

cast his fortune with the afflicted people. He was one of the old settlers, and had watched the founding and growth of Nauvoo, had listened to the teachings of the prophet and the other leading elders, and had become convinced of the divinity of the work. He assisted in defending the town against the mobs and fully identified himself with the outcast people in this hour of deep affliction.

No adequate description has ever been given of the sufferings and privations endured by the Mormons while journeying over the bleak prairies of Iowa to escape the cruel vengeance of men who prided themselves on being Christians. Yet, with all their sufferings, they enjoyed a sense of freedom that was indescribably delightful. They were no longer within the reach of cruel and bloodthirsty men who were continually plotting and devising schemes to harass, oppress and rob them. The Indians, into whose country they were venturing, were more merciful than the men of their own race who had helped drive them out. The wilderness itself, with its unknown terrors, was a pleasant refuge to contemplate, associated as it was in their minds with a sense of deliverance from the annoyances and attacks from which they had suffered.

In giving this hasty sketch we have reached the point where the Mormons were compelled to leave the United States. They had appealed to governors of States for a place of refuge, but their appeals had been unheeded. Only one response was received, and that of no encouraging character. Many of those who were members of the camps had been compelled to abandon their homes as many as four and five times. We look in vain for a justification with even the shadow of law, for this series of crimes against humanity and against law! The people were objectionable—that was all. That was the head and front of their offending. It is true they had been accused of many things. Their names had been cast out as evil. But they dwelt in a country of law, where they were in the minority, and where, if guilty, they could have been tried and punished for any wrongs they might have committed. They were loyal, industrious and law-abiding. They had no practices save those which bore the fruits of prosperity and which were wholesome and beneficent. They were not traitors; and, after the assassinations at Carthage, were not even accused of treason. They were not charged with immorality or murder. They paid their debts and re-

spected the rights of others. They were Americans by instinct and Christians in practice. Every observer who visited them at the time, testified to their orderly conduct, their cleanliness, and their hospitality. They were hated for their very graces, and were outlawed because they were reformers. One of the chief objections brought against them by the first mob which attacked them in Missouri was that they believed in spiritual manifestations and in the power of God to heal. It is worthy of note that in this nation today, among those who are not Mormons, scarcely any belief has more adherents than the belief in spiritual manifestations; and the belief that the sick can be healed by what is called the "Faith cure" is openly avowed by numerous members of orthodox Christian sects.

Another cause of hatred against the Mormon people in those days was their alleged sympathy with abolitionism—a doctrine which the government afterwards maintained with incalculable cost of blood and treasure. One of the principal reasons of their expulsion from Illinois was the inculcation of the principle of union, which in the earliest patriots was esteemed a virtue, and whose practice made possible the freedom of the colonies. These are not contradictions of history; they are instances which prove that history repeats itself.

Turning their backs upon home and property, but with the love of country and the love of liberty still warm in their hearts, they set out on their weary, unexplored way. Under all these circumstances never a thought of hostility to the Constitution or the Union had entered into their minds. They believed the government to be the best that human wisdom ever framed. They were loyal to the flag. They deplored the excesses which had been committed under it, and of course had a measure of contempt for men who lacked the courage in official positions to defend the rights of citizens, and who thus betrayed their trust. But they carried with them into the wilderness a profound reverence for the men who founded the government, for the Constitution and for all the institutions of liberty which had grown up under it. They looked forward then, as they do now, to the time when it will be their destiny to uphold and maintain the integrity of those precious guarantees which the patriots bequeathed to the country. A crowning proof of their patriotism, exhibited at this time, was an act which crippled their effective strength, but gave 500 men

to fight the nation's battles with Mexico. If ever a thought of disloyalty had obtained against them, this incident ought to have removed it. The flower of their camp marched gladly away under the flag of the republic, and those who remained bore the same emblem with them to the chambers of these mountains. Its starry folds kissed the breezes which blew over the valley in 1847, when Mexico still claimed possession of the country. And it has ever since, and always, been revered as the symbol of human rights—a banner offering freedom to the oppressed of all nations.

Broad hints have been thrown out that the Mormons were not loyal because they have not rushed to battle and did not enter with eagerness in the fratricidal strife which raged for upwards of four years in our land. But this charge has no foundation in truth. At the time of the civil war, troops were readily furnished, in response to the call of the executive, for the protection of the mail route and to defend the overland line from the attacks of Indians. Undoubtedly we are averse to war, but not because of any lack of courage which in brave men prompts them to defend themselves. The ready enlistment of the battalion gave proof of that. Yet the people universally abhor the thought of bloodshed. We have shown this in our treatment of the Indians. We have always preferred to feed and clothe rather than to fight them. At the same time, we have been under the necessity of defending our settlements against their attacks, and under such circumstances have thought it justifiable to mete out swift and severe punishment. But no feeling to hunt and slay for the mere love of carnage has ever been indulged in toward any human being, white or red. The tribes who lived in Utah when the Mormons came knew nothing of the white man. Many of them had never beheld any of our race. They owned the land upon which we settled, and we lived here for twenty years before any attempt was made to extinguish their title. We were their friends, and they trusted us. Wherever Mormons traveled among neighboring tribes, and they were known, they ran but little risk of attack; for the kindness and humanity which they had shown to the Indians with whom they had been brought in contact, had gained them the credit of being the Indians' friends. Hence no part of the continent was ever settled more peacefully and with less trouble between the two races than Utah Territory. We had no presents