

EDITORIALS.

A SPECIAL correspondent of the Denver Tribune has written a letter to that paper, under date of the 20th inst., which is very severe upon our Chief Justice, and furnishes a clear view of the opinions formed of his conduct by men whose prejudices are the reverse of favorable to the "Mormons." This writer is evidently no admirer of the Latter-day Saints, or their institutions; but however deep his dislike to them, he cannot close his eyes to the fact, patent to every reflecting man, that the conduct of the judiciary here is unjustifiable and mischievous. Alluding to the Judges he says:

"The judges they have out here have succeeded in getting themselves into a pretty muddle. Chief Justice McKean, who presides over this judicial district, at the last September term of Court, fancied that his court was a United States Court and directed juries to be summoned as United States grand and petit jurors, to find indictments and try all malefactors under the laws of the Territory, through that side of his court. Witnesses were summoned, costs made by the Clerk, Marshal, the United States Attorney, etc., etc., the bills sent on to Washington and all of them repudiated, upon the ground that the proceedings were unlawful and the decisions of his Honor stupidly wrong. Every Judge sent out to Territories from the East fancies that he is a United States Judge and of a United States Court, simply because his appointment comes from United States Grant. That is, a Justice of the Peace for a County appointed by the Governor, must be a State official, and not a County officer, because his appointment comes from the Chief Executive officer of the State. This mistake, common to all lawyers of limited reading and experience, Judge McKean made and didn't find out his blunder until the Comptroller at Washington set him right. Disgusted with the ignorant stupidity of Mr. Comptroller Taylor, in taboing his accounts, Judge McKean to show how helpless the people have been made by the everlasting saints of Utah, discharged the grand and petit juries under the Territorial law, upon the ground that the office was not supplied with funds to pay them—a proposition stoutly denied by the Mormons, or rather, they say, and I think truly, that the jurors and others would get their certificates as usual, and get their money out of the proper fund as they do in other countries. So there are to be no courts here available to litigants for an indefinite period. It appears to me that all the officials sent out here appear to think that they are sent to mend the morals of this people through their offices—that such is their mission—and it is seriously claimed that their line of policy was laid out at Washington, to wit: to use their official places to circumvent the Mormon High Priests. Of all places on earth where there can be, honestly, no policy, the place of a Judge is that one. His duty is to decide the law—to administer it to all persons, saints and sinners alike, and it is simply tom-foolery to set up such a claim, as a line of policy to be pursued by Judges, here or anywhere else. The man's a fool to act upon such an idea, and those that believe such nonsense, are scarcely less dunces."

This correspondent, judging from the tone of his letter, is not deeply in love with the "Mormons," or their system; in fact, from the manner in which he opens his correspondence we should not select him as a favorable subject for our missionaries to labor with and have any well-founded hopes of inducing him to become a Latter-day Saint. Yet before he closes he indulges in remarks which clearly show that he is far from being satisfied in his own mind with his previous portrayal of "Mormon" characteristics; his concluding remark, especially, is a most extraordinary one. He says:

"I entertain no sort of prejudice against their religion. The masses seem to be sincere in their convictions. They are industrious in their church affairs, prompt to execute their religious duties, attend punctually at worship, they contribute largely of their substance, and, it is claimed, give voluntarily to the maintenance of the gospel. They send out their missionaries to the uttermost parts of the earth and bring in the lame, the halt and the blind to the Elysian fields of their Zion. This costs money. They contribute it. It looks as if they were honest in their convictions. Their priests and elders claim that they know of the fact that God liveth, and that Brigham is His

Prophet. How they know it, I don't know; but it may chance to be untrue and Brigham, as Prophet, is only a pretender and an impostor; if so he is certainly one of the most gigantic scoundrels the world ever saw. Whether Brigham is a Prophet or not, I have no means of knowing, and therefore suspend any belief. * * * He is either a fanatic, a scoundrel, or a real Prophet. As a real article, I would almost adore him; as a bogus one, hate him; and as a fanatic, pity him."

Of course a man entertaining such ideas cannot blame the Latter-day Saints, who know Brigham Young is the "real article," for obeying his counsels and honoring him. He admits that were he of their belief he would go much further than they are even accused of going,—he would "almost adore him."

THERE has been a meeting of the Methodist Preachers' Association at New York, at which the question as to "What is our duty as ministers concerning fashionable pleasures and amusements?" was discussed. Rev. Mr. Shaffer, one of the body, was successful in creating a sensation and disturbed the monotonous flow of their remarks. He said he had never attended an opera, never smoked a pipe or cigar, or chewed tobacco. He was a total abstainer since his boyhood. He kept a piano in his house for the amusement of his children, and he occasionally danced in the parlor with them.

A voice inquired: Did you open the dancing with prayer?

Mr. Shaffer. I did not.

Another voice. Did you dance to sacred music?

Mr. Shaffer. I did not—I don't know how.

Voice No. 2. Well, then, God help you.

Mr. Shaffer, in continuation, said it was a standing rule in his house that those amusements should be limited. He considered it right to have amusements in one's own family. If he was wrong he asked them to pray for him.

A voice. God forgive you for breaking the rules of the Church.

Mr. Shaffer further said that he was brought up to believe that theatre-going was wrong, but the day was gone by for arraigning members of the Church, with the threat of expulsion, for dancing at their own houses, at which there was no social gathering.

One of the ministers was so shocked at these admissions of Shaffer's that he said he never supposed he should have the humiliation of hearing a minister of the Methodist Church confessing to such a violation of the law as was admitted by Mr. Shaffer. If called upon to administer discipline he would begin with "Brother Shaffer."

Another preacher said he could not altogether condemn these amusements if they were practiced with a spirit of religion. If a person could dance and go to the theatre in a spirit of religion it was, he thought, within the rules of the Book of Discipline. The men who preach in the pulpit against those very things come down and meet the men who practice them and are in good fellowship with them every day.

It seems that the leaven of liberality is working in the midst of the Methodist Preachers' Association, and that some of them are beginning to take a reasonable view of amusements and to understand that it is not the amusements that are sinful, but the spirit with which they are participated in that most frequently brings condemnation. The example of the Latter-day Saints is having its effects.

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NOTICE!

TO WHOM IT MAY CONCERN. That where- as I will appear, on Saturday, the 15th day of April next, at ten o'clock a.m., at the U. S. Land Office in Salt Lake City, U. T., to make cash entry No. 2,429 for the townsite of Cedar City, embracing the following described lands, to wit: The S W 1/4 and the W 1/2 of the S E 1/4 of Sec. 11, the N W 1/4 and the W 1/2 of the N E 1/4 of Sec. 4, the E 1/2 of the N E 1/4 of Sec. 15, and the E 1/2 of the S E 1/4 of Sec. 10, Township 36, South of Range 11 West, containing 640 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 2d, 1867; and also "An Act amendatory thereto," approved June 8th, 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. HOMER DUNCAN, Mayor. Salt Lake City, March 13th, 1871. w74

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NOTICE.

TO WHOM IT MAY CONCERN. That where- as I will appear, on Monday, the 17th day of April next, at 10 o'clock a.m., at the U. S. Land Office in Salt Lake City, U. T., to make the following additional entry for the townsite of Minersville, embracing the following described lands, to wit: E 1/2 of N W 1/4 and N E 1/4 of S W 1/4 of Sec. No. 12, in township No. 30 South, Range No. 10 West. Also to make the following additional entry for the townsite of Adamsville, embracing the following described lands, to wit: N 1/2 of S E 1/4 and S 1/2 of N E 1/4 of Section No. 30, Township No. 28, Range No. 8 West, containing 160 acres.

To make the proof required by law, and show that I am entitled to have said entries made under "An Act of Congress for the relief of the inhabitants of cities and towns upon the public lands," approved March 2d, A.D. 1867; and also "An Act amendatory thereto," approved June 8th, 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 entries should not be made.

w74 J. R. MURDOCK, Probate Judge.

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