

in some matters upon which they spoke. "I will not say by what means they were posted, whether by private confession of some conscience-smitten guilty participant in things not right, or by the common or ordinary means of knowledge. Suffice it to say, that they meant those and those only who were guilty of improprieties, that can not be looked upon with complacency by this people. The line was drawn between vice and virtue, so clearly and plainly that none need mistake it. Several persons took serious exceptions, to the teachings that were then given, and felt themselves insulted, excluded from society, and as the Indians say, "thrown away."

The next day, Monday, the Eastern Mail arrived, and brought a very belligerent article from the "Charleston Mercury." It is said to have been prompted by the Cabinet at Washington, with design to raise a fuss with the Mormons. The article shows a deep rooted and heated feeling against the saints, and takes it for granted that every evil that can be said of us, is true. The following is a short quotation from the article.

"There can be no fellowship between Mormon, and Christian. They cannot exist under the same social system. They cannot be partners in political power." Here the line is drawn! All fellowship is denied us. No social relations are permitted. Did Mrs. Grant, and Kimball say any thing more than this. Did they not make as many honorable exceptions as are made in the foregoing? We are obliged to pocket all such sayings, and go along about our business.

Brs. Grant, and Kimball were only God's looking glasses, to reflect the sentiment entertained towards us which, like some other coming events, cast its shadow one day in advance of the mail, and was partially endorsed and responded to before it arrived. If outsiders do not like us to endorse their paper, they should not present it; and when we endorse it to a limited extent, it becomes them to object to their own doctrine when the tables are turned.

Aside from all strife or prejudice on either side; to what extent are the saints to unite with the world? They are God's creatures as well as we. He sustains them and has regard for them. We ourselves were once of the world, and should not forget the rock from whence we were hewn, nor the hole of the pit from whence we were digged. How far, then, is it our duty to extend our fellowship and regard for them, that we may be justified in the eyes of God, who presides over us all? Remember, ye Elders in Israel, that you are to go to all nations, and preach the gospel to every creature. While abroad on your missions in the discharge of your official duties, what favors have you a right to ask of the world? If you are hungry, you have the right to ask them for food. If you are in distress or in want, and cannot relieve yourselves, you have the right to ask them for relief and aid. If any one kindly and generously gives you food, clothing, or money for Christ's sake, and because he respects and loves you as a good man, let your peace and blessing rest upon that person, and upon all others that kindly administer to your wants; and then when you all appear before the God of truth, forget not to give a good account of those who favored you on your missions through this world, and say: When I was hungry they gave me food, when I was a stranger, they took me in—naked, they clothed me—and when thirsty, they gave me a cup of cold water. Remember that your comfort and happiness in this life were measurably suspended upon their kind offices towards you; and in turn, their future comfort and happiness will be suspended upon your testimony, and upon your favorable report, it will be said unto them: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Enter thou into the joys of thy Lord."

But when you go abroad on business of a worldly or temporal nature, you have not this claim upon the hospitality of the world; but should pay your way the same as a worldling. But whether you are abroad on ordinary business, or as a minister of God, you have no right to make any more free, or take any more liberties with other men's wives, sisters, or daughters, than with the men themselves; and the higher you stand in the church, the more heinous and criminal would be such an offence. Whenever a Mormon will do any such thing, you may know that he is under transgression—that the spirit of truth, of honor—of integrity or of God, is not with him. But if any of you, outsiders, have a Mormon wife, who became a Mormon before you married her, and you married her with your eyes opened to the fact, I cannot promise that your happiness with her will always be uninterrupted. I say the same in relation to a Mormon, if he marry out of his church, (a circumstance that never occurred to my knowledge.) Any Mormon who will seek the company of a lewd woman, either at home or abroad; or that will try to seduce a virtuous woman, is looked upon precisely the same, and with similar feelings to those with which we would look upon the contents of a bilious stomach ejected by the aid of lobelia, or tartar emetic. We spew such out of our mouth. We can look upon no such character as a Christian, or a gentleman, though he be the highest Mormon official—a civil or military officer—the king upon his throne, or the President in his chair. The higher the station, the more sinful and loathsome the act.

But if a man, in good faith and integrity, with righteousness as the girdle of his loins, take unto himself many wives, acknowledge and sustain them; and honorably care and provide for their offspring, it is all right with me, and with God, so far as I know and understand his law,—with the prophets and apostles of old—with the patriarchs and wise men of the East, to which quarter we look for light natural, and spiritual. But woe be unto him who, alone, for guilty pleasure, corrupts himself,—who, to gratify the lower passions, prostrates the fair temple of virtue, and turns the feet of the unwary and light hearted female, by soft and flattering words, from the high road of

honor, life, and immortality, to the shades of misery, shame, corruption, and death. A creature, (not a gentleman,) once said to me, I found that she was corrupt, and hence no sin if I paid her, —as with the price of her shame and debauchery, she could supply herself with the means of a living. Ah! thought I, better die than live by such means! Had you given her aid, with a word of kind reproof, and kept yourself free from her snare, you would not have patronized or encouraged her in her sin. Your behavior would have been that of a God and a Savior; but as it is, you have acted the part of a devil—joined hands with corruption, and identified yourself with the prostitute, and with the whore. Let any man, however high or honorable he may wish to be thought, give evidence to this community that such is his moral caliber, he will be spurned from the domicils and homes of the saints (that are saints) with that becoming indignation that God and angels will approve. But that man whose mind is unfortified by religious influence; yet who, from the force of moral principle and natural goodness and virtue, keeps himself free and unspotted from those vices, is more to be valued than the fine gold of Ophir, or the diamond that glitters in the monarch's crown. He is as the shadow of a great rock in a weary land; or like the oasis in the desert which lures the weary wanderer to repose his brawny limbs on its verdant bed. He draws around him all that venerate genuine moral worth, and holds an influence that will not allow him, like a certain Judge to fly the track and cry, "mad dog" when the hydrophobic virus is concealed under his own tongue.

It is our custom to receive all strangers who come among us, under the name and style of respectability, with kindness and cordiality; and yet with cautious reserve. We try to make them comfortable and happy. But if we discover that an advantage is sought to be taken of our generous good feeling, to practice what our religion, laws, and vital prejudices are strenuously opposed to, I mean that practice so common and popular in the world, sexual intercourse, without respect or regard to the solemnities of the marriage vow; then the thread will be cut, at once, and such characters dropped and despised by the virtuous and good. The armies of the world cannot force us or frighten us to honor or respect such persons. They will then question our patriotism, and send away all manner of reports, prejudicial to our religious and political standing. But they will be careful about reporting what they have done. They, of course, are the innocent ones! It is my candid and unqualified opinion, that but few, if any, persons living among us, and not of our church, have ever sent or carried evil reports of us, who themselves have not met with some unexpected obstacle in their way, to vice and criminal pleasure and indulgence, or to political ambition and advancement. This may serve as a key to many things. Because strong language is used in relation to such vile practices, it may be inferred that much corruption exists here. But the contrary is true. If licentiousness or illicit intercourse had gained the footing and reputation here that it has in London, New York, Boston, Philadelphia, or Washington, then we might be comparatively silent, while such vices carried the popular sway. But any thing unusual, and of a corrupting character in our midst, excites in us an indignation that often finds vent in maledictions upon the heads of the demons that attempt to introduce it.

If there were none but Latter Day Saints living in Utah, we should have no occasion to speak upon this subject as we do; but being infested by those "who profess the pure morality of the religion of Jesus," such as the Charleston Mercury endorses and eulogizes, we are constrained to speak in great plainness. I will now leave this subject, knowing that he or she that is righteous will be righteous still; and they who are filthy will be filthy still.

I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on Marriage at our last Conference, that Jesus Christ was married at Cana of Galilee—that Mary, Martha, and others were his wives and that he begat children.

All that I have to say in reply to that charge is this. They worship a Savior that is too pure and holy to fulfil the commands of his Father. I worship one that is just pure and holy enough "to fulfil all righteousness;"—not only the righteous law of baptism, but the still more righteous and important law "to multiply and replenish the earth." Startle not at this! for even the Father himself honored that law by coming down to Mary, without a natural body, and begetting a son; and if Jesus begat children, he only "did that which he had seen in Father do."

But to return to our subject: The fellowship of the world. Unite with them just as far as you require them to unite with you, and upon the same principle. If they are hungry, feed them when in your power. If they are in distress, trouble, or difficulty, relieve them. Take them in when strangers if they ask you. Be kind unto them, and courteous: yet remember that God has given to you his Holy Spirit as a standard to which the world should come. It is your duty to honor that standard; and to keep it erect. If the world have fellowship and union with you, let it be in the Spirit of the Lord. But if you allow that standard to fall in your own hearts—or to become recumbent, and you slide back into the spirit of the world and unite with them, you have virtually struck your colors to the enemy, and gone over to his side! The salt has lost its savor, and is become powerless to save. It is only fit to be cast out and trodden under foot of men.

If you love and respect the welfare of the world, never allow yourselves to imbibe their spirit, or to become one with them. For if you do, you cannot be a savior, but need one as well as they; for you both stand upon one and the same level. The world hated the Savior before they hated us, and they killed him because he would never unite in heart and spirit with them. They

will kill some of us for the same cause. But blessed is the man and the woman that are hated by the world because they will not be one with them. "Do them all the good you can, and as little harm as possible."

In conclusion:—the present is an important era,—an era in which the nations are becoming angry. They thirst for each others blood; and who knows but that all nations will, respectively, file off under the heads of Greek, and Roman, or "Gog, and Magog" to fight the terrible battles spoken of in sacred writ?

Ye Saints of Latter Days, keep your lamps trimmed and burning, that you walk not in darkness. Ye virgins, wise and foolish, awake for behold the day is near, and the hour fast approaching when it shall be said: "Behold the Bridegroom cometh, go ye out to meet him!" Allow me here to close by giving you the translation of a stanza from a celebrated German poet.

Calmly bear the frowns of fortune,
Soothe the heart oppress'd with woe;
Sacred keep the pledged promise, and I swear I
True alike to friend and foe.
Manly pride display to Princes,
Give to modest worth its due
Cherish truth with all her votaries
Deprecate the faithless crew.

Massachusetts.

[Correspondence of the Evening Post.]

Boston, Jan'y 12, 1855.

TROUBLE IN THE WIGWAM.—Our Legislature is hard at work to convince its constituents that Popery and foreigners are to receive no quarter at its hands. Already several orders have been introduced bearing against the Catholics.

There was an order adopted on Wednesday, instructing the Judiciary Committee to consider the expediency of reporting a bill making convents, or nunneries, and Roman Catholic schools as open and free to public visitation and inspection as Protestant institutions.

The Committee on Education, the same day, was instructed to inquire into the expediency of altering laws, so as to provide that every child between the ages of eight and fourteen, whether of native or foreign birth, be compelled to attend the public schools at least twelve weeks in the year.

This last proposition, however, will hardly come to anything, as it is calculated to play the very deuce with the truest and bluest Protestants in the state. The passage and enforcement of a law containing such a provision would break up all the private establishments for education in Massachusetts, so far as they are attended by children between the ages of eight and twelve years.

The interference which this order contemplates on the part of the state, in the private affairs of families, may be suited to the latitude of Prussia; but it will not answer for this bleak part of the world.

The reformers will find much difficulty in hitting Catholics hard without cutting down five times the number of Protestants.

Perhaps it is as well that it should be so, in order to prevent us from becoming rampant.

A third order contemplates the daily reading of the common English version of the Bible in all of the public schools of the state, or at least of restricting the school fund appropriation of the state to such schools, and only such, as shall comply with such daily practice. This is a bringing up of an old question, and one out of which the whigs made a great deal of capital in 1853, when the new constitution was voted down, principally because the Irish Catholics did not like a provision providing against the public support of sectarian schools, and which was not in the body of the instrument. It is a queer sight to see that of a gentleman who called upon the Catholics to vote against the provision named, now demanding that such people shall be excluded from voting, and be compelled to send their children to Protestant schools. Their opinion and their practice have been wonderfully changed. Perhaps they are resolved to keep his Excellency strictly in countenance.

Yesterday the Judiciary Committee were ordered to consider the expediency of reporting an amendment to the constitution, providing that any man owing allegiance to any foreign power, either civil or ecclesiastical, shall not be eligible to any office in Massachusetts. The object is to place the Catholics on the same footing that they now occupy in New Hampshire.

The signal given by the Governor for war upon the Catholics has been heartily responded to. We seem to be on the eve of civil and religious troubles like those of which we have read in history, without deeming it possible that such things would ever threaten the peace of an American state.

The reports of Mr. J. R. Lowell's lecture in the 'Daily Advertiser' are made from the author's manuscript, by a distinguished literary gentleman of Cambridge, and can therefore be depended upon for correctness and finish. The first lecture was admirable, and the whole course will probably be of the same character.

A Peep into Sebastopol.

The correspondent of the Morning Herald, writing from the camp, Dec'r 7th, thus describes the appearance of the town of Sebastopol and the condition of the Russian defences, as viewed from the Ovens:

Sebastopol is not in ruins, and what is more important still, the defences are four times stronger and more vigorous than the first day we opened fire.

I know this statement may make my letters

unpopular with a certain set, who will see nothing but victories and causes for gratulation in all we do; but nevertheless, it is only the truth, and I am confident that time will vindicate my assertion even in the eyes of the public.

To satisfy myself on this point beyond all possibility of doubt, I yesterday determined to visit the 'ovens,' our most advanced picquet post, within 200 yards of the Russian batteries, and close overlooking the town and harbor. It is perfectly easy to approach this place now, for a covered way has been constructed to it, and both sides have, comparatively, speaking, ceased firing for some time.

The real damage inflicted on the town of Sebastopol amounts to this—all the huts used by the dockyard laborers, and the Turkish parts of the town, outside the walls, are nearly destroyed—that is, laid almost level with the earth.—This quarter appears to be the only dirty and wretched part of Sebastopol—something of the same kind as our Ratcliff-highway. The walls are here and there marked with shot, but most unquestionably, as defences, they are still uninjured.

One large barrack inside the walls, against which our fire, as against a government building, has been particularly directed, is riddled in every part, and most of its roof destroyed. The same is the case with about sixty or seventy of the houses nearest to the walls, but beyond this nothing has been done. Had any of the principal mansions more to the centre of the town been injured, it would be easily seen, as most of them are detached, and all are white as snow, and instantly show a shot mark.

The splendid structure which we call the 'Parthenon'—the Government House—and, indeed, 19-20ths of the buildings show no trace of injury.

The streets which I could see, and which, of course, were those nearest to our batteries, were all in a most enviable state of cleanliness and good order. In these were numerous bodies of troops lounging about unconcernedly, with their muskets piled upon the pathways. Many civilians passed constantly to and fro, and now and then an ammunition wagon; but I saw no trace of either women or children, or other vehicles of the ordinary description.

Of the earthworks round Sebastopol it is more difficult to speak with accuracy. So numerous are these defences that of them it is quite impossible to gain at once a near and extensive view. As far as I can judge from traversing nearly two-thirds of the allied lines, the enemy's batteries appeared generally in good working order.

The whole of the enemy's batteries are now protected by a deep ditch in front, with regular abattis and rows of stockades and chevaux de frise. From this fact alone it is evident that they are guarding against, and, therefore, fear an assault. But it is principally of the north side that I wish to speak.

The tremendous extent of the new redoubts and batteries which I saw thrown up all around the city did, indeed, astonish me. Every space from the circular earthwork and martello tower, (the latter now a mere pile of rubbish, round to the sea near Cape Constantine, is one long line of redoubts and batteries. Malta, Gibraltar, or the lines of Chatham—all in one, would be far more vulnerable than these formidable entrenchments, covered with infantry, pits, and deep ditches in front, and protected by scarp banks, stockades and masses of cannon. I have seen many of what are called first class fortresses, but the present aspect of Sebastopol might vie with any.

On our extreme left, the French push the enemy closely. They have not lately advanced their works, but their third parallel is still within 200 yards of the Russian batteries, and only 400 or 500 from the houses outside the walls.

The part of the town opposed to the French is certainly more injured than our side, of course, because of their being nearer, their guns have longer range.

The mud fort, which at the commencement of the siege, mounted nearly forty guns, is now almost untenable, and rarely fires. The Quarantine Fort, of stone, is nearly ruined, and is certain to be completely destroyed the instant we resume our fire; but the Flag staff earthwork, which did the French so much injury, is still, I regret to say, almost as strong as ever. However, with regard to this latter opponent, our allies speak most confidently of being able to dispose of it when they wish.

On this point I shall only say that I think their conjectures are well founded.

THE POOR BOY'S COLLEGE.—The printing office has indeed proved a better college to many a poor boy—has graduated more useful and conspicuous members of society—has brought out more intellect and turned it into practical, useful channels—awakened more mind—generated more active and elevated thought, than many of the renowned colleges of the country. How many a dunce has passed thro' these colleges with no tangible proof of his fitness other than his inanimate piece of parchment—himself, if possible, more inanimate than his leather diploma!

There is something in the very atmosphere of a printing office, calculated to awaken the mind and inspire a thirst for knowledge. A boy who commences in such a school, will have his talents and ideas brought out. If he has no mind to draw out, the boy himself will be driven out.—[Ex.]

TUSCANY.—A quarrel has occurred between the king of Naples and the Jesuits, upon the question of the superiority of the Pope of Rome over the kings of the earth.