population, trade and silent contempt will bring. — *Sacramento Union*, Feb. 28th.

THE FREE LIST ON THE U.P.R.R.—Washington, Feb. 28.—Mr. Horace F. Clark, President of the Union Pacific Railroad, now here upon business of the company, says that over three thousand free passes have been applied for this year, many of them in the interest of Senators and members of Congress, as well as other officials; but last night the executive committee decided that hereafter no free passes over the road shall either be printed or issued. The *pro rata* fare to San Francisco and return is \$112. The directors of the company are trustees of the entire interests. The executive committee have been compelled to look into the rights and privileges of the company to issue free passes, as well as to seek every possible revenue to enable the company to pay its working expenses and liabilities, and, if possible, dividends to stockholders. Now that the government withholds the pay for its freight, the necessity of cutting off the free list is imperative. On a recent through train on the Pacific Railroad there were eighty-one free passes. — *New York Herald*.

THERE is a law in Rhode Island by which any man may be fined \$5 for calling another a liar. But it's a dead-letter on the book, for the falsifying proclivities of the accused can always be proved.

ALEXANDRIA, Minn., has one church with half a congregation, and five whisky shops, and the people there are still unhappy.

#### NOTICE.

TO WHOM IT MAY CONCERN. The cash entries for the following Townsites situated in Morgan County, Utah Territory, made January 24, 1873, embracing the following described lands, to wit:

For the Townsite of Crofton, N E 1/4 NW 1/4 of S E 1/4 and S E 1/4 of N W 1/4 and N 1/2 of S W 1/4 Section 20 Township 4 North of Range 4 East, containing 320 acres.

Also for the Townsite of Peterson the E 1/2 of S W 1/4 and Lot 6 and W 1/2 of S E 1/4 Section 6 Township 4 North of Range 2 East containing 200 13-100 acres.

Also for the Townsite of Enterprise the S 1/2 S E 1/4 Section 5 N E 1/4 of N E 1/4 Section 8 and W 1/2 of N W 1/4 Section 9 Township 4 North of Range 2 E, containing 200 acres.

Also for the Townsite of Richville the S E 1/4 Section 11 Township 3 North of Range 2 East, containing 160 acres.

Also for the Townsite of Porterville the S W 1/4 of S E 1/4 and S E 1/4 of S W 1/4 Section 14 and N E 1/4 Section 23 and N E 1/4 of N W 1/4 Section 23 and N W 1/4 Section 24 Township 3 North of Range 2 East, containing 440 acres.

Also for the Townsite of Milton the N E 1/4 of N W 1/4 Section 28 and S E 1/4 of S W 1/4 Section 21 Township 4 North of Range 2 East, containing 80 acres.

Have been made in trust for the inhabitants thereof.

All persons claiming to be owners or possessors of any portion of said entries will take due notice and make the application as provided in the statutes of Utah.

JESSE HAVEN,  
Probate Judge, Morgan County, U.T.  
January 24, 1873. w2 3m

#### NOTICE.

TO ALL WHOM IT MAY CONCERN. That I will appear on Tuesday the 8th day of April next at 10 o'clock a. m., at U. S. Land Office in Salt Lake City, Utah Territory, to make cash entry for the Townsite of Seipio, embracing the following described lands, to wit: "South West Quarter of Section Seventeen, Township Eighteen South of Range two West, containing one hundred and sixty acres. To make the proof required by law and show that I am entitled to have the entry made under "an Act of Congress for the relief of the inhabitants of Cities and Towns upon the public lands," approved March 2, 1867, and "An Act amendatory thereto" approved June 8, 1868, for the use and benefit of the inhabitants thereof, at which time and place any person or persons can appear and show cause if any there be why such entry should not be made.

EDWARD PARTRIDGE,  
Probate Judge of Millard County,  
Fillmore City, March 3, 1873. w5 1m

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