

"I WILL ANSWER FOR THE PEOPLE."

[Lines suggested by a remark of Prest. B. Young, Bowery, Aug. 8, 1857.]

"I will answer for my people, was the virgin monarch's boast
When flatterers bade her guard her life amid her armed host;
My throne is based on England's love, or her crown would worthless be,
And my sceptre well might tremble were its guardian—Tyranny."*

'Twas well, heroic maiden, that eagle glance of yore,
And well the groveling sycophant might quail such tones before,
Yet I have heard a loftier tone, a nobler glance I've seen
Than e'er decked earth-born majesty or graced a courtly scene.

"I will answer for the people, in danger's darkest hour,
I will answer for the people, against each hostile power,
I will answer for the people, for their every care is mine,
And I ask no odds of mortal foe, my mission is divine."

Such were the sounds that thrilled around when Zion's Prophet rose,
Knowing the hearts that trusted him would bleed for his repose,
And prouder, loftier, was his mien, eye more than kingly, when
From all that vast assembly came, as from one soul—
"Amen!"

Aye, answer for thy people, thou, their lion heart of truth,
Answer again, again, again,—from hoary age to youth;
We will not own another chief, nor brook another's sway
Until His voice shall will it so, whose word all Saints obey.

Mrs. E. SUTHERLAND.

* Elizabeth of England, at Tilbury Fort.

REMARKS

By Bishop L. D. Young, Bowery, Sunday Afternoon, August 16, 1857.

[REPORTED BY J. V. LONG.]

It is with peculiar feelings, brethren and sisters, that I arise to speak a few moments, and I have as good a right to apologize for standing before you as any other man, but I have no apologies to make, for the simple reason that I am glad of an opportunity to express in public a few of my feelings.

I have not been with the people called Latter Day Saints as long as some of my brethren, but I have been with this people twenty five years and I have observed closely their meanderings, their toils and their labors. I have seen them in prosperity, but it remained only for a short time, and I have seen them in adversity, suffering from nakedness and hunger, and last of all, I have seen them in these peaceful valleys, with none to harm them nor make them afraid.

The ten years past have been a sabbatic year to the Church of Jesus Christ of Latter Day Saints, a jubilee, a time of rest.

I will not go into the detail of all the scenes that the Latter Day Saints have passed through since the organization of this Church on the 6th of April, 1830, which most of you are acquainted with, either by experience or by reading the history of this people; suffice it to say, as a people we have had more peace during our sojourn in these mountains and we have enjoyed ourselves better than ever we did before. I believe, for one, that I have in some degree appreciated this day of rest, which I have enjoyed with you, for I have felt in my spirit that it was a blessing to be here, and I believe that all the Saints of God have felt this, to a certain extent.

The Lord showed this place unto his servants, the First Presidency of this Church, and the few pioneers who accompanied them, and from that day to the present I have involuntarily felt like, shouting glory! hallelujah! Yes, I have felt this, and feel it now.

Is this because I am now more courageous than I was fifteen or twenty years ago? No. It is, because with you I have prayed, hundreds of times, that we might enjoy the freedom of the sons of God, and I can now behold the faint glimmerings of the dawn of that day when the Saints will be free to serve their God and go forth untrammelled in the accomplishment of his purposes, in the building up of his kingdom and in the establishment of righteousness in the earth.

Have we not great cause for rejoicing in the prospects before us? If we love truth more than error, virtue more than vice, honor and integrity more than baseness and degradation, then surely our hearts will be glad and our souls will rejoice in the God of our salvation, that we live and are engaged in a work which will result in the final extinction of wickedness and abomination from the earth.

Within the last twelve months I have seen this people become more humble and prayerful, and I have seen them renew their covenants; I have seen them make restoration and restitution and give the pledge of their sincerity and integrity, and I have seen the Spirit of the Lord poured out upon them. This also gives me exceeding joy; it affords me comfort and sweet consolation.

Do I see this good Spirit continue to manifest itself among the people? Yes, I do. We have wise men to stand at the head to lead and guide us. The Lord God of Abraham, by the revelation of his Holy Spirit, guides the ship in which we sail. "Is this true?"—says one. Yes, it is. Does the Lord acknowledge us as his people? Yes, he does. How long will he continue to do so? Just so long as we continue to be his faithful children, just so long as we continue to fulfill our covenants with the Lord our God and to one another.

Should any man cherish the spirit of war and the spirit of revenge in his bosom, and feel that he wants to go out and fight and tear down every thing before him? The man who feels this does

not feel as I do; no, my feelings and the feelings of the people of God should always be calm, not irritable.

Our nerves should not be so unstrung at any time, as Sidney Rigdon's were, when he picked up his spy-glass to look at General Clark's army and could not hold the glass still enough to see anything. We must quiet our nerves and always be cool and deliberate.

Is there safety for us unless we trust in the Lord? No; there is no other refuge; he is our only shield and protector. The Lord fought the battles of his people in ancient times, and he can do it again.

Is it the people in the Territory of Utah that our enemies are and have been contending with? No; they are contending against the Lord of Hosts, against the kingdom of God, the Priesthood of the Most High. Is it the United States alone that are arrayed against the kingdom of God and his Priesthood? No, but it is the whole empire of Satan's kingdom, even the whole world.

We do not go into the United States alone to preach the gospel, but we go everywhere upon the face of the whole earth, to every continent and island, to every nation and tongue.

The confusion and wickedness of which we speak are not in the United States only, but they are in every place on the earth, excepting this, which is Zion, so far as we are the pure in heart.

We have not to go particularly to one place or nation to find opposition and the spirit to persecute and destroy this people; it is in every place, for this kingdom has to contend with the powers of earth and hell. Is the Lord able to bring his cause to a successful issue? He is, most assuredly.

I tell you brethren and sisters, and I want to impress it on your minds, the stay and the staff of Israel are in the Holy Priesthood that is vested in the First Presidency and in the body of the people. We are not to trust in the arm of flesh, but we are to trust on the strength of Israel's God and live so that our conduct will warrant us a confidential application to Him in the hour of danger.

Can we trust in the man whom God has ordained and appointed to lead his people? Yes, we can trust in him as God's agent and representative, thro' whom we may know His will concerning us, and by faithfully following his instructions, he will lead us in the way of everlasting life. If we do this, tho' we may suffer the loss of all that we possess on the earth, and even lay down our mortal bodies for the gospel's sake, God will reward us in this world an hundred fold and in that which is to come he will crown us with eternal lives.

Brethren, let us individually, yea, let every man and woman, every Bishop, every Elder, every High Priest, every Deacon and every member in the Church of Jesus Christ stand firm for the cause of God, in their place and station. Let every man who has a family, preside over that family as a man of God; and if he has no more to preside over than old Henry Sherwood had when Captain Clark asked him who he presided over and he answered that he presided over himself and his wife, let him do it in love and mercy and righteousness before God.

I was in Kirtland, I was in Far West, and in Davis County, and my feelings are just the same to-day as they were when br. Hyrum Smith announced that br. Joseph was in bonds and that we were all prisoners and required to give up our arms. I said that I would rather die a free man than submit to such tyranny. I am a valiant man, you know, when I am a long way from danger.

May God bless us, and bless all Israel in the tops of the mountains and every where else, and make them our friends, is my prayer in the name of Jesus Christ: Amen.

THE NATURALIST AMPERE, AND DOGS.—This celebrated student among animals, who at one time decided against their capacity to reason, was driven by a storm into a village public house, and ordered a roasted fowl. "A rage, in his biography of Ampere, relates the circumstance and the change of the naturalist's faith, as follows: "Old fashions then prevailed in the south of France, and turnspits were still employed in the place of the modern jack.

Neither caresses, threats nor blows could make the dog act his part. The gentleman interposed. "Poor dog, indeed!" said the landlord, sharply; "he deserves none of your pity, for these scenes take place every day. Do you know why this pretty fellow refuses to work the spit? It is because he has taken it into his head that he and his partner are to share alike, and it is not his turn."

Ampere's informant begged that a servant might be sent to find the other dog, who made no difficulty in performing his task. He was taken out after a while and his refractory partner put in, who began, now that his sense of justice was satisfied, to work with thorough good will, like a squirrel in a cage. A similar anecdote was related by M. de Liancourt to the great Arnauld, who, with other Port Royalists, had adopted the theory of Descartes, that dogs were automata and machines, and who on the strength of this conviction dissected the poor creatures to observe the circulation of the blood, and denied that they felt.

"I have two dogs," said the remonstrator against this cruelty, "who turn the spit on alternate days. One of them hid himself, and his partner was about to be put in to turn in his place. He barked and wagged his tail, as a sign to the cook to follow him, went to the garret, pulled out the truant, and worried him. Are these your machines?" The great Arnauld, mighty in controversy and redoubtable in logic, must have had a latent consciousness that the turnspit had refuted him."

PORCELAIN TOWER DESTROYED.—The Chinese Herald confirms the report that the far-famed porcelain tower at Nankin was destroyed in November, 1856, during a bloody massacre of some 5,000 to 6,000 imperial troops by the insurgents, who had gained possession of the city by treason.

THE DESERET NEWS.

TRUTH & LIBERTY.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, AUG. 26.

A SPECIMEN OF POPULAR FEELING.—It is so seldom that we find room, or even deem it worth while, to notice the violent expression of party feeling in the States, that we have concluded to indulge our readers to a few quotations indicating the growing hostility to Constitutional restraint, as shown in the published speeches and resolutions of a party rapidly increasing in numbers and power.

The Supreme Court of the United States, in what is known as the Dred Scott case, recently affirmed that 'a negro is not and cannot be a citizen.' That decision has raised a perfect whirlwind of excitement in the Northern and many of the Middle and Western States.

On the 18th of April, says the Albany Evening Journal, a large and enthusiastic Dred Scott meeting was held in the Assembly Chamber in the capitol in Albany, N.Y., which organized by electing a President, 12 Vice-Presidents, and 3 Secretaries. From their proceedings we quote the following:

Hon. G. W. Patterson, President, said,

'But for the decision of the Supreme Court of the United States in the case of Dred Scott, New York always would have been Free.—Shall that decision fasten Slavery upon the State of New York? [Cries of no, no, from various parts of the house.] Never by my consent. I speak with all deference to that high tribunal—I have yet to learn that a man not honest at the bar, becomes more so on the bench. We have been told for years—it has been reiterated over and over again—that the people of the Territories have the right to make their own laws without interference from any department of the Federal Government.

But how is it now? This decision of the Supreme Court of the United States if carried into effect deprives us of saying whether we will have New York a Free or a Slave State.'

Hon. H. B. Stanton, of Seneca Falls, said,

'In November last (1856) it was only the executive and legislative departments of the Federal Government that had given in their complete adhesion to the Slave Oligarchy, and prostituted all their energies to the work of extending negro slavery throughout the country. Now the Supreme Court of the United States has, by a recent decision, thrown its great weight into the same scale. In the Dred Scott case, it has pronounced a judgment which has startled the land.'

'This decision, sir, has shocked the intelligence and the moral sense of all that is free in the country. It has aroused the fears of the timid, and kindled the indignation of the bold. The Genius of Liberty leaps to its feet to declare that its authors have won a high place on the scroll of "ATROCIOUS JUDGES," who, in evil times, "perverted the judgment of the just," and "framed iniquity by a law." Embalmed in infamy, their works shall follow them, and their names shall live forever. [Loud applause.]

'These peerless principles,' (previously enumerated) 'so long approved by the public judgment, so deeply canonized in the National heart, judicial serfs of the Slave Power, have, in their recent decision, attempted to nullify and destroy. To establish these principles cost our ancestors in two hemispheres much precious blood. Will the sons of such ancestors permit them to be overthrown by the coerced fiat of an enslaved Court? [No! no!]

'Such, sir, is the crisis that is upon us.—What is the duty of the People in this critical emergency? The people existed before judges. Let them teach Mr. Justice Taney and his Associates, that Courts were made for the People, and not the People for Courts. [Applause.]

'In the first place, it is the duty of the people of the Free States, at the earliest possible moment, to wrest the General Government from the hands of the Slave Power, and its allies and its minions. [Loud applause.] They should do this, that they may prevent Slavery from openly taking possession of all National Territories, and from stealthily planting its foot upon the soil of every Free State in the Union. They should do this that they may preserve their own personal liberties, now imperilled by this combined assault of the Executive, Legislative and Judicial departments, upon the essential rights of man, both bond and free. [Hear!]

'Then, a renovated forum shall overrule this unjust and cruel decision; and, by making the federal judicial office thereafter elective, and by the whole body of the American people, in each instance, we will insure that court against any more Taney-made law through all coming time. [Loud applause.] Let our motto be, the remodelling of the Supreme Court, and the election of its judges by the people. [Renewed applause.]

Again, sir, we must announce as one of the leading measures in our policy, 'No more Slave States, and No Slave Territory!'

'The people of New York have present duties to perform. The Dred Scott decision touches us most nearly. It audaciously aims to plant and to protect Slavery upon our own

soil. Whatever may be its fate in national politics, Freedom is in power here. And, as a humble member of our renowned Commonwealth, I am for meeting the Supreme Court at the boundaries of our State, and proclaiming to its face, that every being, wearing the human form divine, and who is unconvicted of crime, shall be as free as the running waters that gush out at his feet; as chainless as the air that he inhales. [Long continued applause.]

'Sir, the crisis is upon us. The decision of the Supreme Court, if permitted to be carried out, establishes Slavery not only in all the Territories, but in every State of this Union. It nationalizes the system, and declares it inviolable and invulnerable; not a social evil to be deplored, but a political blessing, to be revered and let alone. Sir, in its essence it goes to the roots of the rights of man, irrespective of color, creed or crime. In law, it is false; in morals, it is wicked; in politics, it is alarming. This crisis is not of our seeking. But, being upon us, we must meet it like men.'

We follow the above with quotations from the Report of the Joint Legislative Committee in Assembly, (at Albany, N. Y.) April 9, as taken from the same paper, and reporting upon the Dred Scott decision:

'They' (the Supreme Court,) 'have destroyed the confidence of the people in the Court, by stamping upon it a black mark of sectionalism and partizanship. They have, moreover, placed themselves and the Court they control, in the front rank of pro-slavery propagandism, and offensive aggression upon the rights of the Free States.'

'Your Committee reluctantly admit the thought, that the national ermine was used to cover and effect such an unhallowed purpose; but they have seen too many evidences of the desperate acts to which pro-slavery fanaticism leads men, subject to its influence, to lay aside the fearful apprehension, that our national Court has been brought under its dominion.'

'The influence and power of the Court having now been marshalled on the side of pro-slavery propagandism, and against the rights of the citizens of the free States, it no longer accomplishes the purpose of its institution.'

The Committee concluded their Report, by recommending the adoption of the following resolutions and the passage of the following act:

RESOLUTIONS.

Resolved, That this state will not allow Slavery within her borders, in any form, or under any pretence, or for any time, however short, let the consequences be what they may.

Resolved, That the Supreme Court of the United States, by reason of a majority of the judges thereof having identified it with a sectional and aggressive party, has lost the confidence and respect of the people of this State.

Resolved, That the Governor of this State be, and he hereby is, respectfully requested to transmit a copy of this report, the law above mentioned, and these resolutions to the respective Governors of the States of this Union.

AN ACT TO SECURE FREEDOM TO ALL PERSONS WITHIN THIS STATE.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:—

§ 1. Neither descent, near or remote, from an African, whether such African is, or may have been a slave or not; nor color of skin, shall disqualify any person from being, or prevent any person from becoming, a citizen of this State; nor deprive such person of the rights and privileges of a citizen thereof.

§ 2. Every slave, who shall come, or be brought, or be, in this State, with the consent of his or her master or mistress, or who shall come, or be brought, or be, involuntarily in this State, shall be free.

§ 3. Every person, who shall hold or attempt to hold, in this State, in slavery, or as a slave, any person mentioned as a slave in the second section of this act, or any free person of color, in any form, or under any pretence, or for any time however short, shall be deemed guilty of felony, and on conviction thereof, shall be confined in the State prison at hard labor for a term not less than two nor more than ten years.

HON. W. H. SEWARD ON MAIL FACILITIES.

—In the remarks of Senator Seward on the California Mail Route Bill, we find the following:—"If it is desirable to have California at all, it is equally desirable that we shall have the customary mail communications with that country. When I shall be found unwilling to extend those facilities to that portion of the American people residing there I shall then be willing, for one, to release that portion of the American people from their obligation to remain in this Union, and allow them the revenues which will arise from their commerce, to establish the communications they will require with all the nations of the world."

If that principle is correct in regard to California, it is still more applicable to Utah. For the major part of the meagre mail facilities hitherto so grudgingly and irregularly extended to us, has now been most unwarrantably, unprecedentedly and illegally withdrawn. If California, failing to be allowed 'the customary mail communications,' can be released from obligations to remain in this Union, most certainly Utah should be.

ELDER WILLIAM WALKER, on the 20th inst., arrived from his mission to South Africa. It