

while, but the covering will fall, their pretensions purity be exposed and their acts be bruited through the land. Keep quiet and don't be caught napping; "fear God and keep your powder dry;" but keep quiet. Don't allow them to insult you; they can't do it. If they take you to the stable, close your nostrils on the stench. If they can stand it always, you can for a short time. If your ears are offended at their ribald exordiums, put cotton in them. If they send you to prison unjustly, rejoice. Let them have their full swing, and they will hang themselves. Keep quiet, but let every man in Israel make a common cause and provide for and pay the expenses of and sustain his brothers. It is the cause of right and justice, against wrong and oppression; it is our cause, the cause of liberty, the cause of humanity, the cause of God.

They found a people contented, virtuous, comfortable, prosperous and happy, and have introduced suspicion, strife, corruption and distrust, and have unsettled all of our commercial prosperity. They have started a game on the political chess-board, are a miserable coterie of carpet-baggers, and have nothing at stake. You stake your property, your homes, your houses, your lands, your flocks and herds, your virtue, your honor, your wives and children, freedom, the inalienable rights of man, and the Kingdom of God. The stakes are unequal. Keep quiet. Our Heavenly Father has committed to our trust everlasting, eternal truths; maintain them inviolate. Let the living fire burn in your bosom and guard vigilantly the sacred truths that the great Eloheim has committed to your trust. Utter not their shibboleth, nor bow to their rotten, contemptible shrine. Be men among men; but don't play into their hands. Let them alone! "But they may put more of our friends in prison." Let them do it. There are scores of thousands of men and women in these valleys, who, when they have a mind to, are ready to acknowledge that they are as lascivious as the man who was imprisoned for living with his wife, without any judicial force being enacted on them. It will take a big prison to hold them all, we shall have lots of company; keep quiet! "But they may place us under military rule." All the better, the military are much more honorable than the judiciary. The donkey told its master it could not carry two pairs of panniers. There is no law which they can place us under that we cannot obey. We must live above all law, and nothing can harm us "if we be followers of that which is good," so keep quiet! "But it interferes with our material prosperity, with our trade and commerce, our mines and industries." No matter, if others can stand it, we can; keep quiet!

There is something heroic in being able calmly to view with firm nerves and unblenched cheek, the acts of your petty tormentors. In former ages a body of philosophical stoics prided themselves very much on their stoicism. Even our Indians boast of this quality, and when a captive brave is tied to a tree, and they are plucking off his nails, breaking his bones, and tearing off his flesh by piecemeal, he laughs at his tormentors, and tells them they don't know how to do it. But you stand in another position. Filled with the light of eternal truth, rejoicing in the possession of the favor of God, "having the promise of the life that now is, and of that which is to come," standing on a more exalted platform, you can smile with complacency on their feeble attacks, and

"Like Moses' bush ascend the higher,
And flourish unconsumed in fire."

But independent of this, it is our very best policy to be quiet. The court can proceed, yet the sun will rise and set, the earth will roll on its axis, potatoes and corn will grow irrespective of the decrees of courts. Hitherto you have been subject to the misrepresentations and manufactured lies from the small fry of this coterie, little whelps who lick the hands of their master, and vomit their lies by wholesale, to pervert public opinion; but they are found out. They have run their erratic race. You have no fear from them. Your cause is before the public. The eyes of the great American nation are now upon you, and men of honor, probity and position represent your acts. And to their honor be it spoken the intelligent press, irrespective of party, denounce your prosecutors. This clique are not representatives of American sentiment. The majority of strangers in our midst repudiate them; and there are hundreds of thousands of honest, high-minded, honorable men throughout the land, who despise as much as you do these infamous acts. We live in the most liberal and enlightened nation in the world; if there are evils, they can be corrected; but the undercurrent, the vital, strong, living sentiment of America is fair play, justice for all, equal rights, liberty, equality and brotherhood; they are opposed to hypocrisy, fraud, injustice and piracy, and will sustain republicanism, democracy, equity and the inalienable rights of man. Men of standing and position are now noting your acts, and they will report them truly and correctly; therefore keep quiet, and do not play into your enemies' hands. For they war, not only against you, but against the liberal, enlightened sentiment of the nation, against the time-honored principles of republicanism and equal rights. If others can stand these outrages, we can. If the nation can afford to see the rights of one hundred thousand American citizens wantonly assailed, we can. If they can afford to have republican institutions trodden under foot, we can. If they can afford a religious crusade, we can. If they can afford a direct attack upon liberty and the rights of man, we can. Keep quiet! Let them have full swing, and if I am not mistaken in the American nation, there is enough of the spirit of '76, of the spirit of justice and equal rights, which, if once aroused, will speak in thunder tones and reverberate through the land; and while ignominiously

your prosecutors will hang higher than Haman, they will be buried in the shades of everlasting infamy, or if remembered, only to be execrated from generation to generation. All right, therefore, live your religion, maintain your integrity, be "still and see the salvation of God." You have nothing to fear from such ebullitions as the following:

"It is therefore proper to say that while the case at bar is called 'The people versus Brigham Young,' its other and real title is 'FEDERAL AUTHORITY versus POLYGAMIC THEOCRACY.'"—*Opinion of Chief Justice J. B. McKean.*

Respectfully,
JOHN TAYLOR.

Correspondence.

SALT LAKE CITY, Nov. 13, 1871.

Editor News:—In my letter of the 10th inst., I stated among other things that at some future time I should resume the subject. I also said in substance that we as "Mormons" are now told that we must renounce one part of our religious belief or certain consequences must follow, I did not intend to be understood by this that we were actually told so by direct words, but only that such was the fair and reasonable inference from the proceedings against us. But I added, I for one had no fears of being compelled to deny any doctrine of ours, or see our leaders suffer as in said letter indicated. My own views were quite different. I have many reasons for myself sufficient for this opinion, however unsatisfactory they may be to others. In my opinion we have nothing to do but to get the true state of facts before the public, which can be done by the agency of the press. The subject is being agitated and therefore the people will read. You will remember that I said, to contend angrily or to war over the matter was to contend about a firm belief on the one hand and unbelief on the other, a thing which angry contention and war could not settle. To show that religion in most men is only a belief, I will call attention to a few instances as recorded in holy writ, naming one or two in the Old and about as many in the New Testament. When Abraham was about eighty years old, he without children having lived with his wife Sarah a long time until she was past the age of bearing according to the course of nature, and he according to the like course of nature nearly or quite past the power of begetting children, had a promise of God that his seed—children—should spread abroad to the East, to the West, to the North and to the South. Now this was said to him when he was alone, no one but himself knew of this promise. He knew it, but the rest of mankind only believed in it. Most men believe it because it is in the Bible and is therefore old. Again, Moses who shed the blood of the Egyptian and fled—as we at this day should say—from justice, saw when entirely alone a bush burning without being consumed, a thing entirely contrary to the laws of nature as then and even now understood, and therefore not to be believed without clear proof. It was here that he received his first revelation. As I said in relation to Abraham, this to Moses was knowledge, but to the rest of mankind it was only belief. In short in these cases the believers are convinced from the testimony of Abraham and Moses. If you have ever been in Court and heard the arguments of counsel on the question of hearsay evidence and evidence from ancient documents, you have heard the same principle discussed, which governs this testimony. I have selected these two instances for the reason that Abraham has long since received the name of the father of the faithful and Moses the honor of being the meekest man, and for the further reason that each had a very small beginning and eventually produced and laid the foundation of all Christian religions. To-day a large portion of our ideas relating to morality and a future life rest on the testimony of Moses alone. True, after a long series of years further developments confirmed these small isolated statements.

I will now pass over about eighteen hundred years and go to the New Testament. Zacharias, who was of the seed of Abraham, having the priesthood after the order of Aaron, and who had no children, went into the temple, and while there and no one with him, saw an angel. This angel made communications to him, which he did not at first believe, it most likely being contrary to what was then thought to be the laws of nature. All but Zacharias—who believe this statement, which in substance is in accordance with the Evangelist's account—must believe it on the faith of his testimony. Those who do not believe it, reject the evidence of this man—he be he wise and good or un-

wise and bad. Take another: John, ninety-six years after the birth of the Savior, and sixty-three years after his death, and twenty-six years after the destruction of Jerusalem by Titus, was on the island of Patmos, banished for an alleged offense against man's law as it then existed, and there received the revelation which is recorded in the last book of the New Testament. All except John, who, if what is there written be true—had knowledge of the facts, must believe it on his testimony—or reject it. I have selected these four instances, two from the Old and two from the New Testament, from among many more of similar import which might have been selected, for the purpose of showing that with us they rest on testimony, not on our own individual experience. We who believe them think the testimony satisfactory. Those who do not believe them think the testimony insufficient, and for the reason that they are plain and easy to be understood.

It may be said by some that these are old and were followed by certain results which are convincing. Well, suppose I admit it. They still had their small beginnings, and when given they were new, that is, to the people in those days they were new, to us they are old. Since then, men, wise and good men, have observed them, have studied them, have brought natural law and science to bear upon them to such an extent that many a man now lives, your correspondent among the number, who firmly believe it impossible for many of these things to be otherwise than true. They may also add, your "Mormon" system is new, has not age and subsequent results to confirm it. Well, suppose I admit that for the sake of the argument. What will that prove? Does it follow that it will not attain to age, that wise men and good men will not observe it, will not bring to bear upon it natural law and science, coupled with cumulative evidence, convincing and satisfactory? But, Mr. Editor, my pen has commenced running and unless it be restrained it may run off the track. I once undertook to notice some more of the abstract sentiments expressed in my former letter, but I see on returning to them that they are all such, as all will admit, except the logical deduction from the immutability of God. This logical deduction leads us to believe that as God in times past has given revelations, so He may at this day give them, but this in eighteen hundred and twenty, the time when "Mormonism" was revealed, was denied by nearly the whole world of mankind, then numbering, as was supposed, about one thousand millions. These all held that the canon of Scripture was full, that God would not give any more revelations or commands; in short, that He had in former days spoken, but in latter days He would not speak or that He could not speak. It is plain to be seen that any doctrine which is repugnant to this is revolutionary. Notwithstanding this, Joseph Smith, when a lad, only between fourteen and fifteen years of age, as his parents said, and as he said, in eighteen hundred and twenty, in the month of April of that year, had a vision, not altogether like that of Abraham, nor that of Moses, nor that of Zacharias, nor that of John, yet bearing a striking resemblance to some of them. In one respect it was precisely like each of them; he was alone, so that he knew as they knew whether it was true or false, and we who have heard him tell the tale have to believe on his testimony, or reject it. It will take more space than I have to relate it; suffice it to say Abraham had a vision as he said, Joseph Smith had a vision as he said, Abraham had a promise as he said, Joseph had a promise as he said, Moses saw a light as he said, Joseph saw a light as he said, Moses heard a voice as he said, Joseph saw two personages and heard two voices as he said.

Pass this for the present. A little more than three years later, making the lad about seventeen, he said he had another vision in which he saw an angel. This time, as before, he was alone. This angel told him that there had been two great nations on this continent, who had been cut off for their wickedness, but who, when flourishing, had favor with God, and had prophets among them—to make the story short, had revelations like the Jews. These revelations, the angel said, had by the command of God been hid up and preserved to come forth to the Gentiles and that he, Joseph, was to be an instrument in bringing them forth. Four years more elapsed and this record was obtained, which, on being translated by the gift of God, is the Book of Mormon.

Now, Mr. Editor, I have purposely abstained in this statement, as I did in my references to the statement concerning Abraham, Moses, Zacharias, and John, from warning the little—and not so very little either—of the surrounding circumstances tending to confine these several statements and give assurance to their truth, or tend to show them all to be false. My purpose is to show that Joseph, like Moses and John, knew whether the statements were true or false, and others believe or disbelieve, but this much I am compelled to say, some believed Joseph, as some believed Moses and John. Well, what then? Why, this is new and that is old, a very good reason why one is true and the other false, why men could in the one instance be honest in their belief and in the other dishonest. If this last be true, and I assure you there are a very large number of men and women who do believe it, then it follows that the old idea that God once gave a revelation, but would not give another or any more, is erroneous. It laid the axe, in Scriptural language, to the root of the tree, and, if Joseph's statement be true, God swung the axe.

I will refer to the *life given power* of God in my next, as that is what the Federal officers are warring about.

Yours truly,
Z. SNOW.

SALT LAKE CITY, Nov. 18, 1871.

Editor News:—When will bigots and the ignorant cease to persecute the enlightened of mankind? Those who cleave to error and superstition, ignore those who come out in advance of the age in which they live. God now has brought forth the true plan of salvation by revelation—those eternal truths the Latter-day Saints are in possession of. They are hated by the world because they have come out from its errors, the traditions of our fathers. They taught us that revelation was no longer needed, that the canon of Scripture was full. But our minds became lit up by the light of heaven, and by our acts the world will become revolutionized. We have raised the standard in these mountains. We want no grog shops, no houses of ill-fame, no gambling halls, no unjust judges, no litigation-inciting lawyers, no corrupt courts, no seekers after office, no monogamists no old bachelors, no old maids. We want no opposition to our polygamic principles, for we will cleave to them through time and eternity. Those who prefer the one-wife system can stay at home and enjoy it. We think there must be a little jealousy on their part, because our men are fulfilling the great command. Why don't you bigots prosecute the Shaking Quakers for not marrying? It would be quite as consistent as to interfere with our religious belief. We have raised daughters and noble sons and we know what kind of blood runs in their veins. They breathe the mountain air, and have right views of self protection. Think you, they will keep still and see their fathers imprisoned, their mothers stigmatized, themselves branded with illegitimacy? These boys stand six feet high, are athletic. They are good defenders. Their morals have not been corrupted by outside vices. Virtue is stamped on their consciences. They are taught to be woman's protector. If a man lead her from virtue's path, disgrace is on his head and he is the aggressor. For man is the head of the woman, as Christ is the head of the Church, and cannot be her destroyer and be free from guilt before heaven's tribunal. We are wives, honorably married to men who keep themselves from all others than those to whom they are married. This few monogamists can say, shame on their evil habits and corrupt laws. If they cannot come up to our standard of virtue, they need not try to hinder woman from obtaining her rights in Utah.

A WOMAN
TWENTY-SEVEN YEARS IN POLYGAMY

AFTER THE WOMEN.—The Cheyenne Leader says that the repeal of the act granting suffrage to women in Wyoming was passed by the House of that Legislature Nov. 17 by a strict party vote—ten Democrats to three Republicans. The editor thus maps the course of the bill—to pass the Council by a vote of five to four, be vetoed by the governor, fail to obtain the two-thirds vote over the veto, leaving woman suffrage an established fact in Wyoming. How the Democrats expect to repair their shattered prospects by going against the women is a mystery.

THIRD DISTRICT COURT met this morning in the room over the stable and adjourned till to-morrow morning in Woodmansee's building, East Temple street.