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## H Y M N.

BY C. W. BRYANT.

[Written for the Bi-Centennial Celebration of the settlement of Marlboro, Mass., June 13, 1860.]

Two hundred times has June renewed  
Her roses since the day  
When here, amid the lonely wood,  
Our fathers met to pray.

Beside this gentle stream that strayed  
Through pathless woodlands then,  
The calm, heroic women prayed,  
And grave, undaunted men.

Hymns on the ancient silence broke,  
From hearts that fast-red not,  
And unmissembling lips that spoke  
The true and guileless thought.

They prayed and thanked the Mighty One,  
Who made their hearts so true,  
And led them towards the setting sun,  
Beyond the reach of wrong.

For them he made that desert place  
A pleasant heritage—  
The cradle of a free-born race  
From peaceful age to age.

The plant they set—a little vine—  
Hath stretched its boughs afar,  
T. distant hills and streams that shine  
Beneath the evening star.

Ours are their fields—these fields that smile  
With Summer's early flowers;  
O, let their fearless scorn of guile  
And love of truth be ours.

## REMARKS

By President BRIGHAM YOUNG, Provo, August 26, 1859.

REPORTED BY G. D. WATT.

I am happy in the privilege of again meeting with you. I am well in spirit and in body; I never was better, in my spirit, than I am this afternoon. The day I now enjoy is the best day of my life; these days are the best days I ever lived, and I expect them to grow better. The many reasons I might give for this I will omit.

It is some time since we met with you here; next Sabbath, I think, it will be twenty-six months since I was upon this stand. Our circumstances then were very different from what they are to-day. Since then, some of our relatives and friends have been consigned to the silent tomb, but there is a goodly number of us still living, and the favorable circumstances under which we are to-day should influence every heart to rejoice. If we could but understand and see things as they are—comprehend the dealings of the Lord—the workings of his kingdom, it would be a matter of great joy and rejoicing to us; but as yet we only see and understand in part, though it is our privilege to so live that we may know things pertaining to our conduct here as they are understood by more intelligent beings. Let us faithfully improve upon what we do understand.

Can you discern and understand the dealings of the Lord with this people from the beginning? If we can understand this, it is indeed a matter of great rejoicing unto us. All intelligent beings who are crowned with crowns of glory, immortality, and eternal lives, must pass through every ordeal appointed for intelligent beings to pass through, to gain their glory and exaltation. Every calamity that can come upon mortal beings will be suffered to come upon the few, to prepare them to enjoy the presence of the Lord. If we obtain the glory that Abraham obtained, we must do so by the same means that he did.— If we are ever prepared to enjoy the society of Enoch, Noah, Melchisedek, Abraham, Isaac, and Jacob, or of their faithful children, and of the faithful prophets and apostles, we must pass through the same experience, and gain the knowledge, intelligence and endowments that will prepare us to enter into the celestial kingdom of our Father and God. How many of the Latter Day Saints will endure all these things, and be prepared to enjoy the presence of the Father and the Son? You can answer that question at your leisure. Every trial and experience you have passed through are necessary for your salvation.

The greatest trial this people are under, the necessity of bearing, is to hold fellowship with false brethren. Which would you choose, to leave your homes, as this people have done in many instances, and suffer yourselves to be driven, and seek new homes and make new acquaintances in a strange country, or to live in your houses and upon your possessions, and be surrounded with false brethren? That question can be readily answered by every Saint. I can see those in this congregation who were in Missouri when thousands were ready and anxious to kill the few Saints then there, but the Saints would rather suffer all that was suffered there and in other States, than be obliged to live with thieves, with those who would swear falsely against them, and deceive, and be guilty of every kind of abomination; they would rather leave their homes, seek new locations, and make new possessions, than be under the necessity of mingling with, of eating bread and drinking water in the name of Israel's God, and fellowshiping the ungodly—the wretches who would destroy them from the earth.

Some may think that they have passed thro' serious trials during the few years past, but so far as my own experience and knowledge go, I have past through no scenes of trial or sorrow. I have never felt better in my life, than I have during two or three years past; I do not know that I have had wicked, unrighteous, or ungodly feelings pertaining to the whole matter, though I may have felt desirous, at times, to lay righteousness to the line and judgment to the plummet, and sweep away the whole matter, though I may have felt gratified that which pertains to the natural man; I am confident that it would not have satisfied that immortal part within us that is pure and holy—but partakes more or less of the weaknesses incident to the fallen port on. I have sometimes had feelings of this kind, "draw your swords, ye Elders of Israel, and never sheath them so long as you have an enemy upon the earth." I sometimes felt, before the move, like taking the sword and slaying my enemies, until they were wasted away, but the Lord did not design this, and we have remained in peace and quietness.

Do you see persons, who have been in this church for years, drinking the deathly draught put to their mouths by the wicked? Yes.— Have you not seen them forfeit their right and title to the kingdom of God upon the earth, and yield to a paltry, foolish, fallen disposition to do evil? Yes, wives have been called to weep and mourn for their children and husbands, husbands for their wives and children, and children for their parents. The parable of the Saviour still holds good—the net still gathers good and bad. There are families here whose husbands and fathers are now preaching the gospel; they will return, by and by, and will bring their sheaves with them—those who have been converted, through their labors will follow them—and there will be a few who will be steadfast and live their religion, but not all who are gathered from the nations, for the gospel net will gather good and bad, and will continue so to do as long as the fishermen cast their net into the sea. Still a righteous person will never be discouraged, but will constantly contend against his evil passions, and against evil in his family and neighborhood, and the Lord will utterly cleanse His threshing floor as with the besom of destruction.

Be not discouraged, for it is a joyful time.— Do you have peace and plenty? Yes. We have all the time enjoyed peace and plenty in G. S. L. City. Great peace have those who love the law of the gospel, and nothing shall offend them. Great joy have they who love our Lord Jesus Christ, and great peace do those enjoy who delight in working the works of righteousness. Let the blessings of heaven attend you, is my prayer continually. Be faithful, ye Saints. Contend against evil, and cease not to take every measure to do away with all the evil that is in your midst, until God shall sanctify a people and prepare them to dwell in His presence.

Marvel not that we have what are called troubles; marvel not that our enemies seek to destroy us and the kingdom of God from the earth. These persecutions are to prepare the humble and faithful to dwell in the presence of God the Father and his Son, while the vast multitudes of the earth must dwell in the kingdoms prepared for them, but cannot dwell in His presence. If you expect to gain the glory you anticipate, never grieve, nor sorrow, nor mourn at the providences of God when they cause you to suffer, or to part with every earthly object you have. If they cause fathers and mothers to separate from their children, and husbands from their wives, it matters not; God is our Father, and the offspring of Adam are our brothers and sisters. Who is my father, mother, sister, and brother? Those who do the will of my Father in heaven. God bless you.—Amen.

[For the Deseret News.]

## Modern Germany.....II

BY ALEXANDER OTT.

The romantic ages of infant society where virtue was the golden thread that ran through life, have passed away like a beautiful dream. The era of so-called civilization with all its siren concomitants of a *sub rosa* corruption has long since shone upon Germany.

The silent and mouldering effects of time are less injurious than the despotism, prejudices and ignorance of man—all entrenched in thrones and dynasties, and enforced by bayonets, chains, prisons and the rack. Hence, the march of a political improvement, which was commenced by Charles the Great, Theodor and Frederic the Wise, is slow, altho' the mind of many of that country is clothed with the lustre of great intellectual culture.

After the glorious defeat of Napoleon I, the map of Germany received its present shape at the congress of Vienna, 1815, by the assembled potentates and the *corps diplomatique*; of the latter, I mention as some of the prominent members, Prince Metternich, Prince Schwartz-

zenberg, the Austrian statesmen, Count Bozardi Borgo, the Russian plenipotentiary and Baron von Stein, the Prussian Prime-minister of that epoch.

A Confederation was formed by the so-called Holy Alliance for the purpose of maintaining, morally and physically, the rights of the common Fatherland. That league or confederation, better known in diplomatic history by the French name of *Alliance offensive et defensive* (an offensive and defensive Alliance), is constituted of the following 33 members, or governments: Austria, Prussia, Bavaria, Saxony, Hanover, Wurtemberg, Baden, Hesse-Cassel, Hesse-Darmstadt, Holstein, Luxemburg, Brunswick, Mecklenburg, Schwerin, Mecklenburg-Strelitz, Nassau, Saxe-Weimar, Saxe-Gotha, Saxe-Coburg, Saxe-Meiningen, Saxe-Hildburghausen, Oldenburg, Anhalt-Desau, Anhalt-Bernburg, Anhalt-Coethen, Schwarzburg-Sondershausen, Schwarzburg-Rudolstadt, Hohenzollern-Hechingen, Hohenzollern-Sigmaringen, Liechtenstein, Waldeck, Reuss (senior branch) Reuss (junior branch), Schaumburg-Lippe, Lippewith the free, Hanseatic cities of Hamburg, Bremen, Lubeck and Frankfort-on-the-Maine.

The Confederation itself is based on the following decrees: As remarked above, "the object of the alliance is the maintenance of the internal and external security of Germany, together with the independence and inviolability of the confederated States. All the members of the alliance have, as such, equal and uniform rights."

"The general interests of the body shall be discussed and arranged at a Diet, the seat of which it is appointed shall be fixed at Frankfort-on-the-Maine, and at which Austria shall hold the presidency; this diet is perpetual, and the period for the adjournment of the session, when the state of business allows, must not extend beyond four months at the most."

"The assembly must devote its attention especially to the subject of the fundamental laws of the Confederation and its organic regulations in connection with its internal, external and military relations."

"All the members of the Confederation promise to unite together against any and every attack, and when a war takes place, they pledge themselves not to enter upon any secret compact, nor conclude any partial armistice or peace with the enemy. Meantime, they reserve to themselves the right of forming alliances of every kind, but they bind themselves down not to conclude any one such alliance which may injuriously effect the welfare and security of the country, or be opposed to the interests of any one individual member. At the same time, the members shall not be allowed, under any pretext whatever, to carry on a war against each other, but shall lay all matters of dispute before the Diet, which shall either mediate or adjudge accordingly, and to the decision of which the parties must submit."

"In all the States of the Confederation there shall be a constitutional government."

"The subjects of the German princes shall have the right to pass from one State into the other, and to accept of either civil or military service therein, if no military engagement already binds them to their native place."

"The Diet shall occupy itself with the formation of laws for the liberty (?) of the press and against piracy, as well as for the commercial and trading intercourse between the States of the Confederation."

"Finally, the Diet has decreed the exact, numerical force of the army of the Confederation to be maintained in peace and war; of what arms it shall consist; a fixed contingent to be supplied by each member; to whom and by whom the chief command shall be given; and how many and what fortifications shall be garrisoned and maintained by the Confederation."

It is but proper to state here, however, that the German Confederation is merely a farce to lull the suspicion of the people into, if possible, everlasting sleep. It does not come within the province of a short sketch to mention the many tricks and stratagems employed by the potentates of the different epochs to establish governments diametrically opposed to the laws of nature, suffice it to say that the forty-five millions of the present Germany are, notwithstanding the so-called constitutional rulers, in a state of bondage of which foreigners, unless they have been long residents in that country, have but an imperfect idea.

The promises made in 1813 by Frederic William III of Russia, Francis II of Austria and other monarchs, in order to rouse the bold and chivalric spirit of youth, to unite themselves in liberating the common Fatherland from Gallic oppression, were never fulfilled; the same policy was observed in 1848 when the rotten governments shook to their very center by the Revolution's mighty pulsation, and every measure taken since those eventful epochs tends to curtail the right of the subjects, so as to make them mere tools or automata in the hands of tyrants.

Prussia, with its sixteen millions of inhabi-

tants, under the rule of the present prince regent, takes no insignificant part in maintaining the balance of German power, connected as it is with Russia, the present prince regent being the uncle of Alexander II, he receives secret counsel from the shrewd diplomatists of the Czar\* in relation to every important move. The same is the case with Austria which goes hand in hand with Russia and Prussia, and however firmly spun the diplomatic intrigues may be to conceal the secret Alliance, they are found out at last and traced to their proper source, of course, every one of the three monarchs acts seemingly on his own responsibility. The smaller rulers of Germany have to submit to the measures of the three great powers, and never dare to introduce an isolated veto.

One of the most disgraceful acts in modern history is the dismemberment of Poland in 1773, in which spoliation drama, Peter III of Russia, Joseph of Germany and Frederic II of Prussia took their glorious (?) parts, each of the three potentates securing a portion of that unfortunate country for himself, the grand aim of the then State policy being to devote every effort towards aggrandizement, analogous to that of France and Russia of the present day.

Similar overt acts of spoliation showed to the quiet and close observer of events what the people might expect. Hence distrust and suspicion arose within the minds of the enlightened portion of the German nation, different secret societies, under various inoffensive names, such as a "club for the improvement of public health," established in 1852 in Berlin and numbering 12,000 members, were formed by men of intellect and learning. But the authorities being warned by their secret emissaries of the approaching danger, kept always large bodies of troops in the principal cities on hand to quell any disturbance of public peace and, as the students—young men from the age of 18 to 27, had taken a very active part in the revolution in Berlin, Vienna and other places, by leading bravely the armed people against the royal troops and batteries, facing death for hours in midst of a hail of grapeshot and volleys of musketry, the principal universities of the country were considered as prime movers of insurrectionary attempts, and were deprived of many of their academic rights and privileges, while every political crime is severely punished.

In consideration of the uncertainty of the *status quo* and the anxiety of preventing any foreign revolutionary emissaries from entering the mother country, the greatest surveillance is exercised on all foreigners or merely naturalized citizens of foreign countries. The passport regulation being very strict, travelers are subject to frequent vexations by the police—No foreigner can travel through any portion of Germany without a passport made out in due form.

To avoid the vigilance of the police with their *Argus* eyes, is an utter impossibility and is sure to bring the delinquent in the greatest difficulties, as no hotel or tavern keeper, owner of a private house or room, not even your friend or relative is permitted, under grievous penalty, to receive you, if only for two hours, without having your passport taken to the police office, where you are shortly afterwards summoned to undergo a rigid examination.

In order to give the reader an idea of the gross insolence of the German police, I will introduce here in a few words a scene at the general passport office in Berlin.

The police secretary, sitting with the dignity of a Roman consul at his desk in a large room crowded with people who are kept in respectful silence by several tall, grim-looking, well armed *gens d'armes* in full uniform, asks sternly and abruptly while examining the stranger from head to foot with an eagle-eye—

"What is the nature of your business, sir?"  
A.—"I am a tailor, sir."  
The unfortunate tailor having forgotten to uncover his head, is saluted with a peremptory.

"Take your hat off, sir! Don't you know you are in a royal office?"

The request being obeyed, the secretary continues—

"Have you any money?"

A.—"Yes, sir."

Q.—"How much?"

A.—"Four dollars, sir?"

Q.—"The law requires you to have 50\$.— You can't stay here, sir."

A.—"But, sir, I am an honest workman, I can make my living."

A.—"Hold your tongue, fellow, or I will have you instantly arrested by the *gens d'armes*."

Without daring to make another reply, the poor tailor vanishes from the office to leave the city the very same hour.

\*Zar is pronounced like czar, signifying emperor in Russian.

†While the German and Russian common law on passport regulations.