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OUR ENEMIES.—WHO THEY ARE, AND THEIR OBJECT.

It is not very pleasant to have to recur, every once in a while, to some of the worst characteristics of mankind, which we find continually brought into play against us as a community; but the task is thrust upon us by the force of circumstances. It becomes necessary, at times, to explain our position and views, that we may not be made the objects of misunderstanding without at least trying to correct erroneous ideas that are disseminated concerning us as a people.

The question is sometimes asked, and asked as if the querist were satisfied that his enquiry was almost needless, "Do you not look upon all gentiles?"—meaning thereby those not of our faith—"as enemies?" Considering that nearly all the Latter-day Saints were originally members of other churches and professed other faiths, and that they have near relatives, dear friends and well-proven acquaintances of honorable minds and characters beyond reproach, the question seems a little absurd. Yet still it is put, and by people who come here imbued with the idea that we are beyond doubt the most wonderful community of industrious and persevering fanatics of whom history furnishes any record; and they seem to think that we, of necessity, look upon everybody who has not professed a belief in the gospel as an enemy; and further, that as soon as they do profess such a belief, we view them as the best of friends, members of the company of "the elect." To the question, and to the conclusions arrived at, we reply by a simple but unqualified No. We do not view every person who holds a faith different from ours as our enemy; and we do not recognize as a friend every one who may become a baptized member of the Church of Christ, until we are satisfied of the sincerity of their motives. That there may be no misunderstanding on these points we will speak plainly of our enemies, who they are and what their object is.

Men have come here, and some are here now, with the avowed intent of breaking up and destroying "Mormonism." They have sought, and have openly declared it, to bring trouble upon the people of the Latter-day Saints. They have planned, plotted, combined and incessantly labored to break up our community; to bring bloodshed and desolation to the homes which with unparalleled industry we have wrested from the desert; to destroy our leaders that the people might become the more easily their prey; to corrupt our wives, sisters and daughters, and spread the curse of the "social sin" throughout our cities and settlements; to become fat at our expense and thrive on our leanness; to rob us of our homes by force or fraud; and to obliterate "Mormonism" from among mankind.

Those who have come here with such views we look upon as enemies; and so would any people on the face of the earth. We also consider that they who aid them in their efforts to accomplish such designs are but little better; and we think that every people under the heavens would feel precisely the same.

Those who know that they have taken no part in furthering these efforts, may know that they are no enemies of ours, that we do not view them as such; and that we can respect their belief, whatever it may be, in all sincerity, and greet them with cordial good will and the best of feelings.

Men come here and talk of "our city," "our Territory," with the most unqualified assurance, who never added the value of a mouldering 'dobie to the prosperity of the Territory or city. They never did the first thing beyond seeking to do evil, and pursuing the most malevolent and malignant course against the men who made "our city" and "our Territory" what it is, who settled it before it was recognized United States Territory, and brought it under the government of our fathers. And when attention is called to the acts and to the mendacity of these men, they have not been slow to shout "persecution," "the intolerance of the Mormons," that they might the better accomplish their nefarious purposes. They are known, and their predecessors have been known before them. They are excrescences on the body social, foul blots on human history, and stains upon the character of humanity. They are allowed to live here unmolested; yet if they were to pursue a similar course with any other people in these western countries, they would soon practically learn what a vigilance committee means. There is no other people with whom we have ever been acquainted that would bear one-hundredth part that we have borne and still patiently submit to.

Now, we wish it understood that when we speak of our enemies we mean the class to which we have alluded; and when any person wishes to know whether they are referred to in our speaking of enemies, they may easily satisfy themselves by instituting a personal inquiry whether they have acted as such.

If a really honest and impartial man, of a clear mind, were to come here and patiently enquire into matters, he could not but be filled with astonishment at the forbearance manifested by our people in many respects. There is not one right which they can claim as American citizens but what has been sought to be invaded. The results of their toil and labors have been viewed with envious and covetous eyes; and means have been repeatedly tried to wrest these from them. But they have borne it and much more, of which but little is said; while insult has been added to injury by the hypocritical profession that the very means by which their ruin was sought to be accomplished was to bring emancipation and benefit to them. This profession is an insult to the intelligence of a community that have proved their capability for self-government by controlling themselves in the face of outrages that would have stirred almost any other people to madness. Yet still the governing principle has been and is patience.

From what source has the testimony that has been so freely printed abroad concerning us been obtained? Gentlemen have paid a passing visit to this city, spent half an hour with a "Mormon," and spent a day or two soliciting "reliable information" concerning Utah from the enemies of the people who never took the trouble to inquire farther than that they were "Mormons," and as such were beyond the limits of justice. Then the information thus obtained is paraded as the result of "personal observation" in Utah. It is almost too monstrous for belief, yet it is verily true.

We have in our midst quite a number of so-called gentiles; and it is very likely a great many more will come here; now, to revert to the question named before, Do we look upon them all as enemies? Certainly not. We send

missionaries to the nations of the earth, to invite people to come here who have been raised in other faiths and with belief in the creeds of Christendom. We ask them to believe in God and obey His commandments; and if they come here before that invitation reaches them they will have saved us the labor of sending it to them, for our mission is to preach the gospel to all the world, whether they come here to hear it, or have it carried to them in the most remote corner of the earth.

In faith and feelings we desire to see all mankind happy, and wish peace and prosperity to all men everywhere who desire to observe the golden rule, "Do unto others as you would that others should do unto you,"—we will add, under like circumstances. We have no hatred against any man or any men on the earth; but we do despise and detest a great many of their actions, and as the action and the man are so closely associated, we must see a radical change in those to whom we have referred, before we can extend to them the courtesy and friendship that we would like to extend to all, irrespective of creed, faith or opinion.

THE LIQUOR QUESTION.

How to properly control the sale of intoxicating liquors, so that the least possible evil may result from their sale, and yet any good that might be supposed to attend their use could be attained, is a question that many sensible men have sought to satisfactorily solve. Various means have been tried in various places, from the restrictions, more or less stringent, imposed in many parts, to the exclusive prohibition of Maine; but still a solution is sought. It is evident that with this as with everything else, the aim should be to secure the greatest good to the greatest number; and it is admitted by the very basis of republican government that the voice of the majority should control in matters affecting the interest of all. The majority of the citizens of this city and Territory are opposed to the frequent use of spiritous liquors, so common elsewhere, knowing that their tendency is to degrade, demoralize and brutalize mankind. And while it is admitted that they may be of use for washing the body, for certain fomentations and other kindred purposes, it is claimed that their use as beverages or internal stimulants is attended with the most injurious effects to individuals and to society at large. Such is the feeling entertained by the majority of the people of this Territory; and as constituents they elect to public places of trust men who, they believe, will faithfully represent them in this as in all other matters pertaining to the public welfare.

The municipal authorities of this the most important city in the Territory, have adopted various measures to meet the wishes and wants of the public at large on this question. The sale of liquor has been all but prohibited; licenses have been granted freely at another time; again, these have been restrained, and the sale limited to the city agents for the benefit of the city treasury.

We have a comparatively large transient population at times, who have been accustomed to the use of stimulants and who claim that they must have them. These persons have been able in other places to go into a saloon, when they felt so inclined and had the money, and obtain what drink they required, saloons and groggeries being plenty. But the moral sense of this people is directly opposed to such places. And the question arises, If liquor is considered necessary by some for medicinal purposes and by others as a stimulating beverage which they must have, while the public are opposed to its being sold unrestricted by anything but simple license, who shall control its sale?

or how far shall the restriction extend? Another question presents itself here; Shall this city and the other cities throughout this Territory become like the cities of adjoining States and Territories, with whisky shops at all the street corners, flanked by gambling hells and houses of ill fame? Or shall the Latter-day Saints, in the development of the condition of society that has been inaugurated among them, present to the world the example of cities without dram shops, gambling houses, and kindred places, where evil abounds and the worst habits are acquired and strengthened.

These questions will be very readily answered by the people at large. To the first, the majority—and that majority would amount to nearly the whole population—would say, Let it be controlled by THE PEOPLE through their legally appointed representatives. To the second they would respond, that having fled from the evils and follies of the great world to build up a community where righteousness would prevail, virtue reign and good morality be observed by all, they will not retrograde, nor countenance the establishment of hot-beds of vice where youth could be corrupted and weak manhood have strong temptations to do wrong thrust persistently before it. If the municipal authorities here have the moral right to control this matter bestowed upon them by the people, as they unquestionably have the legal right to do so in their capacity of custodians of the public peace, morality and good order, that right being conferred upon them by charter, who shall derive benefits from the sale of liquor, when its sale is deemed a necessity? Shall individuals who come here and have no interest in the welfare of the city or its prosperity, be allowed this restricted right? Or shall any private individual or individuals have it? Or shall it be held by the people for the benefit of the city to aid in the expenses of its government, the erection of public buildings and the making of necessary improvements? We believe that no right-thinking person could hesitate a moment in saying that the city has the best right to any revenue which might arise from such a source.

The municipal authorities here have had to labor under difficulties, in conducting the government of the city and making improvements, with which many of the citizens are unacquainted through lack of reflection. For a time the Legislative Assembly debarred them from collecting any city tax, and for the past two years the tax imposed by them has been the almost nominal one of one fourth of a cent per cent., or twenty-five cents on the hundred dollars. Now it is but a little more, but very little, and while debarred of assessing a tax they maintained an efficient police force, preserved good order, and made all the improvements that the limited means at their disposal enabled them to make. With the slight tax collected, they have built a hall which is a credit to this and would be an ornament to any city, they have voted \$8,000 to improve North Temple Street, they maintain good order, have built commodious and excellent bath-houses, and continue to extend improvements of various kinds for the beautifying and ornamenting the city. They have done these things and have preserved the city free from debt; which is more, we presume, than can be said of any other chartered city in the west that at all approaches to this one in size and importance.

It is the usual custom in most places to carp at and find fault with municipal authorities, perhaps not without sufficient reason; here we have no room to find fault, when we consider what has been done, and the means that has been at the disposal of the City Fathers. The only sources of revenue for a long time,