

ous, coaxed him into the wagon, where he laid down on his face and in two hours chewed up almost a whole plug of tobacco. In such cases a good piece of India rubber is better, cheaper and will last longer, though it would be better for you to chew up a whole plug of tobacco than to have a real quarrel with your tongues. You would not in a long time get over the effects of a quarrel, it would be like a canker worm to your souls.

There is not a person on the earth that has sense enough to know what an experience is, but what, if they would bridle their tongues and subdue their passions, could say 'I have not injured any body, no, not even myself.' It is no matter how you are tempted, if you do not give way to temptation; but if you give way to temptation, it carries you to destruction. If you give way to your angry feelings, it sets on fire the whole course of nature and is set on fire of hell; and you are then apt to set those on fire who are contending with you. When you feel as though you would burst, tell the old boiler to burst, and just laugh at the temptation to speak evil. If you will continue to do that you will soon be so masters of yourselves as to be able, if not to tame, to control your tongues, able to speak when you ought, and to be silent when you ought.

Let the mechanics and all others try to improve, as you have. There has a great improvement taken place in the midst of this people, and we will still continue to improve. Let us seek unto the Lord for wisdom, until we can rightly judge all matters that come before us; until we can judge ourselves and our neighbors with equal justice, and so continue to improve, until we come up to the standard of truth in all our acts and words; so that when I employ a man to lay me up a wall he will do it honestly, and so on with every other workman. Then if a man does not earn his wages, he will not ask them or take them. Now it is, 'I want all I can get.' Honestly never comes into the hearts of such persons; their rule is to keep what they have got and to get all they can, whether honestly or not, and pray for more.

When the eyes of your understandings are opened to deal righteously with each other, then my axes, shovels, etc., will all be safe if they are left in the barn. But it has been so that my harness was taken, my picks and shovels, my wagon wheels and tire, and everything else that could be carried off. When we have attained the improvement I anticipate, I can lay down in peace at night and enquire 'wife, have you brought in those clothes that were hung out?' 'No.' 'All right, no person will meddle with them.' I would rather persons who are destitute would come to me and say, 'we need a pair of pantaloons, a hat, etc.', and give me a chance to assist them, but when they steal I cannot trust them.

I would rather give a woman a dollar than have her come to my house saying, 'do you want to buy a pound of butter?' Yes, what do you want for it? 'Twenty-five or thirty cents,' as the case may be, and then stop with my family and eat a great deal more butter than she sold to me. If they would come to me and say, 'br. Brigham, I want to sell this butter, for I have no way of living only by my labor,' it would be another thing. If a poor woman should come to me and say, 'I want fifty cents to purchase dye stuff,' here it is, you are welcome to the money, but do not undertake to spurge on me.

Let my nails, tools and other property remain where they belong. Work honestly and deal honestly one with another. Evil practices in a great degree spring from the traditions of the people, they are so educated. They have been taught, in different parts of the world, that if they found a thing, though not many yards from the door of the owner, it belonged to them; 'this belongs to me now, for I have found it.' Did you earn it? 'No, I found it.' That and a thousand other traits of human life tend to lead the people astray. They seldom stop to think whether they are right or wrong.

We need to learn, practice, study, know and understand how angels live with each other. When this community comes to the point to be perfectly honest and upright, you will never find a poor person, none will lack, all will have sufficient. Every man, woman and child will have all they need, just as soon as they all become honest. When the majority of a community are dishonest, it maketh the honest portion poor, for the dishonest serve and enrich themselves at their expense. You know that I think that this people are the best people that there is, yet we need to train ourselves, to study ourselves and study the principles of truth and righteousness, until we can discern that which is right from that which is wrong in the least particular within ourselves, and you will find that to answer every purpose, without judging our neighbors as much as many do.

As to this people being a good people, I say, God bless you, all the time. Who else will do as this people does? Nobody else. All you have is on the altar, ready to be offered up for the kingdom of God. You could hardly find a man or woman in this congregation but what would take the clothing from their backs to promote this kingdom.

We are telling you all the time to do as you are told, but do you do it to that extent which you will in a few years to come? No. Why? Because you do not know how. I know that this people are doing a great deal better than they did years ago. Could Joseph do with this people as I and my brethren now can? No. Was this people in the situation they now are, when Joseph was alive? No. Joseph was running the gauntlet among his wicked enemies all the time. He hardly knew a man in the kingdom that he could put confidence enough in to call for a dollar to help him out of a difficulty. He did not know how many would stand by him when a mob gathered against him. He had a few faithful, tried friends, but he had many around him who would betray him into the hands of his enemies.

I am not afflicted with such persons in the

midst of this people, but there is confidence and a concentration of faith, and we will so improve that when a man rises here to pray there will not be a desire from the heart of a man or woman but what is uttered by the one who is mouth. When we come to understanding there will not be as many desires and prayers as there are people, while one is officiating as mouth for the whole, but when he who is mouth prays every heart will wait until he utters a sentence, and that embodies what they also desire. When the sisters meet together and appoint one of their number to pray, they will never let a desire escape from the heart until they know what the mouth is praying for, then they all will desire the same and pray for the same. This people are hastening to that degree of perfection.

I thank the Lord all the time and I bless the name of Israel's God that I live in this day and age of the world, and that I am associated with such a people. Is there any misery, sorrow and affliction here? I do not know what trouble or sorrow is. Do I feel for others? Yes, all I ought to feel.

I know what the sorrow of the world is, it works death, and I have long ago bid good bye to it. If I am sorry for anything, I try to have a godly sorrow to benefit me. My heart is cheerful, I am happy and thankful all the day long, and I believe that I am in the light. I have not asked for a lantern, only from the Almighty; and I know that the whole people are daily progressing, ascending and increasing in good works, and in faith and knowledge, even the knowledge of God; and we are doing the works he desires at our hands.

It would do you good to look out yonder in the mountains and see our brethren warmly clad and well provided for. The brethren and sisters here and in the neighborhoods round about have liberally answered to our calls, and every time have supplied more than was called for. Will they part with every thing, if it is called for? Yes. I have heard but of one man, since the brethren went out to watch the enemy, a man up north, who really wished the brethren to spare his ox, but they butchered him before his eyes. I sail amen to it. If his god can be slain as easily as that, it is an excellent thing for him. If any of you have gods in horses, or in oxen, make an offering of them forthwith, and tell the boys who are going out that they are welcome to them. They are welcome to all mine; if you don't believe it, try it.

We are a blessed people, and we shall be preserved from our enemies, if we will continue to do right, and the Lord will sustain us. And I can tell you that this people will do right and God will sustain us. Ere long Zion will triumph and the glory and knowledge of God will cover the earth, and we will still be in the old ship Zion and ride all wicked opposition down to destruction. May God help us so to do. Amen.

THE DESERET NEWS.

TRUTH & LIBERTY.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, DEC. 2.

WOOD AND HAY—wanted immediately at the 'News' office.

'The Question of the Mormons.'

Copied from Harper's Weekly and published in this number, is so unusually, for a gentile article, candid and correct, except in the words 'Till the late riots,' which never transpired only in the brains of fools, and were never believed to have transpired only by those who have not understanding nor the power of discernment, that to us it is really a matter of wonder that the 'Weekly' dared to publish so much truth about the 'Mormons.' As it is, Mr. Weekly, you have our thanks for having ventured to air at one time so much truth and so many correct inferences therefrom, amid such a storm of vituperation, false accusation and wrath as is being wickedly gathered against Utah.

To the least observing it is a matter of sad reflection and fearful foreboding to every true patriot, when a nation has become so corrupt that telling the truth instead of lies becomes the exception rather than the rule—when lying is carrying the day at a high premium and truth is out of fashion and far below par—as is now most obviously the case in the most renowned Republic that has ever existed upon this earth. A really civilized nation is one that wisely and justly administers all its affairs in accordance with a liberal, free and enlightened Constitution such as the one we are blessed with; that infringes not in the least degree upon the Constitutional rights of the most insignificant of its citizens, but ever aims with all its power to happily and protect all in their several spheres.

When the present administration of the affairs of the General Government is tried by so correct a standard—when its reckless course is compared with the Constitution—that administration is as far, (at least inasmuch as it and the Mormons are concerned) from TAVE

CIVILIZATION as hell is from heaven. Were not such the fact, who even of the most wicked among them would ever have dared to suggest forcing civil officers upon a Territory at the point of the bayonet, in well known diametrical opposition to the rightfully expressed wishes of the people, (from whom emanates all rightful human power to legislate) and utterly subversive of every principle of freedom? But such a course is at present deemed a sure channel for rapid promotion to so much loved offices, both civil and military, utterly regardless of whose rights are jeopardized and trampled under foot, and how long, think ye, can dissolution and destruction be stayed from overthrowing those who pursue so fiendish and suicidal a policy?

FLAX.—Wants and opportunity suggest the propriety of at once procuring brakes, swinging boards and hatchels with which to dress the large amount of flax now on hand, that it may be speedily manufactured into thread, cloth and other useful articles, ere other imperative calls interfere with so important a branch of manufactures, and the flax be neglected and wasted. Amid 'a time to all things,' now is the time to profitably work up the flax.

NEW STORE.—It affords us pleasure to inform the public that Capt. W. H. Hooper has bought out the late Firm of Livingston, Kinkead & Co., and has opened his now large stock of goods in the building so long occupied by that Firm, second door south of the Council House. For further particulars, attention is called to Captain Hooper's 'Notices' published in another column, and a cheerful and reasonably prompt compliance with the requests therein contained will enable the Captain, whose interests are identified with Utah, to still more beneficially develop his active and highly useful business qualifications.

PROLIFIC.—Br. G. W. Morris, 17th Ward, has lately shown us a stool of barley having 96 stalks which sprang from one kernel, and from which 4000 ripe grains were gathered. Beside the 4000 gathered grains, there were several heads that did not mature, and the chickens had also helped themselves to a share.

CURIOUS.—Br. A. C. Deuel, 15th Ward, last spring set out three beets for seed, one of which produced no seed but when dug had a young beet, growing on its side, as large as the old one. The other two produced seed, and one of them had six young beets growing around it, each averaging about 2½ pounds.

[From the N. York Herald, S.p. 18, 1857.]

THE MORAL CONDITION OF THE COUNTRY.

The recent developments elicited by the seizure of obscene literature in Frankfort street give us a very curious insight into the moral, or rather the immoral, condition of the country. One would naturally suppose that in a republic like ours, where education, wealth and refinement are more equally distributed than in any other part of the world, that the men would be more pure and the women more chaste; that the sanctity of the home circle would be respected; that the good, the true, the beautiful would be exalted; that the bad and the obscene would be cut down, cast off and despised.

Such is the theory; such are claimed to be the results of a general system of common school education, such as has been extended from New England through the Central and Western States. But what are the facts in the case, as shown by the recent action of the police? We find here a man engaged—extensively engaged—in reprinting the most disgustingly obscene works that have ever been issued from the London and Paris presses, accompanied with plates too filthy for description—sad evidences of the fact that the more noble the art, the more degrading it becomes when prostituted.

Well, we find also that the persons who buy these things are the leading men of the country—preachers, teachers and guides of the people; members of the national Congress; lights of the pulpit, the bench and the bar; thunderers upon the political rostrum; presidents of councils and caucuses and conventions; directors of banks and insurance offices; pillars of the church; leaders of class meetings; deacons and elders; Pharisees who pray at the corners of the streets—mighty wrestlers with the devil, with whom it seems the victory rests. Join with these developments the fact that the newspapers teem with accounts of seductions, adulteries, violations of the domestic hearth, desertions of children by their natural protectors, extraordinary elopements, &c., &c., and it would really seem that our social system is rotten to the core.

The increase of these crimes against society has been much more rapid than the increase of population, and it cannot be said that it is owing to foreign immigration, because the sinners are chiefly well informed well-to-do people, not perhaps all in the best society, but respectable persons; whose positions one would think should teach them the necessity of placing some check to their passions. That check was most effectually

found in the preservation of the marriage and those social enactments, conveniences and compromises which make the common law of society; and which, however unfair and irksome in individual cases, are after all the only guide and safeguard for the majority, because they are founded upon common sense. Thirty years ago this position was generally received as an axiom, and our people were much happier and better for it.

Our country was not perhaps Arcadia, but wives respected and obeyed their husbands, husbands cherished their wives, children obeyed their parents. But missionaries came to tell us that we were all wrong, and to prove it to us philosophically.

Robert Dale Owen and Fanny Wright came over, like St. Paul to Athens, preaching, teaching and converting many. Owen was full of all sorts of new fangled ideas, agrarian, socinian, socialistic and otherwise; and Fanny Wright told the wives of America that they were all mean spiritless slaves, and that the very best thing they could do would be to run away with any nice young man for whom they took a fancy. They joined issue with the anti-slavery agitators who were just then commencing their work, and fulminated their doctrines from the rostrums of lyceums and lecture halls, and once occupied the boards of the Park theatre.

All sensible people looked upon these philosophers as harmless lunatics—laughed at them, and said that the temporary excitement would cease after it had lost the charm of novelty. The seed, however, was sown, and we are now eating the bitter fruit. It was from the Wright and Owen doctrines that some hard headed spinsters conceived the idea of the Women's Rights Conventions, the preachings and teachings of which have carried sorrow to many a hearth.

Before the promulgation of the Fanny Wright creed a single elopement, seduction, or a crime, in respectable society would make an excitement all over the country; now they are too frequent to excite much attention, except from the aggrieved parties. The women's rights mania is strongest on the line of country from Boston west to Chicago. It is in the cities and towns upon that line that their conventions are held, and the journals of those same cities are constantly publishing accounts of abductions, seductions, adulteries, escapades of married men and elopements of married women.

Owen and Fanny Wright were, however, only the pioneers before the grand army of lewdness. They surveyed and laid out the broad road that leads down to the pit; it was reserved for other missionaries to make the way clear that all might walk therein. These missionaries adopted the doctrines of Fourier, including that of promiscuous intercourse between the sexes.

They imported all the filthy books upon the subject and reprinted them in Boston. They organized phalanxes all over the country, and found plenty of male and female dupes. Their chief priests were the philosophers who now edit the Tribune, and that journal was their special organ. For several years the Tribune attempted to cram down the throats of the American people the filthy doctrines of Proudhon, Saint Simon and Fourier. The phalanxes all fell through, but the effects of the teachings of their projectors is still apparent.

These philosophers continue to preach the same doctrines through the Tribune, while their confederates are engaged in publishing the dirty literature for dissemination through the country. All these fellows revel in obscenity, licentiousness and beastliness of every description. They carry on their trade chiefly in the country, constantly making recruits for the brothel, the prison and the hospital. It was they who brought these dirty books first to this country; it is they who have demoralized the country; they alone are responsible for the disorganization of society, the deserted hearthstone, the general immorality of the youth of our country and their rapid progress in crime. They have sown the wind; we shall reap the whirlwind.

Mr. Herald, we heartily coincide with your testimony touching the awful 'moral condition of the country,' except Utah, but dissent from your alleged causes for that 'condition,' and most particularly object to all your strenuous and lying efforts to subject the people of Utah to the same cursed 'condition' of modern civilization. 'Physician, heal thyself.'

THE UNCERTAINTY OF EVERYTHING.—We have the authority of a very respectable journal for the following incident in the life of a noted revivalist preacher. He was holding forth in Rochester, and in walking along the canal one day, he came by a boatman who was swearing furiously. The preacher stopped, and abruptly demanded of him, 'Sir, do you know where you are going?' The boatman very innocently answered that he was going on board the Johnny Sands.

'No, sir, you are not,' said the preacher; 'you are going to hell faster than the Johnny Sands can carry you.'

The confounded boatman looked at him, and then recovering himself, returned the question, 'And do you know where you are going?' 'I trust I am going to the kingdom of heaven.' 'No, you ain't a bit of it; you are going right into the canal,' and, snatching the action to the word, he shoved him in, and left him to flounder ashore.

HORRORS OF WAR.—According to Barke 35,000,000,000 and according to Dick 18,000,000,000 of the inhabitants of the earth have been swept away by this tremendous scourge. The lowest estimate of which would be, that the inhabitants of eighteen worlds like our own have been cut up and mangled, to satisfy the ambition, revenge and malice of man. O, the blood would fill an ocean sufficient to float the combined navies of the world.