

Now I ask the Latter-day Saints, have you any thing to fear? Yes, you have. Have I any thing to fear? Yes. What is it? I fear lest I may slacken in my faith and obedience in living as the Spirit of the Lord Almighty has required me to live, and in urging this people to live so that we may be worthy to build up Zion. Have you or I anything else to be afraid of? No; not at all. I have no fear of heavenly beings for they are my friends. I want to go to their society and to be associated with them. I like some of God's messengers, who travel about, to visit me. I am fond of their society. I like the spirits that dwell there. I want to go home; I want to go back again and live there for ever. Why, the thought that the intelligence that is brought into existence here, may be annihilated is enough to make one shudder! There are some, who go so far in their unbelief that they deny the resurrection of the body; and even to say that the soul sleeps eternally. What is the use of your intelligence, what is it good for if this be true? There is no such thing as destroying element! There is no such philosophy as annihilation. If the spirit should return to native element the element would not be destroyed; the particles of matter will remain for ever. There are some now getting so lofty in their imaginations, and so wise and intelligent in their own estimation that they pretend to explain all the mysteries of the past, present and future. They are like some called Latter-day Saints: they can talk very glibly about the principles of what they term the gospel; but the practical workings of the religion of the Savior they know or care little about. You come to the Latter-day Saints, and you may find plenty who talk their religion a great deal; you may find a hundred willing, even to die for it, to one who is willing to live it. If all were willing to live it we would risk the dying; we care nothing about that. We shall all go sooner or later. We shall not stay in this world in our present condition for ever. Something or other will divide this intelligence or spirit from the body which it inhabits; and the tabernacle will go down to dust. Our spirit will not sleep an eternal sleep, but our bodies will be resurrected, and our spirits and our bodies will be reunited; and all who believe to the contrary are in a state of darkness, wretchedness and unbelief.

Brethren and sisters, be faithful to your religion. There is not the least reason for fear from any other source in the world. Keep as calm as a summer's evening; no harm can come to him who serves God with all his heart and trusts in Him for future results. "But" say some "cannot they kill us?" Yes, they can kill you and me if the Lord permits; but if He does not, I reckon they cannot. And suppose they do kill us! Do we want to stay in this world in our present condition forever. O, no. If Joseph and Hyrum Smith had not been killed in Carthage jail, do you think they would have lived forever? No, they could not; the fiat has gone forth that our bodies must all return to mother earth.

There is no danger for the Latter-day Saints. The Lord reigns. He has said that He would fight our battles. Has He done so? Look back, ye saints, for forty years, from the sixth of this month when this church was organized. Brother George A. Smith and a few of us were away on the anniversary of the day; but you, here, had a little Conference and adjourned over. Did you realize that forty years had elapsed since this church was organized? Yes, and there is no question that you talked of it. Look back, members of this church, for thirty-nine years! Has the Lord fought your battles? He has. Has He protected and fed and clothed us? Certainly He has. When we came here no man knew that we could raise an ear of corn, and a great many believed that we could not. How many contended against our setting out fruit trees? Said they "You never can raise an apple, plum or pear, and you certainly can never raise a peach or an apricot. We told them we should set out trees and trust in the Lord; and although when we came here everything was freezing to death, yet now, through the Lord blessing the elements and tempering the soil, water and atmosphere, the saints in every settlement are raising beautiful grains and fruits; and the people are increasing and multiplying. Wherever we have been on our recent journey they flocked out by hundreds to welcome us; and there were swarms of healthy, bright intelligent children everywhere.

Talk about polygamy! There is no true philosopher on the face of the earth but what will admit that such a

system, properly carried out according to the order of heaven, is far superior to monogamy for the raising of healthy, robust children! A person possessing a moderate knowledge of physiology, or who has paid attention to his own nature and the nature of the gentler sex, can readily understand this.

"But," says one, "are we not all to be killed for our belief in this principle?" I reckon not. "Are we not going to be driven from our homes?" I don't know. This is a good place; I would like to stay here; I would rather not go; I have considerable to leave if we should go from here. I do not know how to do without the liberty that my father fought for. He went into the Revolutionary army when he was fourteen years old, and stayed until the close of the war; and I do not know how to do without that liberty anyway in the world. I guess I can think as I please, and I guess I can live happy, I shall try to, at any rate, until I finish my work, and I rather think you will, brethren and sisters, if you love Jesus, and prove it by keeping His commandments. If you do this, there is no danger in the world. But when I look round and see the foolish habits of the people, it is a little mortifying, and I wish it were otherwise. Still we put up with it, and do the best we can; and talk and preach and set you examples, and teach you how to be Saints in very deed, so that by and by you may be prepared to go and build up the Centre Stake of Zion. If I have to go from here, if I live to do so, I want to go to Jackson county. May I? (Yes, from the congregation.) That is the place I want to go to. It is not healthy like this; but the Lord will make it so, and He will bless the soil, the water, and the atmosphere and they will become healthy if the Saints will live their religion. Let us do the will of God and there is no fear from any quarter. I never felt calmer since I have been in this church, and I have been in the wars. I have left my home five times, and a good hand-some property each time; but I do not feel a bit like it now, and I cannot get the spirit of it.

To the Latter-day Saints I say live your religion, sanctify the Lord God in your hearts; live by every word that proceeds from the mouth of God, and we shall be prospered.

God bless you, Amen.

Correspondence.

SALT LAKE CITY
April 21st, 1870.

Mr. Editor:—You will oblige by publishing the following sentiments from a person not a "Mormon."

From the day when the serpent was raised emblematically, as a type of Christ, among whom "brains" now claim to have been a "barbarous people," until the present, Christ's atonement has been considered a cardinal, loved, cherished, fundamental principle of the Christian religion; in fact, no Christian religion has existed without the atonement of His blood being acknowledged. Sacrifices of life, persecutions of masses, uprooting of nations, migrations of people, the settlement of our great American world, have come from the divine principle in man to establish and hold on earth this fact.

Looking back to Christ on Calvary, to the martyrdom of his Apostles, to the loved, holy births of thought permeating all sects of Christians, the hallowed refinements of civilization, uprising of nations' charities to suffering mortality, springing as they have sprung like the verdure-bloomed flower and fruit from the earth, out of the entirety of conviction of the power of Christ's atonement, what are the Mormons or any other Christian people to think or do, when this is pressed, CROWDED, FORCED, home to them "as a humbug and deception," detected after ages by "brains" acting in connection with "Planchette" and spiritual rappings, except to pity and hold higher, holier and more cherished the love of our Father who gave his "beloved Son," to save so many of his other sons as desired to escape the wake of rebellion, apostasy and sin?

Respectfully, &c.

TRUTH.

For the "Evening News."

"DEGRADATION OF WOMAN IN UTAH."

The degradation of woman in Utah is a common phrase. It is common with our inveterate enemies—those who would annihilate us as a people, and it is repeated by many who, politically,

are our friends. That it degrades woman, is admitted as a plea against the doctrine of plurality of wives, and, no doubt, is a just conclusion drawn from the nature of things as social and domestic life is exhibited in the world. There, nothing is known of the pure priesthood of God, and its influences on society in its organization according to the order and "pattern of heavenly things;" neither do they understand the true position of women.

Our sisters abroad, who are now earnestly advocating woman's rights and claiming equality with man, realize that, with them, society is subject to great and many abuses—much is wrong, and with noble purpose they are struggling to effect a beneficial change; but they will find to their sorrow that their "very wishes give them not their wish"—having reached their aim they will not have accomplished the desired object. The measures they adopt will be instrumental in creating more evil than they cure.

Nothing short of the priesthood of God can correct existing evils. God loves purity, and He has introduced the principle of plurality of wives to restore and preserve the chastity of woman; and for this reason, corrupt men and women hate it. It is true that through ignorance of its origin and tendencies, many moral-minded persons speak and write against it, who, if they better understood it, would be numbered with its strongest advocates. Every woman who is worthy of being called such, should defend it; it is truly woman's cause—a cause which deeply involves, not only her present but her eternal interests—which will eventually bring her back to the position from which she has fallen through the disobedience of our first parents and crown her with eternal majesty.

This is a voluptuous age, and in spite of all the efforts exerted by high-aiming philanthropists to check its pestilential spread, the "social evil" abroad, is increasing to a fearful extent. Man's wisdom is not sufficient—God alone can prescribe the remedy. Here in Utah, through His servants and hand-maidens He is establishing a nucleus of domestic and social purity, confidence and happiness, which will, so far as its influence extends, eradicate and prevent, in future, all those blighting evils which are not only destructive to virtue and innocence, but which threaten the extinction of human existence.

Is it possible that principles and practices productive of such noble and magnanimous results can be degrading to woman? No; verily no—they have the opposite tendency. They elevate her from the common level of womankind, to a noble and lofty standard—they constitute her a co-worker with God in the moral work of salvation and in the redemption of the world. They place her in a most responsible position, where she is fully authorized to accomplish all the good of which her nature is capable.

Let those who question the morally-elevating results of plural marriage, carefully and candidly compare the present condition of women in Utah with her condition elsewhere. Not like Anna Dickinson who, having her forthcoming lecture on the Mormons previously concocted in her brain, came here, stayed a few hours, and was careful to go away as ignorant as she came, and by doing so, she served her financial interests, for falsehood has more ready sale than truth, in the world's market. Anna reminded me of a country Squire, who, having a suit before him, heard the witnesses on one side, but when those on the opposite side were called, cried out, "Hold! my mind is clear on the subject now, but if I should hear the other side I fear I might be puzzled." This is a specimen of the course pursued by many of our traducers. Solomon said "He that judgeth a matter before he heareth it is not wise."

What lady possessing the self-respect that belongs to noble womanhood, would not prefer the polygamy of the Latter-day Saints, to that which is illegally and clandestinely practiced in the outside world? That is really and fearfully degrading—it is criminal—vice and crime degrade.

The "Civil Service Journal" in speaking of polygamy in Utah, says, "It is contrary to the moral sense of mankind."—The Cincinnati Daily Enquirer says, "We regard it as an offense against morality."

The above are no uncommon opinions of the press, which exhibit either an egregious amount of ignorance with regard to the workings of the "social system of Utah," or they must have adopted an entirely new definition of the word morality—entirely different

from anything that Webster, Walker or Worcester ever thought of.

Admitting the correctness of their own reports descriptive of their present state of morals, as well as of the many verbal statements from reliable sources which we hear, it is really an insult to our experience and the finer feelings of our natures, that our practice should even be mentioned in comparison with theirs. Ours is a system which God has revealed in this age of moral degeneracy, and has commanded His people to practice. It has been introduced to check the tide of corruption, and exhibit a precedent, an order of purity and virtue for the present salvation and future exaltation of man; and that this should be branded as an offense against morality seems a burlesque on common sense and genuine humanity. That it is an offense against popular corruption, will be readily admitted. Were the practice of plural marriage really in opposition to morality, there is too little of that element now existing in the States to create any very perceptible opposition; but when it comes in contact with popular corruption, "the tug and toil of war" is aroused at once—"craft is in danger."

To a reflecting mind, the fact, (and it is a fact) that the most bitter opposers of polygamy, are the most corrupt in society, should be admitted as a strong argument in favor of its influence in shielding virtue and innocence. That adulterous persons should oppose a system which is a reproof to their inclinations and a restraint on their conduct, is natural; but that our nation should have so far descended from its former high tone of virtue as to be influenced in its legislation by such unprincipled miscreants is a subject of astonishment and deep regret.

"What God hath joined, let not man put asunder." So said Jesus. God is the author of the marriage rite—it belongs to Him. Shall mortal man wrest it from Him? How does God exercise this function? It is by Him invested in the Priesthood, and that Priesthood the Latter-day Saints hold, with President Brigham Young, like Moses of old, as the mouth of God to the people.

I was intimately acquainted with Joseph Smith, the first prophet in this dispensation. He taught me the principle of plurality of wives, and instructed me that it pertained to the Priesthood. I knew him to be a man of God, else I would not have endorsed his teachings; and from that time I have held the doctrine of plural marriage as sacred as any other principle of salvation. I have witnessed its operations for nearly thirty years, and know that where it is honored it neither degrades man or woman.

In conclusion let me say, if virtue, purity and nobility of character—if contempt of vile and wicked men; and love and respect for those who are pure, upright and honorable—if the privilege for choosing husbands—if to be loved, honored and respected as wives, mothers, sisters and daughters by good men, is degrading them, then the women of Utah are degraded.

ELIZA R. SNOW.

Salt Lake City, April 21.

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