

Correspondence.

SALT LAKE CITY, Dec. 14, 1871.

Editor Deseret News:—Dear Sir.—Patience and endurance are laudable qualities, but they have limits. Ours found their utmost boundary this morning, while reading an article entitled, "To the Ladies of the Presbyterian Church, in behalf of Salt Lake City," and we felt that to sustain self-credit we must speak.

When men seek to represent us as degraded and imbecile, it is well enough to hold our peace. We have husbands and brothers, trustworthy protectors of name and honor, not only through the press and in the pulpit, but by administration of the unsparing rod of justice if necessary.

Knowing how sacredly our honor is intermingled with their own, we can safely trust all such cases with them, but when women undertake a system of misrepresentation, are we not able ourselves—is it not our right and duty, to pull down the covering of falsehood with which they seek to envelop their would-be righteous enterprise, and with just indignation point out to the public a few of the premeditated errors of their benevolent scheme?

We think so; and to the honorable ladies whose names are found appended to the pious document under consideration, we would express our appreciation of their benign efforts in our behalf, from a standpoint far above whining cant and hypocritical subterfuge.

We have no objections to your building a meeting house, at whatever cost your taste may suggest; we do not object to your taste in resorting to the somewhat doubtful method of begging to accomplish your object; but we do object to being held up as dumb puppets in the hands of a few contemptible specimens of perverted humanity, for the purpose of deceiving unthinking women, who perhaps have never had the opportunity of exercising their own judgment in regard to the justice or truth of your statements.

We do object to false pretences. If you would be respected by honest people, come out like honest women and declare your true motives. Say to your uninitiated sisters, "The Mormon women are not down-trodden slaves, but we wish them to be! We have joined our hands with corrupt and unscrupulous men to falsify their position and their characters; to seek, under a cloak of sanctity, and under the shadow of the pulpit, to institute a religious crusade against hard-earned homes and happy firesides; to bring Utah's pure and honored daughters down to the level of modern Christendom; that they will not blush with indignation to meet fallen and depraved creatures flaunting along streets which never knew such denizens before the 'Morning star of Deliverance' began to dawn upon the 'unwilling slaves to Mormonism!'"

We too, might ask a "Christmas gift for the Lord," of our sisters, scattered through free America; one for which, if granted, we could surely promise God's blessing in return. We do not ask for money; we build our own meeting-houses, or worship God under the high arches of heaven until we can, with the honest toil of our own hands, erect a dwelling to his name. Whoever heard of "Mormons," male or female, asking even for that which is their due, as reclaimers of a desert, and subduers of nature's sternest wilderness? No, we do not sit down in our easy chairs and ask our neighbors for five-dollar contributions with which to build a house and call it a "Christmas gift to the Lord," wherein to rustle our silks, and frills, and listen to priests who pray for hire. The gift that we want comes from the heart, not the pocket. We want justice. Our American sisters should understand, the world, should understand, the motive that prompts American women to ask for justice, should arouse themselves to the fact that justice is withheld from us, and, with the few men of integrity and honor who have heard our plea, and begin to realize our wrongs, join woman's voice with theirs against persecution and vile calumny, hid under the sacred name of religion, and with its truth-hating and manifold evil and life corrupting designs, veiled with hypocritical sanctity.

What think you, ladies of the Presbyterian, or any other church, of women, who will, in a petition, asking aid for down-trodden females, place their names side by side with those of characters who has within the last few days figured in police courts, on no very creditable charges? Why not append the

names of fifty or a hundred of those heart-broken "Mormon" women who hail the "present movement as the morning star," etc?

We answer, because they cannot be found, and we think that the fair petitioners in our behalf are aware of the fact, that should their scheme succeed, and their church house be erected, not one honest "Mormon" woman would ever be found within its walls, save to contrast the gilded cup of emptiness offered there with the full life-giving draughts which flow from our own sanctuaries where religion is not made to pander to selfishness, and the worship of God a subterfuge for evil designs.

ONE OF THE DELUDED WOMEN.

THE LADIES OF UTAH—TO ALL THE WORLD.

SALT LAKE CITY, Dec. 15, 1871.

Editor Deseret News:—The reputation of the Latter-day Saints has, for many years, been a fruitful theme for slanderous speculation, and, also a prolific source of moneyed traffic, to which editors, reporters and lecturers have, from time to time, freely resorted to replenish their purses.

As Latter-day Saint ladies, we feel it a duty we owe to ourselves, to all good people abroad who are speaking and publishing truth concerning us, and to the great cause of humanity, to give expression concerning a gross speculation which is now being attempted at the expense of truth, and in violation of true womanly honor and dignity. We allude to the appeal of the Presbyterian committee published in the DESERET NEWS of the 13th inst.

We here transcribe a copy of the circular which accompanied the appeal—

"Rev. —
"My Dear Sir: I take the liberty of sending you an appeal which we have published. Will you be so kind as to read it in your pulpit, put it into the hand of some lady who will take an interest in the matter, to receive whatever your people may wish to give, and forward the amount to us immediately.

"The Lord has opened a wide door to us in this city. We cannot do the work unless we receive aid from abroad. This enterprise belongs to the church at large. The Episcopal church has a fifty thousand dollar building; the Methodists are building one which will cost about the same. We are convinced that the people of our church will not be satisfied that we should show less energy than other sister denominations. Will you help us?

"Your brother in Christ,
(Signed) "JOSHUA WELCH."

The foregoing is a full endorsement of the appeal by the ladies with all of its wounding and lacerating points. And this reverend gentleman, sent here by the "Board of Home Missions," as a minister of salvation, commences his labors by not only countenancing but supporting this cruel falsifying of the standing and character of thousands of noble women who have exhibited the highest traits of womanhood in assisting the brave and large hearted men who have toiled with God-like skill, wisdom and energy in subduing the wilderness of the desert—in cultivating the soil and in creating and establishing a nucleus of peace, virtue and happiness, that others possessing less faith and less natural and moral courage may come and make for themselves desirable homes.

We would ask—In this, does Mr. Welch manifest the spirit of the gospel of Jesus? Does the spirit of that gospel tolerate a practice of building ourselves up, by pulling down others? We say with an ancient apostle, "We have not so learned Christ." Example is better than precept, and our religion teaches us to do to others as we would be done by. We, as a people, have neither interfered with them or their religion. And why this attempt on their part at vile misrepresentation? Why do they wish to make the world look upon us as "deluded and down-trodden," and as "hailing the present movements as the day star of our deliverance?"

The answer is obvious, as expressed in the foregoing circular. The Presbyterians, to be as popular, must have as expensive, church as the Episcopalians and Methodists—money must be obtained—the sympathies of their people abroad must be sufficiently excited to expand their hearts and open their purses, and the women of Utah are traduced by being shown up to the world in a most deplorable and pitiable condition; and we are expected to submit

to this would-be degradation from some of our own sex who have but recently come in our midst. No, ladies, we wish you all the prosperity and popularity you honestly earn, but not at our expense.

"Scores on scores of these would gladly receive the gospel," &c. A gross mistake. No true Latter-day Saint—not one who is worthy of fellowship, will ever be proselyted to the sectarian religion. We cannot go back from a great faith to a small one. Who would exchange a golden harp for a whistle? When we fled to the valleys of the mountains we left the counterfeit Christianity of Christendom, and its persecuting spirit which drove us here, behind us. We had fully proven its merits—many of us had experienced all the good it had power to impart, before we listened to the great call of the last days, "Come out of her, my people, and partake not of her sins, that ye receive not of her plagues," and unless deprived of our reasoning faculties, and by dishonoring our beings, it would be impossible for us to return to it.

It is true, that now, as anciently, the Gospel net "gathers of every kind"—tares must mix with the wheat more or less "until the harvest;" but we think it ungenerous and inconsistent to stigmatize a whole community by constituting a few lawless ones the criterion by which to judge. Because of one perfidious Mrs. Hawkins, it is very unjust to pronounce all of the women of Utah discontented and disloyal, or to represent them as being in a state of bondage and oppression—"unwilling slaves to Mormonism."

Nowhere is woman held in higher respect—nowhere on earth is her virtue so well protected, and, we know of no where that she enjoys as much freedom and happiness, as here.

Our Christianity, the fulness of the Gospel of Jesus Christ, with all its ordinances, gifts and intelligence, is as far superior in knowledge, wisdom and purity,—in doing to others as we would that they should do unto us, and particular in *mind*ing our own business, as heaven is higher than earth. The God whom the Latter-day Saints worship—the "God of Abraham, Isaac and Jacob"—the father of our Lord and Savior Jesus Christ, would not condescend to accept a house erected by means that were dishonorably or dishonestly obtained.

In conclusion—for ourselves and in behalf of all who are worthy to be called saints in all the world, we say to the Presbyterian ladies abroad—donate all you please—what you please and to whom you please, but, NOT ONE CENT "in behalf of the poor deluded and down-trodden women of Utah."

THE LADIES OF UTAH.

SALT LAKE CITY, Dec. 15, 1871.

Editor Deseret News:—Dear Sir. A lady figuring one day in the week in a police court and sentenced for matters more delicate than I shall name, and appearing the same week side by side in name with the wife of a Federal Judge, asking Eastern ladies for "a five dollar" subscription as a "Christmas gift to the Lord"—causes me to pause, wonder, and at last pity! especially as the refrain is wrong on the "down-trodden women of Utah." I am a polygamic "Mormon" woman, my husband coming to these valleys when they were a desert, in 1847. I have been an active member of the Relief Society for the "poor Mormons" many years, and I bear my testimony (as in Court) that I know nothing nor have seen anything of the "down-trodden Mormon women" for which the delectable Mrs. — and the Judge's wife appeal to Eastern ladies for aid. "Mormon" women have been proud to labor side by side with their husbands and sons, to accomplish the almost superhuman results, looking as they do look, to-day, the Christian and civilized world squarely in the eye, not asking, but willing to meet, competitive results anywhere on the American continent.

"Mormon women" have been willing in poverty, in persecution, in sorest trial, to bear sons and daughters in honor of God's first commandment—"Multiply and replenish the earth." If we choose to obey God, and bear the pains and expense and scoffs, shall Mrs. — and a Judge's wife make us "scape-goats" by which to raise means from "Eastern ladies," to insult true wives and mothers? Mr. Editor, we raise men, and when men interfere we leave men to meet them; but when women, and such women, throw us out like a red flag at a sutler's post, to attract attention and rake in the means

of "Eastern ladies," we enter our protest. If there are "down-trodden, broken hearted Mormon women," why don't Mrs. — and the Judge's wife secure their signatures for aid from the "Eastern ladies?" Bah, sir! "Ringism" works more alone here than it ever worked anywhere.

Unity, truth, honor, among "Mormon" men and women will throw so much light into "ringism" here, as will make a gagged Territory a free State. For your manliness in helping this, accept the thanks of not one, but many, true

"MORMON WOMEN."

PRESIDENT GRANT informs Congress, through his message, that he is quite willing for the Utah people to enjoy their religion unmolested, but when it comes to carrying it out into practice, that is another thing. Now it is almost magnanimous of him to allow our citizens to believe in and even pray to the Supreme Being. An ancient ruler fulminated against prayer, but the President of these United States has not done any such thing, he has not advanced so far as that yet, although he has appointees in this Territory who have not only set their feet down against the practice of religion, but against the belief in it too. We have a wonderful judiciary out here, who will not allow any man the rights of a citizen if he only believes in "Mormonism." Mr. Grant may or may not be aware of this, but he certainly did say something to Congress concerning the equity of Federal officials in Utah. Are we to infer from this that the President, although unwilling himself to interfere with the religious belief of the people, is perfectly willing that his judicial appointees should thus interfere, and should define the points of belief, as the President seems disposed to define the points of practice, of the people in religious concerns? If so, talk about a politico-judicio-theocracy, why, here it is to hand, or at least a rather presumptuous attempt thereof. President Grant and Judge McKean et al the great high priests thereof. Indeed it is a still more presumptuous assumption, for it is virtually an attempt to rule God out of the question entirely, by ruling out all those who believe in Him or worship Him according to the inspiration of His Spirit in their hearts. This assumption is nothing more nor less than a modern manifestation of the old spirit of tyranny and persecution and proscription, which in many past ages crimsoned the earth with the life blood of those of whom the world was not worthy.

MORE TELEGRAPHIC EXTENSION.—Yesterday afternoon a telegraph office was opened, by the Deseret Telegraph Company, at the far off Kanab. The following telegram, announcing that and other interesting matters, came over the wires this morning:

KANAB, Dec. 15th.

Editor News: Good morning to all. We opened an office here yesterday afternoon, Miss Roselia J. Haight, operator. The weather is fine and no snow. The Navajos, hoppers, wolves and crows have decimated last season's crops. The people are at work like beavers, making general improvements. Major Powell, with a party of fourteen men and three ladies are near here in two camps, and will soon establish a base from which their geological and topographical operations will radiate. In my opinion Kanab will ere long be a most desirable point, and a flourishing settlement. There is no sickness.

A. M. MUSSER.

WINNOR CASTLE, UTAH,

Dec. 15, 12:31 p.m.

Editor News:—We have opened a telegraph office here this morning. Miss Luella Stewart operator. Winnor Castle is progressing rapidly towards completion; it will be a very creditable structure, and will afford security to its occupants should friend "Lo" attempt to contest the rights of possession to this dry country's flocks and herds. Bishop Winnor who, with his estimable lady, is now absent at St. George, tells me that in the use of Ralph's Oneida cheese vat, three-quarters of the labor employed in the old fashioned way is saved. Others also recommend it very highly to cheese-makers.

A. M. MUSSER.

ANDRUS SPRINGS.—The following was received per Deseret Telegraph line, too late for publication on Saturday:

I am the guest of Bishop James Andrus, to-night. His cosy, comfortable rock house is located in one of the most romantic places in the mountains. Perpendicular, castellated rocks and mountains, beautiful undulations, variegated alpine heights, almost surrounded and overshadowed by an inviting spring of limpid waters, affording drink for his small plural family and for his cuisine; also the immense co-operative herd, over of all of