

Correspondence.

MANTI CITY,
March 9, 1870.

Editor Deseret News:—It seems that what the world call "Mormonism" is about to be weighed in the balance of Congressional legislation. The revelation on polygamy or "celestial marriage" is termed by a portion of that body "a pretended revelation," and therefore it must be suppressed by the strong arm of legislative prohibition and by military power. The Jews said that Jesus pretended that God was His father, and because of this imputed pretension they crucified Him and brought ruin and death upon their nation and a lasting disgrace upon their fugitive and scattered remnants.

I do not suppose that the unbelief of the Jews had any more to do with the truth of the revelations of Christianity than the unbelief of Mr. Cullom has with the truth of the revelation to the Latter-day Saints upon the subject of plural marriage. The unbelief of the Jews did certainly not render fallacious and void the great system of redemption through the atonement of the Son of God, neither extracted its sting from those who rejected it. Its sting is this: "He that believeth not shall be damned." Little more than thirty years after the crucifixion of Christ, the unbelieving Jews felt the force of this damning sting, and their dispersed and scattered remnants have writhed and are still writhing under the smart of it to this day.

Will Mr. Cullom's unbelief in the revelation on polygamy render it "pretended" only, and untrue? Or will his unbelief destroy its power and disarm it of its sting to those who believe it not? Its sting is the following: "He that heareth this law and receiveth it not shall be damned saith the Lord." Mr. Cullom and all other men may yet learn that the revelation on "celestial marriage," given of the Lord to the Latter-day Saints, many years ago, is more than "a pretended revelation," and sad experience may teach them that it is hard to "kick against the pricks."

But who shall determine whether this revelation is a real or pretended one? The unbelievers therein claim the right to judge and are unwilling for its friends and supporters to have any voice in the case. The Jews claimed the sole right to judge of the merits of our Savior's mission into the world, and they did adjudge Him and His revelations to be a wicked sham—a vain pretense, and nothing real. He and his friends were silent; their voices were not heard in vindication of his doctrines, but "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb." The Jews, His bitterest and most inveterate enemies, claimed it as their right alone to say whether Jesus and His revelations were real or pretended. They pronounced them the latter, just as the House committee on Territories pronounced the revelation on polygamy "a pretended revelation." That committee claimed the right to judge of the merits of our revelations when they believed them not, neither placed themselves under their influence; hence their logic would tell us that they are better judges of wine, though they drank it not, than those who refresh themselves with that grateful beverage.

Does the unbelief of the Jews in the revelations of Christianity render the latter a false pretense, or make null and void the foundation upon which the Christian's hopes of life everlasting are reared? Can the world of Christendom justify the Jews in sitting in judgment upon and condemning the revelations of the Son of God? If they say that the Jews had no right to condemn the Savior's mission and revelations they must also say that Mr. Cullom and his co-workers have no right to sit in judgment upon or to pass laws against the mission of Joseph Smith and his revelations.

Have all Christians the just and equitable right to judge of the truth of their own religion, or must they yield that right to their most implacable enemies and feel themselves bound to submit to their decision? Has any power beneath the Heavens any right to say that Christians shall not judge and act for themselves in matters of religion? I answer most emphatically, no! And so long as I trespass not upon the rights of my neighbor, neither Mr. Cullom nor Congress itself has any right to prescribe food for my conscience.

For one, I do not believe that Mr. Cullom would thank me to tell him what revelations he might believe and

practice and what he might not, and consequently I cannot feel under very great compliment to him for attempting to tell me what I may believe and practice and what I may not. This is a matter of conscience between me and my God, and no man neither any government on earth has any right to call that sin which God has justified and approved.

Soon after the commencement of our missionary labors, in Scandinavia, the priests became alarmed at the success of our preaching, and, though learned and eloquent, they could not stand before the elders of our Church in argument or debate. They appealed to Frederick VII., the reigning king of Denmark, requesting him to pass some more stringent law against any new religion, which would enable him to drive us out of the country by the sword. The king considered the matter and replied to the priests in about the following manner:

"You are ministers of Christ and teachers of true religion, you have the Bible and much learning, and now go with the Bible in your hands and drive away those men whom you call intruders, and if you, with these weapons, cannot drive them away, let them remain in peace and disturb them not; for if you cannot drive them away, peradventure God may be with them, and if that be so, I could not drive them away by the sword. I can pass no such decree as you have desired."

What a pity that the Congress of the United States cannot take as liberal a view of "Mormonism" as did the late king of Denmark! And for that act of distinguished liberality, I cannot say how many Latter-day Saints, in gratitude to his memory, have been baptised for his majesty, Frederick VII.

Now, if Congress really wishes to do us justice and solve the Mormon question let that body give us the Territory of Utah, for God knows, and I believe Congress does, that we have richly earned it, and really deserve it; and if they really feel that the virtue and the morals of the nation will be corrupted by our example, they may restrict us in our location within the present limits of the Territory, allowing us the right of egress and ingress, emigration and for all business transactions abroad, and if God be not with us we will dissolve and fade away of ourselves, and the nation will save its money, its credit and its honor and no foul stain be left upon its record by exclusive legislation or by the passage of unjust, unconstitutional, oppressive and cruel laws; but if shut up in this Territory and limited to this mountain region we flourish and prosper, and prove to the world that God is really with us, Oh! would not the nation be glad that they had not fought against the Lord, by breaking us up and driving us to the four winds.

Was there not innocent blood enough shed in Carthage jail, and ought not the most craving to be satisfied, and has not the nation suffered enough by sacrificing millions of blood and billions of treasure, or do they wish to try it over again on a more extensive scale?

I would say to our nation, though we are weak, our God is strong. Ponder well the path of your feet and remember that religion, however it may be despised, is a very delicate and critical subject for legislation.

I remain, my dear sir, very respectfully, your brother in the Lord.

ORSON HYDE.

MAIDEN TOWN, Dec. 4, 1869.

President Geo. A. Smith:—Dear Brother, I take up my pen to inform you of my safe arrival in Australia, and to give you a concise account of what I have done and how I have done it. As soon as circumstances would permit, (some months after my appointment) I left our much loved mountain home by the Central Pacific Railroad. On my arrival in San Francisco I went to work to hunt up the Saints. I found them in a very scattered and lifeless condition. Some had apostatized, others were on the verge of apostasy. A few were still called Latter-day Saints, but had lost the spirit or nearly so; they had not even the name to live. There had been no meetings for years, and so unacquainted were they with each other, that it occupied me some weeks to find them. I succeeded in bringing a few together and held meetings at the house of Sister Eveleth, and I believe I may say we were blessed and received a goodly portion of the Spirit of God. Some promised that they would use all their energies to gather to Zion at once, and all promised that they would lose no opportunities to that end.

Having been sent on my mission without purse or scrip, according to the Apostolic order, I had to remain in California until I could get means to pay my passage by sea. After I had got the Saints together, I had no difficulty, for all contributed liberally according to their means, and their kindness I shall not easily forget. Having procured a passage I left the Saints in charge of Elder Joseph Spencer, an Australian Saint, and instructed him to communicate with the authorities in Zion. I then embarked on board the North German bark *Sarah & Mariah*, bound for Nelson, New Zealand. There were thirteen passengers. We had a very pleasant passage, of sixty-three days. I preached every Sunday, and was listened to with attention, and had the pleasure of baptizing one of the passengers, a schoolmaster named Douglas, a very intelligent man, and one who I trust will be useful in helping to build up the kingdom of our God. Having to wait in Nelson over Sunday for steamer, I preached twice on the wharf to a very attentive and numerous congregation. After preaching I was asked several questions, the whole of which, as it appeared, I answered satisfactorily, and created a good impression, for they exacted of me a promise that I would visit them again as soon as possible or send some one having authority.

I am now in Victoria, Australia; I have been here ten days. I spent two with my family, and have traveled over three hundred miles, have preached in several places, baptized two and hunted up the scattered Saints. I have organized them into two branches of eighteen members. There are others to be hunted for. This is my present business in Maiden Town, about one hundred and forty miles from Melbourne. When I have found and organized as many of the Saints as I can in Victoria and have given them such instruction as the spirit may direct, I intend visiting Sydney, Newcastle and other places in New South Wales, New Zealand, Queensland, South Australia, Tasmania, etc., and then call a Conference for the 6th of April, the result of which I will advise you. I shall write to you once a month if nothing prevent, and give you all the news I can concerning this remote part of the Lord's vineyard.

Dear President, I understood when I left home that Elders Peterson, Knowlton and Bone were set apart for this Mission. Will you be kind enough, at your earliest convenience, to give me some information about them? This is really a very large and scattered field of labor, and a few more elders would be a great boon.

Your faithful and obedient servant and brother,

ROBERT BEAUCHAMP.

SNOW STORM IN SANPETE.—Bro. R. R. Llewellyn, writing from Fountain Green on the 14th inst., says, "We had a tremendous snow storm here yesterday and last night, with very heavy north winds; and it is as cold to-day as at any time during the winter."

The people had commenced to put in grain, but they will have to wait now until the storm is over. The health of the settlement is good."

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