

converting him to the truth, we propose to labor with him a little; and first, in regard to the degradation of woman. If, as he asserts, patriarchal marriage degrades women, Utah, after more than twenty years testing the matter, ought to furnish abundant proof of the fact; but he cites none, and with all respect to him as a brother editor we hold that we are justified in saying that his *ipse dixit* goes for nothing. We deny the assertion, so far as Utah is concerned, and we shall try and show our contemporary that we are right. He should remember that "Mormonism" is a system of practical Christianity—a real application of the teachings of the Savior to all the affairs of life, extending to the marriage relations as well as everything else. In the so-called Christian world, where passion instead of principle is the only acknowledged guide, and religion little else than theory, we know that polygamy, for in its most debased form—prostitution—it prevails there universally, does degrade women; but in Utah, after testing its operation for more than twenty years, those greatest proofs of female degradation—prostitution and illegitimate children are unknown.

Another assertion made by our friend of the *Call* is to the effect that polygamy destroys civilization. This, again, so far as the experience of the people of Utah is concerned, is controverted by the facts in the case, and no attempt at proof is attempted by our brother of the quill. If we inquire what is meant by civilization, we are told education, art and science; and the proud eminence which education, art and science have attained in this country and the professed Christian nations in Europe is boastfully referred to as the proof that they are the most civilized nations on the earth. In viewing civilization in its development on both sides of the Atlantic, there is great cause for sorrow as well as for gratulation. It is unquestionable that the arts and sciences have reached a high degree of perfection, and that wealth and the facilities for education have wonderfully increased there of late years; but it is equally true that the masses of the people still wallow in ignorance and poverty. In the midst of this same highly vaunted civilization it is also true that vice and crime of every conceivable name and nature abound and flourish, and statistics prove that they are increasing at such a fearful rate as to everywhere threaten destruction to law and order—the very bulwarks of society. It may be, and often is said, that crime, poverty, squalor and social wretchedness are not civilization; this is verily true, but they are an integral and inseparable part of the false civilization of the Christian world, and these and monogamy flourish together.

How is it in Utah where polygamy prevails? If the encouragement of art, science or education constitute any claim to be considered a civilized people, we certainly have every right to the title, for what science, useful art, or branch of education is not fostered and encouraged here? Not one. But here is the difference between our civilization and that of the world at large,—while theirs develops crime of every kind ours suppresses it, as our records show; hence, instead of patriarchal marriage "destroying civilization," as our contemporary says, we maintain that by basing the relation of the sexes—the very foundation and substratum of all social life and of society the world over,—on correct principles, it is developing the highest and the only true civilization known on the earth.

There is one other point to which we must call attention, for we have no doubt our readers will enjoy the joke as heartily as we did. Our friend of the *Call*, in further proof of how seriously he is afflicted with polygomania, says the practice of the "peculiar institution" "shocks the moral sense of the public and scandalizes Christianity itself." To our notion that is the very culminating point of absurdity! Among the Latter-day Saints in the Territory of Utah prostitution, seduction, adultery and free-loveism are unknown, yet, in Christendom, where these and a thousand other crimes are openly practiced without exciting aught beyond a passing remark, the moral sense of the public is shocked and their Christianity is scandalized at the marriage system of the "Mormons!" "Thou hypocrite, first cast the beam out of thine own eye," etc.

More might be said in reviewing this precious tirade of abuse on the "Mormon Question" but we desist, trying to believe that our cotemporary, without really designing evil, through prejudice, and ignorance of the subject upon which he made an effort to display his

powers, and while laboring under the influence of polygomania, was betrayed, into the committal of a slight indiscretion; and we trust that the violence of the symptoms have by this time abated.

In conclusion we would suggest, that in future, when writing on the "Mormon Question," our cotemporary post himself with facts and exercise more charity. That would be the more becoming course for a Christian gentleman to pursue. He should remember that the people here have not had the advantages enjoyed by the people of San Francisco. They have been shut up, as it were, for many years in the Rocky Mountains, and their intercourse with outside "civilization" has been somewhat limited. But there is yet hope: the facilities for missionary journeys to Utah are far greater than they used to be; and if we have not already reached the elevated plane upon which our friends outside stand, including prostitution, illegitimate and abandoned children, free-love, etc., they all, including the editor of the *Call*, can come to ours if they will repent and be baptised for the remission of their sins by men holding legal authority to administer that sacred ordinance. But whether or not they avail themselves of this blessed privilege, we advise all laboring under the distressing symptoms of the epidemic disease we have mentioned, not to distress themselves on our account, but to keep calm. All is well with the Saints; and though the great majority of the ladies of our community are threatened with ineffaceable disgrace for not being married by a hireling priest or a civil officer, and the gentlemen, with fines, imprisonment, and the deprivation of every civil right they feel perfectly easy and tranquil, knowing that He whom they serve will preserve them under all vicissitudes and trials in the future as He has in the past.

## REMARKS.

By President BRIGHAM YOUNG, delivered in the Tabernacle S. L. City, Sunday Jan. 2, 1870.

[REPORTED BY JOHN GRIMSHAW.]

After contemplating what you have been hearing, I want to say, for the consolation of these my sisters before me, I give you my word for it, if your children were counted and their number compared with that of the children born in the healthy city of Boston, that you do not lose three where they lose five; and I think the ratio would not vary much from three to six. I want to say this for the consolation of those sisters who live in Utah and bear children.

As for what has been said here of our children and their state of health and general appearance, and how they present themselves to strangers and to friends, I am perfectly willing to compare ours with any in the world; and if the result is not favorable to us I would be willing to part with them; but if the contrary be the case, let us have theirs.

This revelation about our children came through Anna Dickinson. When she came here I was not at home. She stayed here one day and one night; I understood she was riding a good part of the night with a stranger, for the benefit of her health I suppose. These great statements about the children of Utah, have come through the great wisdom and experience of Anna Dickinson. How much does she know about family affairs here? She stayed here at the Townsend House, I suppose, nearly twelve hours. Did sister Townsend make the statements which Anna Dickinson gives to the world? Anna may say so, but I do not believe it. I will give you one specimen of her knowledge with regard to the ladies of this city. In one of her statements she says that Brigham Young will look after the young ladies, and on becoming acquainted with them will find some of them are his own daughters. Her researches in this community were immense. But let me tell you she is hired by some lackies to lecture against "Mormonism" and the "Mormons." I say go ahead, lecture away until you get into —; and then continue your lectures, and afterwards hire men to lecture. They may hire lecturers to say this, that and the other about this people; I do not know that it makes the least difference to you and me. It matters not to us what the press says, or what that judge or this officer, or what Congress says. We are here in these mountains; the Lord has called and led us here and sustained us and given us strength.

I know more about the rising generation than most of the people who live in this city. I travel great deal, and as I go into a small town and see the children strung out a quarter of a mile, I often say: "Have you borrowed these children? Where did you borrow them from?" I am answered: "I guess we own them here."

I go to the next settlement and see another group, stretching perhaps half a mile in length, ready to receive us with their banners and flags and their merry greetings. I go to another and see them by hundreds and thousands. Go through this Territory and what do you see? That which you cannot find elsewhere on the face of the earth with regard to children; not only in numbers, but in intelligence, strength, power of mind and general scholastic ability. Suppose some one says it is not so; does that make any difference to us? No; not the least.

I have never feared but one thing in regard to the Latter-day Saints in the persecutions they have received or that are in prospect; and that is, that we shall come short of doing our duty. It is only when we live short of our privileges; when we neglect to serve our God and to do as we should do, and as the Lord our God requires of us that I have any apprehensions for this people, and I have certainly seen just about as much with regard to persecutions as any other man that lives in this church. Still, I never had but this one fear: Are the people doing their duty? Are they neglecting their privileges or are they living so as to have the Spirit of the Lord constantly in their hearts? If we are right before the Lord, it is no matter how we appear before the wicked. We are just as obnoxious now as we can be. Why are we so? Is it because we have drunkenness in our midst? No. Is it because we have houses of ill-fame? No. Is it because we are a gambling people? No. Do we horse-race, bet, drink, quarrel and go to law with one another from Monday morning to Saturday night? No; nothing of this kind is claimed against us. Then what is the matter with the Latter-day Saints? Our enemies cry out "polygamy." It is a false idea. Very many of them believe in polygamy down yonder East; I won't even except the leaders of our country, only they believe it on the sly, while we have our wives and acknowledge them. Anything that is unlawful is swallowed by them. Anything that is in opposition to the law of God goes down with them. Anything that tramples under foot the ordinances of God is all right with them.

But we love our God, we honor His laws, we obey His precepts and we honor our father Abraham and perform his works. We should live to the best of our ability in accordance with the revelations God has given to us.

But why need the wisdom of the nation trouble itself about the "Mormons." The whole cry, according to the newspapers, is about this people. Religious teachers, scribblers, public speakers and everybody join in this murmur against the Latter-day Saints. Let us keep the law of God and the laws of our country and preserve ourselves in these mountains without much quarrelling and contention, and where is the great fault that can be found with the Latter-day Saints? We observe the law of God and it makes us one. It is the priesthood they are opposed to. The wickedness of the whole world is opposed to the priesthood of the Son of God. It was opposed to Jesus when he was here on the earth in the flesh. It appears that the whole world of mankind was opposed to the gospel in the days of Noah. Who believed the sayings of Noah? His family. Who else? Nobody. What was the result? Why, Noah kept crying to the people for a hundred years that the Lord certainly would avenge Himself upon the nations unless they repented. Who believed the gospel in the days of Enoch? A few, who gathered together and built a city to the Lord. Who believes in the gospel now? Just a few. This gospel is the gospel of order and rule; it is the law of God brought forth to the children of men by which they can save themselves by hearkening to its counsels. Who love it? The righteous. Who hate it? The wicked.

We have been hearing about the Latter-day Saints preaching. I think if our Elders were to go without purse or scrip and had nothing to fall back upon, and could not write here for means, but were obliged to take their valise in their hands and preach the gospel as we used to do, they would be much more successful than they are and would find many more who would be willing to listen to their testimonies. I use to travel without purse or scrip, and many times I have walked till my feet were sore and the blood would run in my shoes and out of them, and fill my appointments—go into houses, ask for something to eat, sing and talk to them, and when they would commence questioning, answer them. Converse with them until they have given you what you want, bless them, and, if they wish, pray with them, and then leave, unless they wish you to stay longer. If you have an appointment, and are obliged to go here and there on your mission, go like Saints—humble before the Lord, full of faith and the power of God, and you will find the honest in heart, for the Lord is going to save a great many.

It is near twenty-five years since we left the confines of the United States. Go back there and you will find hundreds, and perhaps thousands, who are ready to receive the gospel. Only carry it to them as they are prepared to receive it. But while we go and ride in our silver carriages, many never inquire into our principles; they are looking for something else. The meek and lowly Jesus sent his disciples without purse or scrip; and when the honest in heart see our Elders go in the same manner that Jesus' disciples did, with the doctrine

that he delivered to His disciples, and preach without purse or scrip, our Elders will find plenty of honest-hearted persons who will receive their testimony. But when the Elders go into the great cities, hire large halls and hire carriages to ride to their pulpits in, the people say it is a speculation, and such Elders do not have much of the spirit of the Lord to preach to the people.

Our Elders who are in the States will do us good; there is no question about it. But they will do themselves and the people good if they will go without purse or scrip. If they travel without purse or scrip, when they land in the midst of a community, or wherever they want to preach, and go into the peoples' houses and talk with them, pray with them and sing with them, teaching them the way of life and salvation, they will find there are plenty who are willing to receive them. Many of the Latter-day Saints go and say, "I am a 'Mormon' Elder, will you take me in and give me shelter and feed me?" "No," says the owner of the house, "get out of my house, I do not want any 'Mormons' here." If you go and say, "I am a servant of God and want to tarry over night," and sing and pray, you will find many honest in heart ready and willing to receive you.

But here is the place to sanctify the people. They come here as ignorant babes, they do not know their first lesson. They believed the sound of the gospel. They have been baptised for the remission of sins and have had hands laid upon them for the gift of the Holy Ghost. But what do they know about the kingdom of God? They are mere babes; they know nothing, and they come up here to be instructed and to be taught how to live and walk before the Lord and each other. When they come here, they need this teaching and we are here to teach them; and the people are improving.

Let any of you sisters get out into the world, where you used to live, and what you used to see there will have quite another aspect to you. It will appear quite different to your minds and feelings. Learn how they feel towards His people; learn what is the state of the world; and then look back upon the people of God in these mountains, and you will see them lifted up and perceive that they are pure in heart in comparison with the world, and are striving with all their might and main to build up the kingdom of God on the earth. You who are here do not understand it and cannot see it, because all things are proved by their opposites. Were it not for darkness, could you give any description of light? Ask the individual who never saw light, and see if he can give you any description of it. He can not do so from actual knowledge.

Those who come here find a pretty good people but in their estimation we should be just as holy as angels. We are pretty good, and we are trying to be better; trying to devote ourselves more and more to the building up of the kingdom of our God; trying to overcome our passions, subdue our tempers within us; trying to sanctify ourselves, our children, our friends and families, and seeking to become saints in deed. The people are pretty good, and if they were gathered together so that we could see the difference between those who have been here for years and those who have just come, you would understand the comparison Brother Kimball used to make of the clay that is thrown into the mill and has been grinding for years and prepared to make vessels of honor of; but in comes a batch of new clay, and you must grind again; and when it is taken out of the mill it is cut to pieces to see if there is anything in it; that should not be. The impurities that are in the clay may destroy the vessel. You will therefore gather all out that should not be in it and throw it away. So it is with the Saints. Some keep leaving and this renders the clay purer and purer.

We talk a good deal about building up the kingdom of God upon the earth, according to the knowledge and understanding we have in regard to the kingdom of God; it requires several things to constitute a kingdom. If there is a kingdom, there needs a king, ruler or dictator; some one to govern and control the kingdom. What else does it signify? It says, in language that cannot be misunderstood, you must have subjects; if there is a kingdom there must be a king and subjects; and there must be territory for the subjects to live upon. Well, now, if we are in a kingdom, do you think we are in a kingdom without law? No; the strictest law ever given to mankind is the law of God. If we transgress the law of God, we cannot be sent to the penitentiary, to stay a few years in there; it is before the Lord, and He will judge according to our works, and judge righteous judgement. We cannot pay a fine of one dollar, five or five hundred and then be forgiven; if persons neglect to obey the law of God and to walk humbly before Him, darkness will come into their minds and they will be left to believe that which is false and erroneous; their minds will become dim, their eyes will be beclouded and they will be unable to see things as they are. Why? Because they know not the laws of God. There are a thousand ways by which persons can lose the spirit of God. They neglect their duties, fall away into temptation and are overcome by Satan, the wicked one.

Among the sayings of Jesus there is a parable about a man who went out to sow. He had good seed to sow in the field. Some of it, however, fell upon stony ground and