

modesty being taken into account. In women the maximum tendency for crime occurs at about thirty years, but then she relinquishes that disposition sooner than man. Her tendency to theft begins early, and lasts through life. When she desires to commit murder, she employs, by preference, poison. In this may be discerned the influence of her constitutional element, physical feebleness. Timid at explosions and at the sight of blood, if driven to the extremity of self-destruction she instinctively resorts to drowning. Women, like men, who are the residents of towns, are much less moral than those who live in the country. However, the passions are gratified in a manner that seems to be independent of religious profession. The open dissoluteness of one country is counterpoised by the secret crime of another. Protestant England and Catholic France exhibit a striking illustration. In the former, in 1845, the number of illegitimate births was 70 per 1000, of the whole number of children born; in France, it was about 71.

To the foregoing statements, in which contrasts have been drawn between man and woman, the following may be added. Not only is there a difference in the entire stature, but the different portions of the body have not the same relative size. The capacity of the skull in the female is less, the body is longer, the lower extremities shorter, the chest more convex, its diameter at the shoulders smaller, and the hands and feet, fingers and toes, of less size. The surface presents a more elegantly rounded form, without angularities, the skin is thinner and more translucent, the hair of the head is longer and finer, the nails smaller and thinner. The muscles contract with less energy, and are more easily wearied. The peculiarities of the construction of the bones gives rise to peculiarities in the movements; hence the characteristic manner of walking, and the movement of the arm in attempting to throw a stone.

From these dry details of the constitutional peculiarities of the female, as set forth by statistics and anatomy, it is pleasant to turn to the family and social relations, for it is therein that her beautiful qualities shine forth. At the close of a long life, checkered with pleasures and misfortunes, how often does the aged man with emotion confess, that though all the ephemeral acquaintances and attachments of his career have ended in disappointment and alienation, the wife of his youth is still his friend. In a world from which every thing else seems to be passing away, her affection alone is unchanged; true to him in sickness as in health, in misfortune as in prosperity, true in the hour of death. When the schemes which occupied his active years have vanished, or, if realized, are now no more to him than vanities which hardly fasten his thoughts, when, in the feeble extremity of age, every thing is a burden to him, and the passing excitements of others can not even arouse his attention, the echo of those prayers is still heard which his unskillful tongue first learned at his mother's knee. The stern, the avaricious, the hard-hearted, the intellectual, all are equally brought to confess who was their first and who is their last true friend.

So much for a man's body and its well-being; so much for the way in which, from being an infant, he grows up to be a man; so much for our physical and mental peculiarities, and the differences between men and women. If he has read about these things, and thought about them, he will be better prepared when his wife screams out, "Run for the Doctor!" to run in the right direction, and to pull the bell at the right office. Even if he has gathered only a superficial idea of the amazing complexity of the human structure, and the harmony with which all its parts work together, he will put at their proper value the impostures and quackeries of the times. He will hardly be guided by the gratuitous recommendations of the demure apothecary, Miss Tabitha Dorcas, who would not for the world be caught looking in the nasty, indecent doctors' books—she only did once peep at the pictures in them, on the sly; nor by those of the Rev. Dr. Barnabas, whose medical reading has not yet corrected his impression that the spleen is only one of the affections of the mind.

**AN EXTRAORDINARY MAN.**—David Wilson, an old revolutionary soldier, and a native of New Jersey, died, after a short illness, in Dearborn county, Indiana, in August, 1853, aged 107 years 2 months and 10 days. He had, at different periods of life, five wives, and, at death, was the father of forty-seven children. While residing in Pennsylvania, near the old Redstone Fort, his wife gave birth to five children in 11 months.

This extraordinary man, when in his 104th years, mowed one week for Squire Pendleton, of Hamilton county, Ohio, about two miles from Cincinnati, during which he mowed one acre per day of heavy timothy grass. He was about five feet six inches in height. His frame was not supported by ribs, as the frames of ordinary men are, but an apparently solid sheet of bone supplied their place. He could hold up his hands in a vertical position, and receive a blow from the fist of a powerful man, on the lateral portion of his body, without inconvenience.

He served throughout the entire Revolution under General Washington; was engaged in most of the Indian wars since, and was the companion of Marion and Rodgers, and of many other distinguished early pioneers of our western and southern wilds. Our readers may rest assured that this statement is correct, as we received it from Mr. Alexander Wilson, of North Madison, who is the 45th child of the subject of this paragraph.

Abundance is trouble—want, a misery—honor, a burden, and advancement dangerous—but competency, happiness.

The difference of time between Liverpool and New York is four hours and 56 minutes.

## THE DESERET NEWS.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, FEB. 4.

## Freedom of Conscience---Toleration.

In the concluding paragraphs of the leading article in Harper's Magazine for November, entitled 'The Massacre of St. Bartholomew,' written by John S. C. Abbott, will be found the following quotations:—

"There is one great truth which this narrative enforces; it is the doctrine of FREEDOM OF CONSCIENCE. It was the denial of this truth which deluged France in blood and woe.

"Let us emblazon upon our banner the noble words,  
"Toleration; perfect civil and religious toleration."

"Let us grant Toleration, perfect and untrammelled, to one and all—to all religions, to all politics, to all humanities—to the young fanatic in his sleepless dream, to the old fogey in his dreamless sleep."

There is a self-evident consistency in the truth of the above named 'doctrine,' a fitness and justice in the motto counseled for our national 'banner,' and a loving kindness in the exhortation to 'grant Toleration,' that are truly refreshing in this period of maddened politics, frenzied fanaticism, commercial speculation, and sycophantic juggling for place and power. And these truths of universal benefit and applicability are by no means less refreshing because published in a periodical of such wide circulation and well earned celebrity, even though its 'monthly record of current events,' its 'Editor's table,' and its 'Editor's easy chair' do not at all times appear strictly mindful of the great principles now so zealously and beautifully promulgated by Mr. Abbott. And in these days of degeneracy rather than true enlightenment, of tyranny rather than kindness, when the adversary is lashing the civil, political, and professedly religious elements into fury, have Mr. Abbott and Harper's Magazine the nerve and moral stamina to enable them to stem the wild surges of the whirlpool of temptation and corruption, and to unflinchingly defend the principles they proclaim and call upon the world to apply? Future events will answer. In the meantime we extend the right hand of fellowship to all who manfully support 'Freedom of Conscience' the wide world over, and joyfully anticipate the day when this earth's 'banner' shall freely float over land and sea, bearing upon its broad folds the words:—

**"FREEDOM OF CONSCIENCE.  
TOLERATION;  
PERFECT CIVIL AND RELIGIOUS TOLERATION."**

The world in their ignorance may stare at seeing their advocacy of human advancement so readily and cheerfully responded to from the desert plains and rocky bulwarks of Utah, more especially as they have classed her citizens 'into sleeplessly dreaming fanatics, and dreamlessly sleeping fogies.' Had those thus classifying us possessed but a small share of the same love of truth that they do of sophistry and error, of happiness that they do of pleasure, of the just rights of others that they do of their own selfish purposes, of the welfare and exaltation of their fellows that they do of their misery and degradation, they would long since have thrown off the shackles of bigotry, inhumanity, and traditionated superstitions; and unsullied truth and unalloyed freedom would have universal power and free course. But in this dawning of a new era, in this progress of the 'dispensation of the fullness of times,' and amid the maddening corruption that is waxing grosser and grosser upon the earth, we hail with joy even the occasional advocacy, in the world's publications, of a candid and truthful principle of humane conduct.

Did all writers upon kindred topics let the spirit of truth and the love of man guide their pens, as did Mr. Abbott in the quoted paragraphs, then would power presses cease to groan under such sanctimonious, ignorant, and hypocritical expressions as, 'What shall be done with Utah?'—when all the time it is a bright example to all other States and Territories; 'odious and barbarous institutions,' when those institutions are revealed from heaven for the salvation of man in a celestial glory; 'de-luded fanatics, knaves and dupes,' when those vilified persons easily circumscribe the world in the most valuable information. Then would Congress invite Utah's petition for admission into the Union and at once act favorably there-

on, instead of stretching arbitrary power over and plotting to disfranchise a portion of citizens descended from the same revolutionary sires, and rightfully claiming the privileges guaranteed by an equally inherited Constitution.

"Toleration to all religions, to all politics, to all humanities," would for ever stop that canting, whining, whited sepulchre cry about 'abominations in Utah,' by those who are either as ignorant or as corrupt (or both) as the devil wishes them to be, and who delight in efforts to stretch or shorten the fair proportions of eternal truths to suit the iron bedstead dimensions of their own narrow contracted creeds and notions. Away with all shackles upon thought, speech, and action that infringe upon the natural and inalienable rights of others. South Carolina has more right to say to Massachusetts, 'abolish your white slavery arising from the unmerciful lording of the rich over the poor, and abolish your wide spread and foul adulteries and whoredoms, and the intolerable religious bigotry of your hireling priests,' than Massachusetts has to meddle with slavery in South Carolina. African slavery in South Carolina is a legalized domestic institution, and was and is at least permitted so to be by the federal compact to which Massachusetts was a party; while white slavery, adultery, whoredom and other gross abominations, though not altogether legalized in Massachusetts, nor even so much as sanctioned by the Constitution of the United States, are nevertheless extensively practiced and securely domesticated therein, and are most severe cankers upon the body politic of any community.

Either State has a perfect right to ask counsel and aid to enable her to cope with what she may deem evils; either State has also the liberty to kindly proffer its counsel and aid to remedy or abolish what she may know to be evils; but no State nor Territory, nor all combined save one, have the least shadow of just right to dictatorially interfere with the internal policy and domestic practices and institutions of another State or Territory, nor to in any wise endeavor to gag neighboring citizens inherently possessed of the same Constitutional rights with themselves.

It will be understood that in commenting upon governmental rights and policies, in this article and previous ones, we treat of governments as human institutions, and not as though they were instituted, guided, and controlled by the Spirit of that Being whose is the 'earth and the fullness thereof.'

Civil and Religious Intolerance, and that too in a professed Republic, harassed Joseph the Prophet and the Saints in New York and Ohio, expelled them from Missouri at the point of the bayonet, compelled their departure from Illinois, after having massacred the Prophet Joseph and Patriarch Hyrum, and is still unrelentingly pursuing them in their secluded and uninviting location. True, the watch words of the onslaught are somewhat changed, but the same spirit is still leading forth the persecution, and is striving to enlist all other States and Territories against one, and that one well known to be the purest and most patriotic of all. Then, the farcical Spalding story and the changes zealously rung upon the 'golden bible,' 'impostors,' 'fanatics,' &c., marshaled the hands of the intolerants and cheered them in spoiling and oppressing the innocent. Now, since those terms have proved too ridiculous to longer rouse attention, speakers, writers and publishers, from Maine to Texas and throughout the breadth of our land, most sanctimoniously elevate their eyes, clasp their hands, and groanfully exclaim, 'O! polygamy! O! the abominations of those awfully corrupt Mormons!' Being tolerably well acquainted with the character of those who thus exclaim, also somewhat conversant with the doctrine and practical workings of polygamy, we take the liberty of assuring all the world that the majority of those virulent slanderers are sunk in ignorance, depravity and intolerance, almost if not entirely beyond redemption.

This being the fact, a reflective mind may well query why such persons are deemed worthy of notice. Because wicked men have already repeatedly in our day plundered, driven and killed the servants of the living God—those who were striving to walk in obedience to the requirements of a risen Redeemer—and we would, as far as possible, induce all men, by correct instruction and example, to refrain from the commission of so great offences, and to side in behalf of 'Perfect Toleration.' All Bible readers are aware that many of the ancient worthies had more wives than one, and that, on this point, the conduct of David towards

Uriah and his wife is alone condemned. Now what is man that he should call in question the sanctions of Jehovah? Or by what authority does he presume to dictate the Almighty, or circumscribe the revelations of His will and the institution of his plans?

But aside from those questions, aside from all the arguments that have been used for and against a plurality of wives, and even granting that polygamy be solely a human institution, whom does it now concern, except the inhabitants of Utah? And who has the right to curtail those inhabitants in the privileges of even 'Civil Toleration?' to say nothing of those far dearer rights of 'Freedom of Conscience,' and those higher privileges of 'Religious Toleration.' Those who cannot frankly answer, 'no one,' had better reflect upon the immense and cruel destruction of lives in the 'Massacre of St. Bartholomew,' when the Roman Catholics butchered so many thousand Presbyterians on account of their religious faith; and also upon the bitter acrimony, desperate atrocities and unsatisfying results attending all religious wars and persecutions. Neither may it be altogether unprofitable to bear in mind the truth couched in the Hudibrastic couplet, that

'A man convinc'd against his will  
Is of the same opinion still.'

and the verity of an important scriptural declaration that 'what measure ye mete, shall be measured to you again.'

The spirits of mankind are sent here to take bodies and undergo a state of probation, in accordance with a plan devised in the councils of eternity. Those spirits are given an agency in their choice between good and evil, and are surrounded and influenced by disembodied evil spirits, by angels or resurrected beings, and by spirits which minister to such as will prove themselves worthy of becoming heirs to salvation. It is well known that from the beginning, and from the day in which Cain slew his brother Abel, evil spirits have strenuously endeavored to counterfeit the teachings and appearance of angels of light; have striven to possess the tabernacles given to beings in probation, and to gain possession and exclusive control of this earth and its affairs; and that to accomplish all this they have not only unscrupulously resorted to craft and all manner of deceit, but have often bitterly persecuted and killed the righteous. In addition, we wish all people to fully understand that evil spirits and those persons who are deceived by them or prefer to follow them, are always the ones who are at the bottom of all persecutions and oppressions, and are ever seeking to destroy the righteous from the earth.

When has a Former or Latter Day Saint been known to unlawfully kill, to persecute, or to oppress his fellow beings? If at any time such an one has ever been overtaken in so great a fault, it has been because he was overcome of evil and ceased to be a Saint. The Saints delight in "Truth and Liberty," in "Freedom of Conscience," in "Perfect Civil and Religious Toleration," in every true principle revealed to man for his guidance, and intend most manfully, under Providence, to extend the blessings of those glorious rights to the humblest being that may come within their sphere of action. Furthermore, to use another quotation from Mr. Abbott, (simply changing I to we) "We grant to you perfect liberty of opinion and of expression, and we demand of you the same," and also 'perfect liberty' of worship and action so far as guaranteed by the Constitution, by all other righteous laws and the will of the Almighty.

Have Mr. Abbott or we endeavored in this matter to set forth any new truths for human guidance, or to exhort to aught but a kind, correct and righteous conduct towards all 'humanities'? Verily no. But the human family are so constituted that they need 'line upon line,' and if we have succeeded in presenting the least of these principles of eternal truth is such a point of view as to excite the thoughts and enlist the action of any in its favor, then indeed has some good been accomplished.

And in the arrangement of the lines of battle between truth and error, for the final issue preparatory to the ushering in of the millennial rest of a thousand years, let all bear in mind that there are but two churches on this earth, the church of Christ, and the church of the devil; that there are but two leading principles, Good and evil; and that the church of the devil and the principle of evil are ever found enlisted under the banner whose motto is "Intolerance; Perfect Civil and Religious Intolerance," no matter how cunningly soever the adversary may vary the wording thereof, with a view to entrap the unwary.