

perceive that we have observed the golden rule, to do unto others as we would that others should do unto us. We look back upon our past lives, and we perceive we have never spoken evil against a brother or a sister; that we have never strove to stir up family feuds, and that we have never desired to injure any of the children of men male or female. With these reflections produced, they produce joy, satisfaction, peace, contentment, and this joy is a hundred fold more intense than what the spirit is capable of perceiving or enjoying in this life. Why? Because just in proportion to the vividness of the conscience, or the memory so will be the joy. This joy may have knowledge of by every day experience; just in proportion to the vividness of your ideas, and of the truth as it before your minds, and of the good things that are imparted to you, the more intense is your happiness here; how much more intense would it be hereafter, when this mortal clod will be laid in the grave! The fact is our spirits will be happy—far more happy, than what we are capable of conceiving, or having the least idea of in this world.

Our happiness here is regulated in a great measure by external objects, by the organization of the mortal tabernacle; they are not permitted to rise very high, or to become very great; on the other hand it seems to be a kind of limit to our joy and pleasures, sufferings, and pains; and this is because of the imperfection of the tabernacle in which we dwell; and of those things with which we are surrounded; but in that life everything will appear in its true color; in my estimation, not a single thought of the heart, that has ever passed through the mind, not a single act of an individual from the earliest period of its memory till the time it comes into the presence of God, will escape the notice of the memory when it appears before him.

Are there any other circumstances that will produce pain or joy besides that which is connected with the spirit—besides its own conscience or memory? Yes, a great deal will depend upon the place of the residence of these spirits. Suppose you were a righteous spirit, and you were cast out to dwell in a certain place; not cast out but sent out, on a mission to the abodes of darkness, or to those who are not as righteous as yourselves; though you might have peace of conscience and happiness dwelling within your own bosoms in reflecting upon your past conduct; yet the society with which you are compelled to mingle for a short period in order to impart knowledge and wisdom and such information as is calculated to benefit them, is, in a measure disagreeable, you are compelled, for a season, to mingle with those who are inferior to yourself in their capacities. When you go and mingle with them there is something disagreeable in this respect; a certain self-love; you feel to pity them in their ignorance, in their condition, and circumstances; their conversation is not agreeable to you as that of your own associates in the presence of God. There is something that is calculated to render their society disagreeable to themselves, which increases as the degradation of the society is increased. Then a wicked man entering into the company of such beings has not only a hell within himself—a conscience gnawing like a worm, but he sees misery and wretchedness, and they cleave one to another in their wickedness, and in their conversation, and actions, and in their intercourse with each other, all these things are calculated to their nature to produce misery and wretchedness as well as their own consciences. It should then, be our constant study to escape this order of things. We are free, and independent; it is all in our hands whether to escape this order of wretchedness and misery, and the abodes of the wicked in the spiritual world; we can dwell in the society of the righteous, in the society of the wicked, just as we choose. As the revelation states, all in the spirit, and all truth is independent in the sphere in which God has placed it to act for itself; consequently you and I are the ones to make ourselves happy by taking the course pointed out by our superiors, by those who have a right to teach, control and direct us. It is for us to choose the place of our abode, either among the spirits of the just or of the spirits of the damned.

We have spoken of the memory of spirits in the spiritual world; how very limited is the knowledge of man in this life. Why is it that our knowledge is so limited? I say limited, compared with that which is to be known, and which will be known. The reason is, God has seen proper in his infinite wisdom to place us in circumstances where we can learn the very first elements of knowledge and act upon that in the first place. Instead of having the whole of the rich treasures of knowledge and wisdom unfolded to us at once, He begins to feed us with little, the same as you would feed a weakly sick infant with food prepared and adapted to its taste, and to the weakness of its system. The Lord brings us to this state under similar circumstances, endowed with certain senses by which we can gain, by little and little, knowledge and information; but it takes a long time to get a little into our minds. It seems that our spirits that once stood in the presence of God, clothed with power, capacities, wisdom, and knowledge, forgot what they once knew; forgot that which was once fresh in their minds. But, inquire one, "Do you have an idea we had once had of revelation and knowledge in the spiritual world?" Yes, we had a great deal of knowledge and information, but to what extent I know not; suffice it to say we had much knowledge, we were capable when the morning stars sang together for joy, when the foundations of this earth were laid of lifting up our voices and shouting aloud for joy. What produced this joy? The contemplation of a world on which we were to receive our probation, and to obtain our redemption, and to obtain our eternal life. All these things were known to us in our anterior state but we have forgotten them all. We know them about this Redeemer—about Christ—but we forgot it in our infantile moments.

As soon as our spirits were enclosed in this tabernacle all our former knowledge vanished away—the knowledge of our former state was lost, what we did then we know not; we had laws to govern us; how obedient to them we were we know not; how faithful we were we know not. I had a contest with the one third part of the hosts of heaven, and we overcame them; and then the Lord made an earth where we might have a second probation, and forget all we once knew, concerning the battles we had fought, so to we came here, against Lucifer the son of the morning. We forgot about the laws that were given to govern us in that spiritual state. Why, all this? If we came here with all the knowledge we formerly possessed, could we have been tried as these who possess no knowledge? No, we must begin at the alphabet of knowledge; and when once we begin to gain knowledge and information the Lord tries us to see if we will comply with that, and if we do, he gives us more, in this probationary state; but after we have gained all we can, here, it is nothing compared with that immense wisdom, which is the privilege of the children of men to obtain in the future state of existence.

Our knowledge here is, comparatively speaking, nothing; it can hardly be reckoned the elements of knowledge. What few glimpses we have the wisest of us get, we obtain them by experience, through the medium of our senses, and the reflecting powers of the mind.

Some people suppose that we do not acquire scarcely any knowledge, only what we get by seeing, hearing, tasting, smelling, and feeling; we may not, in one sense of the word, but in another sense there is a vast amount of knowledge which we gain by reflection; the solving of mathematical problems from beginning to end is not brought about by seeing, hearing, tasting, smelling, or feeling, unless the mind can feel them; we reason from one step to another until we have the proposition. There is a vast field of knowledge, pertaining to this state, that mankind can gain through the medium of their reflecting or reasoning powers; and then there is another vast field that they can explore through the medium of their senses. I am now speaking of temporal knowledge.

We became acquainted with light, and color through the organization of our bodies. In other words the Lord has constructed the mortal

eye and framed it in such a manner that it is capable of being acted upon by one of the elements of nature, called light; and that gives us a great variety of knowledge. A blind man knows nothing about light, as we were told here the other day by our President, the blind man knows nothing about light if he were born blind. You cannot tell him by talking with him for a thousand years, he will not know what light is, until he has seen it, or felt it, or smelled it, or tasted it, or heard it, or in any other way, he has never entered into his mind. Why? Because the little inlet to this kind of knowledge is closed up, and there is no other part of the spirit exposed to the light. It is only a small place by which the spirit can converse with light and its colors. Just so in regard to many other ideas.

Take a man who is perfectly deaf, who has been born deaf, so that no sound has ever entered his ears; what does he know about music? About the various sounds that are so beautiful to the mind of man? He knows nothing at all about it, neither can he be described in his own mind. A man that has always been deprived of the organ of smell, has no other inlet of knowledge by which he can know and understand the nature of smell; he cannot see a smell, or hear a smell; it can only be perceived by this little organ called the nose; that is the only way these ideas can get to the spirit. If he ever knew them before he came here, he has forgotten them which is the same as if he had never known them; and if he wishes to gain an idea of the sensations, produced by the elements of nature, he must have them anew by those media. If a man be devoid of taste what can he know about sweet and sour? You might as well talk to him about the bounds of time and space, and get him to comprehend a heaven located beyond their limits as to comprehend what sweet and bitter are, or tell the difference between a piece of sugar and vinegar, so far as its taste is concerned.

As to touch, there are many things we cannot feel, yet we have knowledge of them; we cannot feel the sun, moon, stars, and comets, and many other things; and if it were not for some senses that give us knowledge of them, we should be wrapped in total ignorance concerning them. How do we know when this spirit is freed from this mortal tabernacle, but that all these senses will be greatly enlarged? If we, by looking through these little eyes of ours, can see objects some thousands of millions of miles distant; if we can see objects that are existing at immense distances through the medium of these little inlets; suppose that the whole spirit were covered and exposed to all the rays of light that can be supposed that light would not effect the spirit if it were this unshielded, uncovered and unclouded? Do you suppose that it would not be susceptible to any impressions made by the elements of light? The spirit is inherently capable of experiencing the sensations of light; if it were fine eyes as ever was made, but if the spirit, in and of itself, were not capable of being acted upon by the rays of light, it would be of no benefit. Thus unclouded the spirit, and instead of exposing a small portion of it about the size of a pea to the action of the rays of light, the whole of it would be exposed. I think we could then see in different directions at once, instead of looking in one particular direction; we could then look all around us at the same instant. We can see this verified, in some small degree, by bringing to our aid artificial means. Look at the telescopes, bringing a greater number of rays of light together, and concentrate them upon the retina of the eye. The glasses within the telescope are so constructed as to bring the rays of light to a focus; and when they are placed properly in that instrument it brings a larger number of rays upon the eye, so that it brings objects we cannot see with the natural eye within the power of our vision, thus we are enabled to see many glorious objects in the heavens that the natural eye could never have gazed upon.

Let this spirit itself be a telescope, or in other words, let there be a million of times more of the surface of the spirit exposed to the rays of light, than is now exposed through the medium of the eyes, or was this body of flesh and bones taken off, and the whole spirit exposed to the rays of light; would not these rays produce an effect upon the spirit? Yes; inasmuch as it is inherently capable of experiencing the sensations of light, and it is not in one direction only, but in all directions; we should then have the advantage of the telescope, though it was as large as Lord Ross' great object glass, six feet in diameter. What great improvement it would be if we could see in all directions, to bring the rays of light on other parts of the spirit, besides the eyes. Such would be the case when this tabernacle is taken off, and the look, not in one direction only, but in every direction. This will be calculated to give us new ideas, concerning the immensity of the creations of God, concerning worlds that may be far beyond the reach of the most powerful instruments that have been called to the aid of man. This will give us information and knowledge we never can know as long as we dwell in this mortal tabernacle. This tabernacle, although it is good in its place, is about a new building that is going up; it is only a help, an aid in this imperfect situation; but when we get into another condition we shall find that these imperfect aids will not be particularly wanted; we shall have other sources of gaining knowledge, besides these inlets, called senses.

In relation to this matter, touching the extension of our knowledge year after year, some people have thought that we should have to learn everything by study. I do not believe it; there is a great many ways of learning things without reading or studying them; and we can obtain them through the medium of the five senses. Man will be endowed, after he leaves this tabernacle, with powers and faculties which he now has, no knowledge of, by which he may learn what is about him. In order to prove this, let me refer you to some things, in some of the revelations which God has given. What is said about the children of men previous to his day, and all that would be to the spirit of man, and you suppose he beheld them? Did he look at them with his natural eyes? How long did he suppose it would take a man to see all that was now living if he only employed one second to look at each individual? It would take him a long time; he would take him over thirty years, to see them all, he must place his eye upon assembly, though he may indistinctly perceive, on each side of that individual, a vast variety of faces; yet there is only one person that he sees distinct; the rest only produce a vast variety of images, but he does not see them as distinct, as he does the one person. You will see that the Lord has looked at all the generations for one second successively, it would have taken him over three thousand years to have beheld them all.

There must be some faculty or power natural to God and to superior beings that man, in this life, is in possession of in any great degree, by which they can look at a great variety of objects at once. The eye of Jared could look upon the present, and future generations; they all came before him, and he gazed upon them all; there was not a soul that he did not behold.

Moses also had a similar view; he, at a certain time, was clothed upon with the glory of God; and while he was thus clothed upon, he was enabled to behold many things; and seeing some things that he looked very glorious, he wanted to see more; but the Lord said unto him, "No man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh;" that is, it would consume him; the sight would be so overwhelming that the mortal tabernacle would melt away. Should a mortal man be permitted to gaze upon all the works of God, which include all his glory, mortality could not endure it. But the Lord did concede to give him, in a measure, the same principle that he himself is in possession of; the Lord beholds all his works. He says, "Moses, eye can pierce them all," after telling us that the number of worlds were greater than the number of particles in millions of earths like this. Jesus says that he "looked forth upon the wide expanse of eternity," and that "all things are present before mine eyes."

Now, the Lord imparted a portion of this prin-

ciple to Moses. Let us see how it operated on his vision. As soon as Moses got this new principle, not natural to man, what did he behold? He looked upon that which mankind never can look upon in this mortal state, without the aid of the same principle; he beheld every particle of the earth, or, as the new revelation says, "and there was not a particle of it that he did not behold, discerning it by the spirit of God." What an excellent telescope! Did the spirit of God impress it by the rays of light upon the retina of the eye only? No; the vision was exhibited to the mind, independent of the natural eye. Instead of seeing upon the mere eye, every part of the human spirit could behold and discern through the medium of that all-powerful substance—the spirit of God, every particle of this earth. How long would it have taken Moses to have gazed at each particle separately, with the natural eye? While he was gazing with the eye at one, he could not be looking directly at another. It would have taken him a great many millions of years to have gazed directly and distinctly upon every particle of the earth, as we naturally see things in succession. But, instead of this, we find him in a short space of time, perhaps the interval was only a few minutes or hours, gazing upon every particle of it. Here was something new and independent of the natural vision, showing him things beneath the surface of the earth. Men look at things above the surface by the natural eye; but here is a man who, by the power of heaven, is enabled to see into that which the natural eye could never behold. Suppose that the spirit of man were unclogged from this mortal tabernacle, the Lord could show him the particles of millions of millions of worlds, in the same way, and with the same ease that he showed Moses the particles of one.

By the same power and principle that Moses beheld every particle of this earth, he could then look at the moon, and behold every particle of it; and the same power could have shown him every particle of the sun, planets, comets, and fixed stars.

How then is a new faculty of knowledge, very extended in its nature, that is calculated to show a vast amount of information upon the mind of man, almost in the twinkling of an eye. How long a time would it take man in the next world, if he had to gain knowledge as we do here, to find out the simplest things in nature? He might reason, and reason for thousands of years, and then hardly have got started. But when this spirit of God, this great telescope that is used in the earth, is given to man, as he, through the aid of the spirit, can see upon natural things, what does he behold? Not only objects of the earth, but a vast multitude of objects rather before his vision, and is present before his mind, filling him in a moment with the knowledge of worlds more numerous than the sands of the sea shore. Will he be able to bear it? Yes, his mind is strengthened in proportion to the amount of information imparted. It is this tabernacle, in its present condition, that prevents us from a more enlarged understanding. Moses understood all he saw, so far as the Lord intended to show him; and the Lord showed him all the properties, qualities, and connections of those particles, he would have understood it.

There is a faculty mentioned in the word of God, which we are not in possession of here, but we shall possess it hereafter; that is, not only to see a vast number of things in the same moment, looking in all directions by the aid of the spirit, but also to obtain a vast number of ideas of the same instant. Here, we have to confine ourselves hardly to the narrow contracted space, and we can only see two things of a time; if we do, distinctly. Some, by habit, it is true, can think of two or three little things at once, or at least the interval between the success of thoughts is so small as to be imperceptible. Some people play on an instrument of music, and may go through a very difficult performance, while their minds are thinking of something else; and by habit, they hardly perceive the working of the instrument.

I believe we shall be freed in the next world, in a great measure, from these narrow contracted methods of thinking. Instead of thinking in one channel, and following up one certain course of reasoning to find a certain truth, knowledge will rush in from all quarters; it will come in like the light which flows from the sun, and will be every where at once, and the mind will be capable of receiving and retaining all.

Says one, "Shall we have all knowledge?" I have nothing to say about that; that is a matter that you must look to our President for information upon; he is the one to hear upon that subject; and we should not teach anything, when we once ascertain his real mind, that will come in to fact with his teachings. I do not know that I have this day presented any views that are different from his; if I have, when he corrects me, I will remain silent upon the subject, if I do not understand it as he does. So with regard to any other principle, whatever it may be, which may be taught, as our leader, guide, and teacher, and we are bound not to come in contact with him, or to teach differently to what he does; that is, when we once ascertain fully his mind and views. But, very frequently, mankind are so imperfect, and their minds so contracted, and their knowledge so limited, comparatively speaking, that they may in our many ideas that may not be true, that are held the keys, to correct and give us instructions on all principles of doctrine, and as often as they see proper to turn the keys, and as often as their own minds these principles, they can do so. It is not always wisdom to use the keys of knowledge and revelation, nor trifling subjects. There may also be many subjects that it is not wisdom for us to understand and receive at present. There may be many things of knowledge in the bosom of God, in the eternal worlds, that he does not see proper to reveal to us, while in our mortal state; consequently, people may differ with regard to their views of those things, and may differ with regard to a understanding. In many of my remarks, and teachings, I may have said before your ideas, which, when you come to learn the President's mind upon them, may be declared erroneous and not sound doctrine. I may have done the same thing in many of my writings; but in all points of doctrine, relating to the plan of salvation, and the endowment of man, so far as I understood it, I have verily believed to be true. Some of those things, without direct revelation, which I am capable, in my mind, to point, with the same degree of perfection and precision as one who writes only by inspiration. But I do feel thankful to God who has placed in us these various keys by which knowledge and information may be poured down from the great fountain, until we gain all that is necessary for us to know in this state; and I do look forward with great rejoicing at the prospects of the future.

When I speak of the future state of man, and the situation of our spirits between death and resurrection, I long for the experience and knowledge to be gained in that state, as well as this. We shall learn many more things here; we need not suppose our five senses connect us with all the things of heaven and earth, and a eternity, and space; we need not think that we are conversant with all the elements of nature, through the medium of the senses God has given us here. Suppose he should give us a sixth sense, a seventh, an eighth, a ninth, or a tenth. All these different senses would convey to us new ideas, as much as the senses of seeing, smelling, or feeling, communicate different ideas from that of hearing.

Do we suppose that five senses of man, conversant with all the elements of nature? No; we are a principle called imagination; we see its effects, but the name of the thing does not give us a knowledge of its nature, or of the manner in which the effects are produced. We know not why a piece of iron will turn towards a magnet this way or that. Now, suppose we had a sixth sense that should be as new ideas, connected with the five senses, besides those we have learned here, we should be wiser than we are. I believe there are ten thousand things which we are surrounded, that we know nothing about by the five senses. When the Lord imparts to us a principle by which we can look upon the

past and future, as well as the present—by which we can look upon many intricate objects of nature which are now hidden from our view, we shall find our capacities for obtaining and retaining knowledge to be greatly enlarged.

We already have the capacity, and all it wants is to bring things into a situation to set upon it. The capacity is here; and when the Lord sees fit it will be instructed and taught, and things will be unveiled—seen the things of God, and the laws that have been hidden concerning the celestial, terrestrial, and telestial worlds, and concerning all the variety of things that are organized in the immensity of space, so far as the Lord sees proper to unfold them; and we shall learn more and more of them until the perfect day, as the Lord places us in circumstances to become acquainted with them.

I have dwelt upon this subject in order that we may be looking forward with joyful anticipations to the future. I am constantly looking to the future, as well as to the present, and trying to form my present course of conduct in such a way as shall enable me to attain to that which is in the future for the faithful. If I had no knowledge or understanding of the future, it would be like a person pursuing a phantom that he did not know was of any worth, but the more knowledge we get of the future, the more we impress it upon our minds, and in our thoughts, the more we will be stirred up in our exertions to do that which concerns us at the present in view, knowing that it has an all-important bearing upon the future.

THE DESERET NEWS.

TRUTH. LIBERTY.

ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY.

Thursday—December 21, 1854.

Educational Movements.

THE PERIOD AT WHICH EDUCATION BEGINS, &c.

SINCE comforts and luxuries have increased in our midst, through the blessings of Heaven upon long-continued and well-applied labor, inasmuch that we have houses and lands, flocks and herds, and provisions and clothing in abundance, it is truly encouraging to observe the stress laid upon the importance of a good education by the Governor's Message of the 11th inst., to mark the waking up of the Regency of the University of Deseret, and to hear of the Regents and others visiting the different wards and schools, in fulfillment of their appointments. We also wish to call the attention of all the readers of the "News" to the earnest requests and sound counsels of the elders on missions to their relatives and friends in Utah, to improve every opportunity for treasuring up knowledge to the utmost extent, and in the greatest reasonable variety.

We might multiply urgent reasons why each individual should endeavor to increase true knowledge in himself, and in those around him; but if the above sayings and doings, resulting from experience, fail of their object, and the Book of Doctrine and Covenants on this subject is a dead letter, we may well save ourselves the task.

After all that can be spoken, written, or printed, education, to a great extent, in any and every department, is a personal work, and hosts of instances show that much knowledge may be obtained under very poor facilities in the learned world will not make a wise man of one who does not properly use them.

Education ranks as a duty, and, like all other duties, can be observed or neglected, can be made pleasing or loathsome, and may become a matter of unfeeling comfort and benefit, or the want of it be a source of lasting regret. When does it begin? At a very early period, progresses during pregnancy, and in thousands of ways, continues for good or for evil, or with a mingled warp of each, from the opening of the eyes of the new-born babe, until the spirit leaves its tabernacle, beyond which time we are not now commenting upon.

Then without school houses, without school teachers, and without books, parents are constantly instilling ideas into the minds of their offspring, which, though they may be at times forgotten, will rarely, if ever, be entirely eradicated. This fact, which is so seldom properly realized, should stimulate all Saints who desire to be instrumental in organizing noble tabernacles for noble spirits; for unless the whole course therein savor of righteousness, there will be a greater or less degree of disappointment.

It is true that, through the ignorance, errors, and various corruptions of our forefathers, we start on a low vantage ground for directly elevating our offspring to the platform occupied by Father Adam when upon this earth, or even by Moses and the Patriarchs; or for giving their bodies that portion of vitality and purity that will enable them to "grow up like calves of the stall," or allow their ages previous to death to be as the age of a tree." Still, by the revelations of the Almighty through his ancient prophets from time to time, and in our day, through his Prophets Joseph and Brigham, we are taught that such will be the case, and that it is our immediate duty to use our utmost exertions for the restoration of the tabernacles, and for the improving the minds of our offspring.

It thus appears that parents have a lasting educational duty to perform, independent of school masters.

We will now offer a few ideas in behalf of those who are old enough to go to school. We hear it urged from some districts that they have no competent teacher. Well, we venture to guess that it will be some time before they have one, unless they actually wish to have one; and some time after actually wishing, unless they actually become as prompt, and careful to pay as liberally, and in as good kind, for educating their children, as they do for store goods, horses, cattle, houses, lands, and other articles that "perish with the using."

It may be remarked that, even then, competent teachers are not to be found in sufficient number for all the districts. This is doubtless correct; and to remedy the dif-

culty, employ the best you can find, by holding out and living up to the above liberal inducements. And you will soon have a plenty of apt and energetic young men and women qualifying themselves for the profession of teachers. And as you begin to place an appreciable value upon knowledge, and accordingly, your children will soon learn to value it, and, when they attend school, will strive to improve their time by making the best use of the advantages they see you take so much pains to afford them.

Remember then that children, like adults, are a very imitative class, and prize lightly whatever they perceive that their parents care but little about, or make little or no effort to obtain; and that, with them, example goes much further than precept.

In the meantime, it will not be amiss to reflect that teachers are somewhat like other human beings; and in their desire to keep the commandments, do not wish to neglect the first; and that being blest in its observance, will require them to provide food, raiment, shelter, &c., for the increase of Israel. Then, in care, liberality, and importance, let the majority of our population begin to place teachers, and the education of their children at least as high a valuation as they do their animals and imported store goods, and all lovers of the progress of truth will begin to take courage, and competent teachers will be found in all our school-rooms.

[From the Democracy.]

Legal Recognition of Mormonism.

AS PROTESTANTISM, IN ENGLAND.—The London Times, of a late date, contains the details of the trial before Mr. Buxton, a bench of magistrates, and a jury, of one Andrew Hepburn, charged with the crime of disturbing a congregation of Mormons, who were quietly worshipping in a hall hired and licensed by them for the purpose, in conformity to a general statute, requiring all dissenting congregations to procure such places of worship. It appeared that the prisoner entered the hall, with a book and papers in his hand, and while the preacher was engaged in the services, loudly denounced to be informed where the text was, &c. The disturbance created by him was so great, that the police interfered, and, after violent struggles, he was secured. The Mormon preacher then preferred a complaint against Hepburn, for the crime of disturbing a worshipping congregation.

The curious part of the case is the defence set up by the counsel for the accused, who held that as the Mormon tenets were not based upon the received elements of Christianity, so they could not be considered Protestant dissenters; and the statute only granting the license to hold meetings and to preach, to such, the disturbing of Mormon gatherings could not be a crime under the statute. This point it was strenuously attempted to hold, but the court decided adversely, and the defendant was convicted as he held to bail to appear for judgment, when called upon, the plaintiff very generously requesting that judgment should not be immediately rendered, on the defendant's promise not again to disturb the worship of the congregation.

The Times is indignant at the ruling of the court, and thinks it an outrage that the Magistrate should be allowed to class themselves among Protestants. It is going a little too far towards perfect freedom of conscience to suit the intolerant theories of Church and State, and the "Times" sees danger to some of its positions in this innovation. The alleged polygamy of the "Latter-day Saints" is urged against them as good cause why they should not be recognized as Christians, but the witnesses distinctly stated that they were as good as known in England, and so far as appeared upon the records of the regular, a religious body, enjoying its legal rights in worshipping God, and in a paid license. The court, in our opinion, did well, and evinced a good degree of moral courage in its decision.

[Is it not a significant "sign of the times" that an English court, in the nineteenth century, should have to be credited for "moral courage," on account of having decided justly on the conduct of a miserable disturber of religious meetings? Also, that the celebrated London "Times" should put forth a long, labored, contradictory, and twaddling article against the freedom of conscience in "merry England?" We heartily commend "The Democracy," printed in Buffalo, N. Y., for its fearless, just, and able advocacy of the action of the court, and hail it as a bright omen of a more impartial public hearing than we have been accustomed to—En.]

New Mail Routes and Post Offices

IN UTAH TERRITORY.

MAIL ROUTES ESTABLISHED LAST SESSION OF CONGRESS IN THIS TERRITORY; SERVICE NOT YET PUT ON.

From Great Salt Lake City, via Home P. O. (Harker's Settlement), Gardner's Mill, Fort Herriman, to Cedar Valley.

From Great Salt Lake City, via Sugar Works, Neff's Mill, Mill Creek, Huddady's Settlement, Union, to Mountainville, now Taylorsville P. O.

From Tooele City to Grantsville.

NEW POST OFFICES ESTABLISHED.

Home (Harker's Settlement, West Jordan), Great Salt Lake County; Samuel Benion, P. M.

Taylorsville, Utah County, Isaac Houston, P. M.

Centerville, Davis County, A. B. Cherry, P. M.

Stoker, Davis County, David Sessions, P. M.

Union (Little Cottonwood), Great Salt Lake County, Silas Richards, P. M.

Drippersville (South Willow Creek), Great Salt County, Ebenezer Brown, P. M.

Canal Creek, San Pete County, James Alfred, P. M.

Tooele City, Tooele County, John Rowberry, P. M.

Cedar City, Iron County, Isaac C. Haight, P. M.

We would suggest that the inhabitants living at any of the above settlements where there is no Post Office, should petition the Postmaster General to have one established, and recommend some suitable man to fill the office of Postmaster.

It is very desirable that the persons recommended as Postmasters be men that understand business, and will be able to make out their accounts correctly.

MESSRS. ADAMS & Co. have our thanks for San Francisco papers of Oct. 28, the Southern Oregonian of Oct. 26, and Oregon

papers of Oct. 21. By this promptness courtesy alone we have later western news than our expensive exchange list and the usual mail furnished us. Through some mishaps that will happen, this package has been in our city for some time, and not come to hand until this evening. Deposits from which we glean the following additional items of

Western News.

Gold has been discovered on the east of Lewis' river, only one day's ride to Vancouver.

Apples have been raised in Oregon of which measured 15 and 16 inches around, and weighed 28 and 29 ounces, 75 of the filling a half bushel.

The Land office of Oregon is located Oregon city.

A severe snow storm commenced in north part of Cal. Oct. 19th.

The temperance men in Oregon are in favor of a prohibitory liquor law. [We not certain but what that is the only one by which to handle the article. Ed.]

The English frigates, President and Pickens, were severely handled in the affair at Pampuloski, both having several shot holes through their hulls.

Closing Gates.

We are requested by the C-mittee, viz: E. T. Benson, J. L. Heywood, J. G. Biggs, T. B. Foot, and George Kendall, to inform travelling community that the city gates of Philadelphia will be closed at 6 o'clock p. m. on each day during this winter. [Would it not be well, some person to live near one of the gates, to notify the public which, as travellers are often delayed, and might suffer inconvenience?]—Ed.]

THE WEATHER FROM THE 6th to the 20th inst. has been delightful. A few patches of snow are still to be seen in the valleys, the ground is slightly frozen in places, but not so as to prevent plowing; and farmers still keep turning up the soil, benefited by the pulverizing effects of winter's frosts. "Speed the plow."

Foreign Intelligence.

In addition to information in the letters which will appear in this and other numbers, we will give the following from our current file of the Morning Star, Nos. 38, 39, 40, and 41, the last being date Oct. 14.

It appears from Mrs. Wegener's letter that an American consul, Mr. S. Bronberg, and Messrs. Morris & Co. pursued an immense, honorable, and high minded course in behalf of our brethren who were imprisoned for righteousness' sake, which they will receive the gratitude of all good men, and be rewarded by Him, "rewardeth openly."

From all parts of the British Conference receive the most satisfactory accounts. The introduction of the gospel into new places, and organization of new branches are frequent and most daily occurrences.

In number 39 we perceive that elder John Jones has condemned to notice a scandalous publication slandering the inhabitants of Utah, and against which he has arrayed the formidable testimony of Col. Thomas L. Kane, of Philadelphia; of Capt. Howard Stanhope, of the States Army, both of whom journeyed in Utah, on official business, for nearly a year, early in Sept. 1849, to the latter part of 1850; of the Hon. L. H. Reed, United States Chief Justice for the Territory of Utah; of New York Herald; of Miss Frederica Bremer, of Mr. H. C. Lee of Milwaukee, Wisconsin; of Doctor Burnes, and of others. Mr. Jones, stranger to us, but his testimony is so full, hearty, straightforward, and spicy, that we not refrain from copying it as follows. "The way the Mormons have been 'tied about' is as I never saw a more peaceful, sober, industrious and thriving people in my life. Their city (Great Salt Lake City) is a perfect pattern of neatness, and everybody in it seems to be active and busy. There you have it, slanders, and lovers of scandal, just as it is, and what will you do about it? The sun will not cease to shine simply by saying it gives no light; neither will truth spread until it prevails over the whole earth, and gives joy to all them who dwell upon it, and its opposers will find that their efforts have been evaded with the success and reward they had anticipated."

Elder Thomas H. Lacey, missionary to the British Isles, reached Liverpool, Sept. 18.

At our latest date, President F. D. Richards was at Atlanta, enjoying good health, and well received. He wrote, "the elements felt me as if there was 'Mormonism' here that would not be got rid of until it had done its work."

Terrible Destruction of a Town IN SPAIN BY A WATERPOUT.

A letter in the Madrid Tribune of September 17th, gives an account of a terrible and extraordinary catastrophe that had occurred at Daroca, a small town in Aragon, situated in a broad valley, surrounded by corn and vine. From this situation, in a deep hollow, completely surrounded by mountains, this place is peculiarly liable to inundation; and as a remedy, a tunnel was cut in 1599, by a Frenchman named Pierre Bedel. The tunnel is a magnificent work—2,340 feet long, 24 feet wide, and 24 feet high.

The enterprise was patronized by the Pope, and assisted by