

right and protect the institutions and Constitution of this, shall I say, our once glorious country; if men could not be found who possessed sufficient integrity to maintain their oaths and their own institutions, there was a people here found of sufficient integrity to the Constitution and institutions of the United States not to abandon them. That has been our feeling all the time, and it is based, also, upon that belief considered by a majority of the people of this and other nations as erroneous and false. Again; when, after these things had transpired, we petitioned the United States to give us either a territorial or a state government, did that show anything inimical to the institutions of our government? Verily no; the very fact of our doing this proclaimed our loyalty and attachment to the institutions of the country. We got then and had given unto us a territorial government. We were recognized once more as citizens of the United States. We had sent among us Governors, Judges, a Secretary, Marshal, and all the adjuncts, powers and officers with the territorial government. By them, in many instances, we have been belied, traduced, abused, outraged and imposed upon. Have we retorted against the United States? No, we have not. Is it the duty of Federal officers, Governors, Judges and other officers coming into our midst, Secretaries, Indian Agents, etc., to conspire against the people they come among? Is it their duty to traduce, abuse, vilify and misrepresent them? In other places such men would be summarily dealt with. We have borne these things from time to time. They were not very much calculated to strengthen the attachment that we had so often and so strongly manifested to the government of which we form a part. Still, we have been true to our trust, to our integrity and to the institutions and Constitution of our country all the time, in the midst of these things.

Through some of these misrepresentations, and a corrupt administration, a pretext was found to send an army out here. We heard the report, sounding along from the plains, that they were coming to destroy and lay waste. What, a government destroy its own offspring? An army raised against an infant Territory! The cannon and the sword, the rifle and the pistol brought to spread death and desolation among a peaceful people! Is that republicanism? Is that the blessings of a paternal government? Is that the genius of those institutions that were framed to protect man in the enjoyment of all his rights, and to guarantee equal rights to all men? Would that country be an asylum for the oppressed? Would it be a place of refuge or a protection to any one? What was left for us to do, under those circumstances, but to act as men and American citizens? To fall back on our reserved rights, and say to those political gamblers who would stake the lives of the citizens of a Territory in their damning games, Back with your hosts, touch not God's anointed, and do His prophets no harm. Was there anything wrong in that? No; I would do it ten thousand times over under the circumstances, under this government or any other on the face of the earth, with God to help me. No man, no government has the right, at the instigation of traitors, to destroy innocent men, women and children. God never gave them such a right, the people never gave it to them, and they never had it. True, after a while, some peace-commissioners came along, why did they not come before, and enquire into matters? Because of the lack of virtue and integrity among those who professed to rule the nation, and because of a desire to make political capital out of our destruction. Does that alter the institutions of our country? Interfere with the Constitution of the country? Verily no. And our hearts beat as fervent in favor of those principles to-day as they ever did. But we feel indignant at the rascals who would try to betray those principles bequeathed to the nation. We cannot help it. We reason upon these principles the same as we do upon other things.

But we frequently hear, "You are not loyal." Who is it that talks of loyalty? Those who are stabbing the country to its very vitals. Are they the men that are loyal? Those who are sowing the seeds of discord; those who are perverting themselves before high Heaven and the country they profess to serve. Are these the loyal men? If so, God preserve me and this people from such loyalty, from this time henceforth and for ever. We look at these things from another stand-point, and view them in a different light entirely from most others.

We had a grand celebration yesterday. I was there, and much pleased to see the brethren turn out as they did. I was glad to hear the remarks of Judge Titus. They were very good; very patriotic. I wish the principles then advanced could always be carried out; that is the worst I wish. Sometimes people think we are acting almost hypocritically when we talk of loyalty to the constitution of the United States. We will stand by that constitution, and uphold the flag of our country, when everybody else forsakes it. We cannot shut our eyes to things transpiring around us. We have our reason, and God has revealed unto us many things; but never has He revealed anything in opposition to those institutions and that constitution, no, never; and, another thing, He never will.

But did not Joseph Smith prophecy that there would be a rebellion in the United States? He did, and so have I scores and hundreds of times; and what of that? Could I help that? Could Joseph Smith help knowing that a rebellion would take place in the United States? Could he help knowing it would commence in South Carolina? You could not blame him for that. He was in his grave at the time it commenced; you killed him long ago; but you did not do away with the fact that this state of things should exist. If the Lord—we all talk about the Lord, you know, Christians as well as "Mormons," and about the providences of God, and the interposition of the Almighty—if the Lord has a design to accomplish, if there is a fate, if you like the word any better—and some infidels as well as Christians believe strongly in the doctrine of fate—if there is a fate in these things who ordered it? Who can change its course? Who can stop it? Who can alter it? Joseph Smith did not instigate the rebellion in South Carolina, for he was not here. I heard yesterday from our former representative in Congress—Mr. Hooper—that when in Washington in that capacity he was approached by two members of Congress from the South, who said we had grievances to redress, and that then was the time to have them redressed, stating what great support it would give the Southern cause if Utah was to rise in rebellion against the government. He told them we had difficulties with the government, but we calculated they would be righted in the government or we would endure them. This has been uniformly our feelings. "What is your opinion of the war?" some would ask. If I had had the management of some of those things long ago, I would have hung up a number of Southern fire-eaters on one end of a rope, and a lot of rabid Abolitionists on the other end as enemies and traitors to their country. That is not very disloyal, is it?

We look at things through a different medium than some do, and we feel perfectly calm, perfectly tranquil with regard to our status and what is to come religiously, politically and every other way. One of our sisters showed me a letter the other day which she had received from a gentleman in New York, he was one of those psychologists who profess to be investigating mind and its operations. He asked her in his letter something like this,—"Have you got among you the vision of prophecy?" I do not know that I give the words exactly. She came to me to see what she should say in reply. Said I, "Tell the gentleman he does not know the question he is asking, and he would not understand the answer if he had it." That psychology and philosophy that is trying to examine the human mind through the medium of human intelligence, without the aid of the Spirit of God, can never find it out. It was written of old that "no man can know the things of God but by the Spirit of God;" and if they do not know it, you cannot teach it unto them, unless they get a portion of that Spirit.

I am not surprised at men marvelling at our proceedings and wondering at the course we pursue, and in relation to our views. It cannot be expected that they can do anything else. Jesus said to Nicodemus, when he came to talk with Him concerning the things of the kingdom of God, "Except a man be born again, he cannot see the kingdom of God." And if he cannot see it, how can he comprehend it? How can a man comprehend a thing which he cannot see? So it is with the truth, because no man knows the things of God but by the Spirit of God. "Then you place yourselves on a more elevated platform than anybody else?" This we have the arrogance to do; but we have the honesty to acknowledge that it is from God we receive all, and not through ourselves; and that is why the world will not acknowledge nor believe in the philosophy of the heavens and

the earth, of time and eternity; that all things are within the grasp of the intelligence of that mind that is lighted up by the light of the Spirit of God. But how vague and uncertain are the ideas of those who have not that Spirit! Look at the arguments, not only of the divines of the present day but of past ages, in regard to their religious views; look also at the difference of opinion of the best philosophers in regard to the science of life. There is nothing tangible, nothing real, nothing certain. Nothing but the Spirit of God can enlighten men's minds. Standing on this platform, we view all things of a political and religious nature associated with the earth we are living on, as being very uncertain, intangible and unphilosophical. We expect to see the nations waste, crumble and decay. We expect to see a universal chaos of religious and political sentiment; and an uncertainty much more serious than anything that exists at the present time. We look forward to the time, and try to help it on, when God will assert His own right with regard to the government of the earth. When, as in religious matters so in political matters, He will enlighten the minds of those that bear rule; He will teach the kings wisdom and instruct the senators by the Spirit of eternal truth; when to Him "every knee shall bow and every tongue confess that Jesus is the Christ." Then "shall the earth be full of knowledge like as the waters cover the sea." Then shall the mists of darkness be swept away by the light of eternal truth. Then will the intelligence of Heaven beam forth on the human mind, and by it they will comprehend everything that is great, and good and glorious.

In the meantime, it is for us to plod along in the course God has dictated, yielding obedience to His divine laws, and be co-workers with Him in establishing righteousness on the earth; and with feelings of charity towards all mankind, let our motto always be, "Peace on earth and good will to men." May God help us to do so, in the name of Jesus: Amen.

FOREIGN NEWS.

ENGLAND.

"The consequences of the famine in the cotton districts have not yet entirely disappeared, but every day makes them less felt. At the last weekly meeting of the Central Relief Committee in Manchester, January 16th, it was stated that the number of those parochially relieved had decreased by 5,878 as compared with the previous week. On the 7th instant 98,882 persons received relief, against 141,851 in 1864. This is a gratifying reduction. During the last two months the improvement has been considerable. In Stockport the change has been so great that the Local Committee have ceased operations, and for the first time since the American war commenced, a scarcity of hands was beginning to be felt. The Central Relief Committee have still in their hands upwards of £76,000, and this, with judicious management, will tide over the disaster, until the return of better days.

"Things are rapidly approaching their normal state in East Lancashire. The supply of cotton from various parts of the world soon set all the cotton mills again in motion, and, except on the score of price, it matters little when the civil strife across the Atlantic may cease. The events that are occurring there give confidence to those who regard a comparatively high price of cotton for years to come as inevitable.—[European Times.

FRANCE.

It is reported that the number of ships to be disarmed, in accordance with the economical views set forth in M. Fould's financial report, is no less than thirty-three.

The *Moniteur* denies the rumors of intended modifications in the administration of Algeria, and of dissensions between the Minister of War and the Duke of Magenta.

The letter of the Archbishop of Besancon, respecting the Encyclical letter (Pope's Bull), has been referred to the Council of State, as an abuse of ecclesiastical authority.

The *Temps* publishes a letter from its Naples correspondent, in which the writer relates a conversation that had taken place between himself and Cardinal Andrea. His Eminence declared himself a man of progress, and as such regretted the publication of the Encyclical. He sympathized with the Liberal Catholics of France, and expressed a wish that Italy might be entirely independent, throwing off the yoke of Austria in Venetia. The Cardinal An-

drea said there were five or six other cardinals of the same opinion.

A Marseilles journal says that negotiations are going on for the cession by Portugal to France of one of the Cape de Verd islands, which the latter power wants as a station on the way to Senegal.

A company lately formed—the Societe Agricole—is now engaged in sending out irrigating machinery of every kind from 3 to 1,000 horse power, to be used on the cotton lands of Egypt. This machinery is chiefly obtained from England.

SPAIN.

The Madrid *Correspondencia* asserts that the Encyclical letter will be read in all the churches throughout Spain on Candlemas Day, by order of the ecclesiastical authorities.

ITALY.

A dispatch from Turin of Jan. 14th says: The Minister of Justice has addressed a circular to the Italian bishops, reminding them that the Encyclical Letter and the document appended thereto must be submitted to the Royal Exequatur. The circular further states that the government reserves to itself the right of declaring by decree with what restrictions the Encyclical and appendix may be published, and what portions thereof must be suppressed as contrary to the laws of the State.

CHINA.

The rebellion of the Taepings in China, has been suppressed as far as the leaders and organized resistance to the Imperial Government go; but troops of the insurgents in the shape of banditti, cover portions of the land, and commit great depredations in certain localities where the representatives of the Pekin power are too few and feeble to resist them.

INDIA.

The difficulty with Bhootner was expected to be settled without much difficulty.

The whole territory of Kokan has been taken by the Russians, who were said to be preparing for a march against Toorkistan.

THE TELEGRAPH SYSTEM IN GREAT BRITAIN.

The statistics of the telegraph system in the United Kingdom—that is of the telegraphs open to the public, for there are many purely private lines—are interesting. In 1861, there were 11,528½ miles open; in 1863, 12,711½ miles; while last year the lines were extended to cover 13,892½ miles, which, however, consisted of 65,012½ miles of separate wires. The number of stations was increased in proportion, and last year there were 1,755 open, containing 6,196 instruments, through which about 3,400,000 messages were sent. In addition to the lines actually on the British soil, the sub-marine lines of Calais, Boulogne, Dieppe, Jersey, Ostend, Hanover, Denmark, with which the other lines are more or less all in connection, cover 887 miles, with 2,683 miles of wire. This line has upwards of 3,000 stations in foreign countries. The messages sent by it to and from foreign countries were in 1861, 230 in 1862, 310,595; and in 1863, 345,784, while the mileage was not increased. The several lines were last year. Electric and International, 8,230 miles of line and 39,042 of wires, 1,022 stations. The number of messages sent by the company during 1863 has not been ascertained, but calculating the proportion of increase from the returns of the two years immediately preceding, may be estimated at nearly 2,000,000. The British and Irish Magnetic, 4,196½ miles, 17,257½ miles wires, 464 stations, 827,424 messages; Southeastern Railway, 316 miles, 2,642½ miles wires, 94 stations, and 62,968 messages were sent; London and Brighton Railway, 212 miles, 541½ miles wires, 46 stations, 43,208 messages; London District, 107 miles, 430 miles wires; 81 stations, 247,806 messages; and the United Kingdom, 831 miles, 5,099 miles wires, 28 stations, whence 226,729 messages were forwarded.—[The Telegrapher.

—A stupid tried to annoy a popular preacher by asking him whether the fatted calf of the parable was male or female.—"Female, to be sure." was the reply, "for I see the male," looking his questioner full in the face. "yet in the flesh before me."

—Intoxicating Drinks. Even Sterne, speaking as a man of the world, says, "I never drink—I cannot do it on equal terms with others. It costs them only one day, but me three; the first in sinning, the second in suffering, and the third in repenting."