

connection with the resurrection of Christ and included all who died in him before his advent. The second, at the commencement of the Millennium, will be in a few years, and will include the Former-day and Latter-day Saints. The third will be more than one thousand years later; that is after the conclusion of the Millennium, and will include all men. Those who were raised with Christ were conveyed to some other sphere, while those who are to arise in the approaching Millennium will inhabit the earth. But it will be an earth transformed and rendered more glorious. * * After the thousand years are past there will be a new heaven and a new earth, on which the Saints will reign as kings and priests throughout eternity."

This is the exalted destiny to which the devout Mormon looks forward. "But they are careful to inform us that the highest degrees of glory after the resurrection will be reserved for those who have observed the ordinance of patriarchal marriage. The foregoing extracts will serve to give a pretty correct idea of Mormon theology. Want of space forbids a reproduction, or even an abstract, of that very interesting portion of these papers which treats of that most peculiar of all Mormon doctrines and practices—the institution of plural marriage. Let it suffice to say that this institution is undoubtedly too deeply implanted in the religious feelings, and social ideas and usages of the sect, to be eradicated by any such sweeping and violent measures as those contemplated in the bill now before Congress. We cannot do better, in taking leave of the subject, than to quote the closing remarks of Lord Amberley's very thoughtful and instructive essay:

"Their religion is clearly a step in the direction of retrogression. While the tendency of progress is to make the conception of the Deity more spiritual, more abstract, and more vague, the Mormons have made it more materialistic, more concrete, and more definite, till they have reduced their God to a sensual being by no means superior to the old heathen divinities. While progress diminishes the belief of educated men in supernatural events, they have encumbered their theology with a mass of miracles and marvels. While progress increases the influences of the people in government, and diminishes the power of priests, they have committed uncontrolled authority to a priestly autocrat, who governs in the name of God. While progress is continually effecting the more and more complete emancipation of woman, they have enslaved her in the bonds of a more absolute subjection.

Can we attempt to discover the causes of so extraordinary a success, achieved by a religion so opposed to the tendencies of the age? Any solution of this problem must of course be more or less conjectural. Yet an attempt to solve it ought not to be omitted. Apart from the temporal advantages of a settlement in the valley of Salt Lake—an attraction which could not operate during the first eighteen years of the existence of the sect—a cause of sufficient power may perhaps be found in the doctrine of the continuance of revelation in modern times. Not only is every man among them supposed to be assured by personal revelation of the truth of his faith, but he knows that his prophet is guided by Almighty power; he is certain that the affairs of his church are the subject of direct intervention from the Father of mankind; he feels that he is living under a code of laws that have come down from heaven. Now, to human nature, ever craving for some distinct communication of the divine mind, and the divine will, a faith like this is full of consolation. It offers precisely that infallible certainty which natural piety desires. * * Catholicism satisfies it by its theory of a living church, appointed to lead the footsteps of the faithful with unerring voice by means of its ever present priesthood. Protestantism is less successful in meeting this natural want. It offers the bible for the guidance of mankind, but leaves the innumerable questions raised by the interpretation of that bible to the uninspired and fallible judgment of the individual believer. Here it is that Mormonism steps in, offering the clear light of revelation in place of the feeble flicker of private opinion. It confirms the faith of the sectary that his bible, which he is endeavoring to follow, is true, but proves to him, also, that hitherto he has not understood it. Hence the fact that its success (where it has succeeded) has been in Protestant countries; hence its comparative failure among Catholic populations. The latter are provided by the church with that certainty which the Protestant wants; and they are not accustomed, like Protestants, to draw independent inferences from the study of the bible. That this is the only cause of the success of Mormonism, I do not pretend; others have doubtless co-operated with it, but that this has been one of the most powerful it would be difficult to dispute.

A woman in Hudson, N. Y., has been arrested 956 times.

The Boston Post says that pockets are like clouds once again—they have a silver lining.

LOCAL AND OTHER MATTERS.

FROM TUESDAY'S DAILY.

SALT LAKE CITY, April 12, 1870.

Ed. Deseret News:—DEAR SIR. "The Lord is with us." Congress is released from the consideration of the "Mormon Question," and a "noble son of Mars" dashes forward, with all the zeal and ardor of the "young Napoleon," and with the battle cry of "quo warranto" ends "Mormonism" forever.

Yours,

A SCAR(RED) VETERAN.

WORTHY OF NOTE.—The information contained in the following note, received yesterday, may be useful to many of our readers:

SALT LAKE CITY, April 11th, 1870.

Editor Deseret News:—Dear sir, I understand that a great many numbers of a publication are sent by carriers and forwarded by mail from this city to persons who have ordered them stopped, and who may be ignorant of the law on the subject, which makes them liable for the price of subscription as long as the papers are taken from the postoffice. Would you kindly give the benefit of your wide circulation to this? that all persons who do not wish to take a paper, must refuse to receive it from the postoffice, when the postmaster, where it is refused, will notify the postmaster at the place of publication of the fact, which alone will exempt the person to whom it is sent from being responsible for the price of subscription.

LIBERTAD.

MASS MEETINGS IN THE SETTLEMENTS.—We have received a synopsis of the proceedings of meetings of the citizens of Manti, Sanpete County, and Mona, Juab County, the former held on the 7th instant, the latter on the 8th, to protest against that bill. The proceedings and resolutions were similar in purport to those of meetings for the same purpose, held at other places, already noticed in our columns.

F. M. SOCIETY AT EPHRAIM.—The ladies of the Ephraim, Sanpete county, Female Relief Society, send us an account of their first yearly meeting, held on the 7th inst., from which we learn that during the year the members have done 331 days work, the results of which are seen in quilts, jeans, linsey, lace, various articles of ladies wearing apparel, cheese, &c., &c. The total receipts of the society during the year were \$443.40; total disbursements to the sick, needy and P. E. fund \$312.

We are glad to hear that the society is in such a live and flourishing condition, and pray that its members may be blessed in their labors of love.

FROM WEDNESDAY'S DAILY.

WEATHER ITEM.—By Deseret Telegraph. Logan, snowing and cloudy. Wellsville, snowing; snow about four inches deep. Kaysville, stormy; snow about five inches deep and still snowing. Payson, wind blowing, snowed all morning; about two inches deep. Nephi, been snowing since about 4 o'clock this morning; melts almost as fast as falls. Mount Pleasant, snowing, about two inches on ground. Scipio, snowing; been snowing almost incessantly since last night.

In this city it commenced raining last night, and from midnight snow and sleet have fallen freely. The weather is cold and uncomfortable.

MASS MEETINGS IN THE SETTLEMENTS.—We have received more reports of mass meetings from American Fork, Smithfield, Franklin, Brigham City and other places, to protest against the passage, by the U. S. Senate, of the Cullom Bill. In several instances full copies of the remonstrances and resolutions, adopted at those meetings, have been forwarded, which we should be most happy to publish; but as they are all lengthy, and exactly similar in character and sentiment, we are compelled to decline doing so, fearing the repetition would become tedious to the majority of our readers. We notice one peculiarity in the proceedings at Smithfield—that the speakers were of both sexes, ladies and gentlemen joining in denouncing the passage of the bill.

GUNNISON.—Bro. H. Thunneson, writing from Gunnison, Sanpete County, on the 10th inst., says:

"The people are busy putting in their grain. Our co-operative store does a good business; the stockholders have, in the average, had about \$3 to a share of \$5 for each quarter, which is very good in a little settlement like this, and considering that we had a capital stock of \$300 to start, about three quarters of a year ago. The capital stock is now increased to \$1,530, while our goods, in many instances, are retailed at about as low a figure as in Salt Lake City."

DIED.—In this city, April 12th, 1870, Priscilla Charlotte Clive, daughter of Claudius and Mary Ann Clive, aged fifteen years and two days.

The news of the death of this promising young lady will probably give the community as great a shock as it did us when we heard it. It was entirely unexpected to us, for we had not heard of her illness, though we learn this morning that she has

been rather feeble for some time past. She was widely known and unusually respected, and her parents will have the sympathy of a large circle of friends in this their great bereavement.

The funeral ceremonies will be held at 1 p.m. to-morrow, at the 13th Ward Assembly Rooms.

"THE UTAH POMOLOGIST."—We have received the first number of *The Utah Pomologist*, published on the 1st inst., by J. E. Johnson, Esq., of St. George, at one dollar a year. It will be devoted wholly to the interests of fruit culture in Utah. The cause it advocates is one of great worth, and we hope to see this journal well supported by the pomologists of the Territory, and become very useful in disseminating a knowledge of the principles of the science it advocates.

FROM THURSDAY'S DAILY.

FELL ASLEEP IN Jesus at 6, 30 a. m. Wednesday April 13, 1870, Mrs. Loretta J. Hussey, wife of Warren Hussey, aged 29 years, 8 months and 24 days.

The demise of Mrs. Hussey is very sudden and unexpected, she having been in her usual health until Sunday morning last. At that time a very severe headache set in, which continued until yesterday morning, when she became much easier. During the day she was considered to be greatly improved. Towards evening she fell asleep, her slumber seeming to be natural and comfortable. While asleep those attending her suddenly noticed that she was very much prostrated, and it is believed that she was then seized with apoplexy, that, in the opinion of the medical gentlemen who attended her, being the cause of death. From that time she gradually sank until death closed the scene.

The funeral services will take place at Independence Hall at 1 p.m. on Friday next. The friends of the family are invited to attend.—Com.

CONFERENCE TRAIN.—We are pleased to learn that Gen. Supt. Jos. A. Young, of the Utah Central Railroad, has been enabled to make special arrangements with the Central Pacific Railroad Company, by which the inhabitants of Weber, Box Elder, Cache and Rich counties, who wish to attend the coming Conference, will be greatly accommodated. A special train will leave Brigham City every morning, from the fourth to the tenth of May inclusive, at 6.15 a. m., and Ogden at 7.40 a. m., reaching this city at 10 o'clock, and returning at 4.20 p. m., arriving in Ogden at 7, and Brigham City at 8.05 p. m., calling at the intermediate points. The fares from Box Elder to Salt Lake City and return will be \$3.50. From Ogden and intermediate points the usual special rates.

A FAIR OFFER.—Amongst the resolutions adopted at the mass meeting held at Brigham City on the 10th inst., is one to which we beg leave to draw the attention of those who so sadly bewail the condition of the "Mormons." It reads thus:

"Resolved, That the public halls of Brigham City and Box Elder county are free for the use of members of Congress and ministers of good and moral character of every Christian denomination, and we pledge ourselves to renounce the doctrine of plural marriage when they convince us by philosophical and scriptural reasonings, that it is immoral, does not produce happiness, nor incite to industry and improvement, and is not a divine institution."

Can any offer be fairer? Who will accept it?

AN EXCELLENT CHANCE FOR SINGERS.—Bishop Hughes, of Mendon, Cache County, writes a letter full of good things of that part of the vineyard. The letter bears date April 3rd, and commences by saying that the labors of the husbandman have fairly commenced for the season. During the week preceding the date of writing, the citizens of Mendon had been engaged in moving their field fence, the present boundary enclosing 800 acres more land than formerly. Education is receiving a good share of attention and schools are being well supported. Co-operation is prospering and giving satisfaction to the people; and they are trying to live their religion.

Now for a word to singers. Bishop Hughes says there is a very fine choir in Mendon, but they want to increase the number of its members, by the addition of a good Basso, Tenore, Alto and Soprano, and as an inducement they offer to give forty acres, ten each, of the best land in the settlement, to four such singers, who will go and settle there, provided they are good members of society, good readers of music and will guarantee to attend meetings regularly.

This is a rare chance for four persons to obtain a nice little estate on easy terms. We would not like to see the Salt Lake City Tabernacle choir, which has now, under the tuition and leadership of Professor Careless, reached such an advanced state of proficiency, marred in the least by the departure of four of its members to settle in Mendon; but we do think that if four individuals have the necessary qualifications, either from the city, or from some other part of the Territory do not close with the offer of Bishop Hughes they will stand in their own light.

MILITARY.—The Wyoming Tribune of the 9th inst., notices amongst other military changes that

"Co. G, 9th Infantry, will leave Fort Russell on the 20th inst. and proceed to Camp Douglas.

"Co. I, 9th Infantry, will leave Fort Russell on the 20th inst., and proceed at once to Fort Bridger."

AN ENTIRELY NEW FRUIT.—The Utah Pomologist, speaking of the "Utah Hybrid Cherry," says:

"This new fruit has been recently obtained, by fertilizing the bloom of the Utah Sand Cherry, with the pollen of the wild plum, producing a dwarf tree with long willowy branches, much resembling the plum. The fruit is round, dark violet color; skin thin, the seed small and round like that of a cherry, flesh of a soft juicy pulpiness, sweet and rich, a combination of the taste and character of both plum and cherry.

It is excessively prolific in fruit and will usually load itself so heavy as to bend it to the ground unless tied to a stake. It bears when a year old from the bud, and often at one year from seed. We have several trees but a year old now white with bloom.

It may be budded or grafted on either peach or plum and probably on cherry stocks.—Last year we had dormant buds grow over eight feet in height. We consider this fruit a valuable addition to the fruit garden.

MR. FROTHINGHAM'S SERMON.—The following is an extract from a sermon delivered by Mr. Frothingham, of New York, on the 15th Amendment:

"One more lesson this amendment teaches us—that of unity. This question of religion is a sensitive one. In this country we have, side by side, all the religions of the world. Ours is not a Catholic country, not a Protestant country, not a Christian country. The blacks have not as yet settled upon a national religion. In Africa they are Mohammedans. Pouring in through the Golden Gate by the thousands are the Chinese. They bring with them the religion of Boodha, a religion which was centuries old when Christianity was born. And there, over by Salt Lake, we have the Mormons, a religion which plants itself upon Moses and the prophets. Of this religion polygamy is a feature. We may abhor it, but must accept it as a part of their religion. We may not dare to lay upon it the hand of violence, for if you do, you violate a fundamental part of our Constitution, freedom of conscience. And here, side by side, we have the old religion of the Hebrews, Mohammedanism, Boodhism, Christianity, Mormonism. What is the lesson? Toleration. Let each assume the right of the other to grow. Let us, at least, acknowledge the rights of others. And yet we ought to go further than this. It is not enough. There ought to be something like brotherhood. We must remember that the beginning and the end of all religion is love to God and man.—When we come to that heavenly home we shall discover in what consists the unity of the spirit. Be assured the unity of the spirit will be the bond of peace."

BISHOP O'CONNER, of New York, has recently been giving, in a learned discourse in that city, on "Papal Infallibility and the Ecumenical Council," the American-Catholic view of that much-mooted question to a very large and attentive audience. His explanation of infallibility is that "it is nothing but that stability of faith which was granted by Christ to the office of Peter," and that it "does not mean that every act or every word of Peter or of his successor is inspired by God," but that "it only means that in faith, and faith alone, Christ will ever assist him [the Pope] to teach it officially in its purity; so that he may confirm his brethren;" that this infallibility will not protect the Pope "from the frailties of human nature," and that it is only when confirming the brethren in the faith that they believe, or are to believe, him infallible. Furthermore, Bishop O'Conner explained that this doctrine was as old as the church, and that it is only a distinct definition that is now sought from the Ecumenical Council. All this anti-papal outcry in Europe and America, against this apprehended dogma of Papal infallibility is, Bishop O'Conner thinks, very absurd. It is not a political object on the part of the Pope to secure the definition and proclamation of his infallibility, neither is it for the purpose of strengthening his temporal power that he may be enabled, wherever he may deem it expedient in a temporal view of his authority, to call upon the members of his church, as upon his subjects, to resist the authorities of the State of which they are citizens or subjects, whether of Italy, Germany, France, Great Britain or the United States.

The New York Herald, in commenting upon this discourse, says:

"We say, let the Holy Father have his dogma and all the dogmas he may ask. We have passed far beyond the age of crusades; and the age of politico-religious conflicts, such as that of the Thirty Year's war in Germany, has forever passed away. In this new age of steam printing presses, steam ships and railroads, telegraphs and ship-cannals, the Pope may be given all the dogmas he may want, and without fear. They can do no harm and they will do good. Let the Holy Father be infallible, and may he live a thousand years."