

for the truth and the gospel's sake, we are not worthy celestial glory. What is there, of an earthly nature, even though dear to us, that we cannot live without, so we have that which will sustain nature and enable us to perform the duties and labors resting upon us? With the exception named, I do not know of anything.

I can let you all go, so far as I may be required. I do not know that I ever thought enough of tobacco, tea, snuff, or anything else of that description, to altar the natural traits of my character. My passions must be in subjection to my spirit. Perhaps I am not possessed of such ungovernable passions as many are. But let our passions be as they may, the whole man must be the servant of that Being who gives us life. We need to talk with each other, pray with each other, and encourage each other, until our spirits have overcome all propensities to evil. Do you understand, what I have often taught you as plainly as my language will permit me, the warfare pertaining to the spirits of the children of men, while in the flesh? The spirit is pure and holy upon its entrance into the tabernacle, and God, by the power of His Spirit, operates upon it, but the flesh, and no more, is unholy, and here are the holy and the unholy united. Which shall be the master? Let the spirit that comes from the eternal world, which at the outset is pure and holy, with the influence God gives to it, master all the passions of the body and bring it under subjection to the will of Christ. That course makes us Saints.

I have flattered myself, if I am as faithful as I know how to be to my God and my brethren and to all my covenants, and faithful in the discharge of my duty, when I have lived to be as old as was Moses when the Lord appeared to him, that perhaps I may then hold communion with the Lord as did Moses. I am not now in that position, though I know much more than I did twenty, ten, or five years ago. But have I yet lived to the state of perfection that I can commune in person with the Father and the Son at my will and pleasure? No, though I hold myself in readiness that He can wield me at his will and pleasure. If I am faithful until I am eighty years of age, perhaps the Lord will appear to me and personally dictate me in the management of His Church and people. A little over twenty years; and if I am faithful, perhaps I will obtain that favor with my Father and God.

I am not to obtain this privilege at once, or in a moment. True, Joseph Smith in his youth had revelations from God; he saw and understood for himself. Are you acquainted with his life? You can read the history of it. I was acquainted with him during many years. He had heavenly visions, angels administered to him, the vision of his mind was opened to see and understand heavenly things, he revealed the will of the Lord to the people, and yet but few were really acquainted with brother Joseph. He had all the weaknesses a man could have, when the vision was not upon him—when he was left to himself. He was constituted like other men, and would have required years and years longer in the flesh to become a Moses in all things. For the length of time he lived, he was as good a man as ever lived in the flesh, Jesus excepted. It was so ordered that a man has to live and gain by his experience that knowledge and wisdom, and that degree of stability in his character, that will present him favorably to the heavenly hosts at all times and under all circumstances. Let us then resolve and act upon the principle of constant improvement.

As to doing any better than I have done, I have to know more, and so have you. You have done as well as you knew how. This is a matter of rejoicing to me. And though we are still far from being perfect, the Latter Day Saints are not far from a deep desire to be perfect. They are far from being what they should be, but they are not far from an abiding desire to be what they should be. But have you so trained yourselves as to be able to say, for instance, that if the potatoes you have planted yield abundantly, well, and if they do not, that is just as well? Can you feel to say that in all sincerity? Can you say, after you have prepared the ground, cast in the wheat, watered it and taken good care of it, and then found the crop destroyed by blight, or smut, well, all right? Can you honestly say so? If you cannot, you have not schooled your hearts to what you should have done—to learn that it is God alone who gives the increase. We can plow, we can plant, sow, water, and tend, because we are ordained to do these things, but no man on the earth is ordained to give the increase.

It is for us to frame our acts. We shape our lives—we do this, that, and the other agreeably with the best knowledge we have, but do we produce the results of our acts? We do not. The Lord controls the results of the acts of all nations under heaven. He casts down a throne here, and sets up another yonder; brings forth a nation out of obscurity, and causes the most powerful nations to crumble to dust. We have this to learn, and to study and learn ourselves, and to control our own dispositions and passions, so that when we see others out of the way we can have compassion on them and say, "thank the Lord, we have not been suffered to go astray and give way to our passions." The merciful man shall find mercy. When a man designedly does wrong, he ought to be chastised for that wrong, receiving according to his works. If a man does wrong through ignorance, and manifests sincere sorrow for the wrong, he is the one whom we should forgive seventy times in a day if necessary, and not the one who has designedly done wrong and repents not.

It is for us to so live that our lives will become sweet and more precious than gold, or silver. And our communion one with another, may it increase in all the sublimity, and heights and depths of consolation known only to those who are truly united on the earth by interests and bonds that are eternal.

May the Lord bless you for evermore. Amen.

Are the Latter Day Saints Loyal to the U. S. Government?

GREAT SALT LAKE CITY, }
November 24th, 1859. }

EDITOR OF THE DESERET NEWS:

DEAR SIR:—It has been my desire for some time past, to write an article on the loyalty of the Latter Day Saints to the Government and Constitution of the United States. Lucid articles have been written to disabuse the public mind in relation to the policy pursued by the Church of Jesus Christ of Latter Day Saints, from time to time; still the hue and cry is raised against us of alienation and secession from those principles and from that Constitution, which are as dear to the great majority of this community as life itself.

That such an idea should have gained prevalence, and ever and anon been reiterated from State to State, and become the theme of declamation almost throughout the whole nation, is singular indeed, and is one of those delusions into which public opinion often lead the multitude.

I fearlessly make the assertion that no body of people in the American Union have proven themselves more devoted to their country, nor evinced a stronger attachment to the liberal and God-like principles set forth in the Declaration of Independence, Articles of Confederation and Federal Constitution, than the Latter Day Saints.

Religious prejudices, as past history abundantly establishes, have been the most bitter, deep-rooted and unrelenting with which the human heart has ever been corroded; transforming noble sentiments, virtuous actions and the purest emotions into doctrines, practices and worship of devils. Did not history so fully sustain the allegation, it might be questioned that civilized and intelligent mankind should thus be blinded; but from age to age the evidence furnished is so abundant, that it cannot be gainsayed.

The experience of the Latter Day Saints corroborates that of all religious reformers since the days of Martin Luther: who have all experienced, in turn, the sad effects of opposition, prejudice, contumely and persecution; but many sects have outlived it, prospered, and become popular, after wading through the most fiery ordeals.

While I write on this subject, I am not ignorant of the fact that many have become so envenomed against the Saints that, however much evidence might be adduced in favor of the position I have taken, it matters not; their overthrow and destruction, have been decreed in the hearts of their enemies, irrevocably and, however unjustifiable the means, adopted, the end must be accomplished.

"That our belief with regard to earthly governments and laws in general might not be misinterpreted nor misunderstood," it was thought proper in the infancy of the Church to write a minute and explicit article on the subject; which forms an entire section in the book of "Doctrine and Covenants."

The position of the Latter Day Saints as a religious community is therein clearly stated; enjoining loyalty upon its members to every government under which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and declaring that sedition and rebellion in every citizen thus protected are wrong and should be punished.

Does the past history of the Saints correspond with the above platform, and have their actions, writings and teachings sustained it?

The flood of testimony that might be adduced to prove the affirmative would fill a volume; in this communication I can only cursorily glance at a few items, commended to the consideration of those in search of true information on the subject.

In 1841, Elder Orson Hyde, (a prominent leader in the Church) was sent on a mission to Jerusalem. After an absence of some time from his family and country, and in the course of his peregrinations through Europe he wrote to his friends in America thus:

"I never knew that I was, in reality an American, until I walked out one fine morning in Rotterdam along the wharf, where many ships lay in the waters of the Rhine. Suddenly my eye caught a broad pennant floating in a gentle breeze over the stern of a fine ship, at half mizen-mast; and when I saw the wide spread eagle perched on her banner, with the stripes and stars under which our fathers were led to conquest and victory, my heart leaped into my mouth; a flood of tears burst from my eyes, and before reflection could mature a sentence, my mouth involuntarily gave utterance to these words, I AM AN AMERICAN. To see the flag of one's country in a strange land, and floating upon strange waters, produces feelings which none can know except those who experience them. I can now say that I am an American. While at home the warmth and fire of the American spirit lay in silent slumber in my bosom; but the winds of foreign climes have fanned it into a flame."

It is said, if we wish to find the true feelings of a people, pursue the effusions of their bards, scan the muse, for there will be found the innate sentiments of the heart, the natural overflowings of patriotism, or the invectives of disloyalty.

On the death of William H. Harrison, President of the United States, in 1841, the muse sang thus:

Why flows that strain of deep-ton'd sympathy?
Columbia mourns a great calamity!
What is that sorrow? 'Tis a country's grief;
Earth's favored nation mourns her highest chief,
Who, like the morning, only ushered forth,
Then disappear'd, to shine no more on earth.

Our country's genius, ever wont to soar,
Has never bowed to grief like this before:
'Tis true she mourn'd a favorite Washington,
Her first-born chieftain; and a Madison,
Munroe, and Adams, and a Jefferson,
But their high offices were re-supplied—
They left the halls of Congress ere they died:
They closed their services, and had retir'd,
And in retirement's soft repose exquir'd.

But this bereavement comes with heavier tread,
And from the nation takes her acting head,
Whom a free people's suffrage plac'd on high
To guide her helm beneath a threat'ning sky:
Death aim'd an arrow at her highest trust,
And laid the choice of millions in the dust,
Spread wither'd hopes and palsied prospects round
And into sorrow chang'd the festive sound.
Columbia's willows now are bending low,
Our country's tears in liberal torrents flow.

Weep, weep, Columbia; tears will grace thee now,
While grief lies heavy on thy aching brow;
Well may thy children now unite to spread
A wreath of sorrow o'er the Hero's head—
Unite to mourn our country's chieftain gone—
The honor'd, lov'd, lamented Harrison;
And bow submissive 'neath the chastening rod
And humbly own the mighty hand of God.

In January, 1846, when the whole church was about to be expelled from the sovereign State of Illinois—when Gov. Ford declared that popular prejudice was so universal in that State against us, as a religious sect, that (to use his own words) public opinion was not inclined to do us common justice and that he could not protect us with any militia the State might furnish, and when about to pass thro' one of the severest trials of their fidelity to their native country; hear the language of the Church as published in "A CIRCULAR OF THE HIGH COUNCIL:—

"We also further declare, for the satisfaction of some who have concluded that our grievances have alienated us from our country, that our patriotism has not been overcome by fire—by sword—by daylight, nor by midnight assassinations, which we have endured; neither have they alienated us from the institutions of our country. Should hostilities arise between the Government of the United States and any other power, in relation to the right of possessing the Territory of Oregon, we are on hand to sustain the claim of the United States Government to that country.—It is geographically ours, and of right, no foreign power should hold dominion there; and if our services are required to prevent it, those services will be cheerfully rendered according to our ability. We feel the injuries that we have sustained, and are not insensible of the wrongs we have suffered; still we are Americans and, should our country be invaded, we hope to do, at least, as much as did the conscientious Quaker who took his passage on board a merchant ship, and was attacked by pirates. The pirates boarded the merchantman, and one of the enemy's men fell into the water between the two vessels, but seized a rope that hung over and was pulling himself up on board the merchantman. The conscientious Quaker saw this and, though he did not like to fight, he took his jack-knife and quickly moved to the scene, saying to the pirate, "if thee wants that piece of rope, I will help thee to it." He cut the rope asunder—the pirate fell and a watery grave was his resting place."

Although the contingency did not occur, adverting to in the circular, pertaining to Oregon, still an opportunity was not wanting to prove the sincerity of the declaration.

The main body of the Church, in July, 1846, had emigrated as far westward as Council Bluffs, when they were overtaken by Capt. James Allen, from Fort Leavenworth, with an order from the War Department, through Col. S. W. Kearney, then commanding the "Army of the West," to enlist 500 men as a battalion to march to California and sustain our country's flag, in the war with Mexico.

Did the Church flinch, or were the people at a loss to know the path to pursue? Although they were then in tents, unhoused, unprotected and in an Indian country, in a few days our country's call was responded to and 500 of our most efficient men were raised and mustered into service and left their friends and families under circumstances unparalleled in our country's history.

Actions speak louder than words.

Capt. Allen, in writing to J. C. Little, Esq., of date—Council Bluffs, July 20, 1846, concerning his intercourse with the Mormons, said, "I have been intimately associated with this people since the 26th ult., as my duty required in raising the Battalion of volunteers now under my command."

"In the hurry of business connected with my immediate march from this place I have only time to say that in all of my intercourse with the Mormons, I have found them civil, polite, and honest, as a people. There appears to be much intelligence among them, and particularly with their principal men or leaders, to whom I feel much indebted for their active and zealous exertions to raise the volunteer force that I was authorized to ask for, for the service of the United States."

"The President of the Council, Mr. Brig-

ham Young, is entitled to my particular thanks; all of this people are entirely patriotic, and they have come, not only with cheerfulness, but under circumstances of great difficulty to them, to enlist themselves in the service of their country.

"In my official Report to the War Department, which I shall make on my arrival at Fort Leavenworth, I will speak more fully of the community of the Mormon people, and will here say to you, that I think them as a community and in their circumstances deserving of a high consideration from our government."

As it may be a matter of inquiry to know how the battalion, mustered under such circumstances, acted while in the service of their country, I will quote the testimony of their commanding officer:

HEAD QUARTERS, Mission of San Diego, }
Jan. 30, 1847. }

ORDER No. 1.—The Lieut. Colonel commanding, congratulates the Battalion on their safe arrival on the shores of the Pacific ocean, and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry; nine-tenths of it has been through a wilderness, where nothing but savages and wild beasts are found; or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies, where water was not found for several marches. With crowbar and pickaxe in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock, more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of the mules, by herding them over large tracts, which you have laboriously guarded without loss.

"The garrison of four Presidios of Sonora, concentrated within the walls of Tucson, gave us no pause; we drove them out with their artillery; but our intercourse with the citizens was not marked by a single act of injustice.—Thus marching, half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country."

"Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a campaign, and meet, as we believed, the approach of the enemy; and this too, without even salt to season your sole substance of fresh meat."

Lieuts. A. J. Smith and George Stoneman of the 1st dragoons, have shared and given valuable aid in all these labors.

Thus, volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone; soon you will turn your strict attention to the drill, to system and order, to forms also, which are all necessary to the soldier.—By order of

Lieut.-Col. P. Sr. GEO. COOKE.
P. C. MERRILL, Adjutant."

After the Saints reached Utah their first deliberations in relation to government resulted in establishing a provisional government and adopting a constitution.

In the preamble to the constitution it is declared, "Whereas, a large number of the citizens of the United States, before and since the treaty of peace with the republic of Mexico, emigrated to, and settled in that portion of the Territory of the United States lying west of the Rocky Mountains, and in the great interior basin of Upper California; and,

Whereas, by reason of said treaty, all civil organization originating from the republic of Mexico became abrogated; and,

Whereas, the Congress of the United States has failed to provide a form of civil government for the territory so acquired or any portion thereof; and,

Whereas, civil government and laws are necessary for the security, peace and prosperity of society; and,

Whereas, it is a fundamental principle in all republican governments that all political power is inherent in the people, and governments instituted for their protection, security and benefit should emanate from the same: Therefore your committee beg leave to recommend the adoption of the following CONSTITUTION, until the Congress of the United States shall otherwise provide for the government of the Territory, herein after named and described, by admitting us into the Union."

It will be readily seen that the republican principles of our government were thoroughly imbued and reigned predominant in the new colony, and having just emigrated from a sovereign state, as a body, where they lived in the enjoyment of the elective franchise, they elected and authorized a delegate to proceed to Washington and knock at the door of Congress for admission into the Union as a sovereign state, or for the privilege of having a Territorial Charter. The latter privilege was granted in "An act to establish a Territorial Government for Utah, approved Sept. 9, 1850."

In the same year, Pres. Brigham Young delivered a public address in Great Salt Lake City, at which time the infant colony was crowded with emigrants from the various States, en route for California gold mines. I quote from his remarks published under date:

"I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, revealed and put into their hearts by the Almighty, who sits enthroned in the midst of the heavens; although unknown to them, it was dictated by the revelations of Jesus Christ, and I tell you in the name of Jesus Christ, it is as good as I could ever ask for."