

## Poetry.

## OUR FUTURE.

"And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her."—HEBREW PSALMIST.

Can any good e'er come from Thee—  
From Utah's outcast race?  
What taste or merit should there be?  
"In this secluded place"  
But, Lo! The world deigns to confess,  
That even Utah doth possess,  
A trivial share of grace.

"Uncultivated; Unrefined;  
Thy rule a bigot's creed;"  
'Tis strange thy children should aspire,  
To touch the harp or tune the lyre,  
'Tis passing strange indeed.

And know ye not, ye sceptics, ye,  
Whose lips in scorn are curl'd,  
At mention of poor Utah's name;  
And ye whose hate like brands of flame,  
Against her peace is hurl'd,  
That yet her destiny shall claim,  
The wonder of the world?

'Tis worse than mockery to deride  
Our seeming want of taste,  
When from necessity we dwell  
Upon a desert waste.  
From men of sense and judgment too,  
Such taunts are cruel and vain,  
For e'en a barren country may  
A cultur'd race sustain;  
Nor were the Saints barbarians born,  
In this once wild rude place;  
The future may in them display,  
Superior skill and grace.

Plain common sense was our defense,  
When life demanded bread;  
Thus works of love we could not o'er,  
But till'd the land instead;  
Much useful knowledge here we gain'd,  
If much we have not read.

But yet, of Zion 'twill be said,  
In praise, and not in scorn:  
"This and that man" whose truth and worth  
Is recognized all over earth,  
"Within her gates were born"  
Talent and beauty, grace and might,  
All that is lovely, fair and bright,  
Her palaces adorn;

"Zion, a city shall be call'd,  
Sought out but not forlorn."  
Scorn'd and revild, mob'd and exiled,  
We sought this wild retreat;  
In the heart of a dreary wilderness,  
At the Rocky Mountain's feet,  
For truth, our country thrust us out,  
And thought our doom complete.

A wild wide waste, but mock'd our taste,  
And wants of not a few,  
Too barren for the foemen's spoil,  
Unyielding but to slavish toil;  
Yet have we from the desert soil,  
Wrung life and comfort too.  
To God! our God! the good and just,  
Our never failing hope and trust,  
Be all the honor due.

"Shut out" by man from all the world;  
By Heaven shut in from strife;  
While the vengeful rod of an angry God,  
Bow'd down the nation to the sod  
That sought His people's life.

We gloried not, that they were brought  
Thus humbled to the dust;  
Or that Heaven's laws, avenged our cause,  
With retribution just!

But mourn'd we that the good and brave,  
Should share the wicked's doom;  
That th' hopes of faithful loving hearts,  
Were hurried to the tomb.

And that a mighty nation thus—  
Is wrapt in sable gloom.

But while with truest sympathy,  
Our country's woes we mourn;  
We cannot easily forget,  
(For mem'ry hath not failed us yet)

The wrongs that we have borne;  
And if we fought not in the fight;  
In the late conflict for the right;

Nor lost no limb nor life,  
Our enemies must surely see,  
'Twas through their agency that we  
Were banish'd from the strife.

"Our spears are into ploughshares bent"  
To till the desert soil;

For sustenance—our days are spent,  
In earnest active toil;

For peace indeed our feelings are,  
Nor have we any time for war,

Except in self defence;  
Our Father's will we must fulfill,  
Not those who drove us hence;

To Him—our loyalty is due—  
The Lord; our Recompense.

For looking round, on every hand,  
We seek in vain the desert land;

And have good cause to feel  
That here a people must reside,  
Of native taste and honest pride!

Of energy and zeal  
Or that, or this we must assume—  
God makes the wilderness to bloom.

He smiles upon the spot,  
And thus whichever way we turn,  
Our hearts with gratitude will burn,  
For our appointed lot.

For Zion's sake we do not fear,  
Nor heed what man may say,  
God's glory shall around her shine.  
Though all the nations should combine,  
Her onward course to stay.  
Upon these Rocky Mountain heights,  
Truth's ensign is unfurl'd,  
And Zion shall increase in might  
Until her glory and her might,  
Illuminates the world!  
"Her young men, and her maidens too,  
Shall prophecy," and wonders do—  
And 'twill be nothing strange or new—  
In this our desert land.  
Her children—all the brave and true,  
Shall be preserved and prosper'd too,  
And power and wealth command.  
Her destiny all men shall view,  
O'eruled by Heaven's own hand.  
The Lord hath purpos'd thus to do,  
And none can Him withstand.

EMILY H. WOODMANSEE.

G. S. L. City, July 23d, 1866.

## REMARKS.

By President Brigham Young, in Springville, Sunday, July 25th, 1866.

REPORTED BY G. D. WATT.

Brother Ezra T. Benson's remarks referring to our present difficulties with the Indians, and prospects of future difficulties, should be well considered by this people. As we have here an assemblage of the people from other settlements, I wish to impress them with the necessity of treating the Indians with kindness, and to refrain from harboring that revengeful, vindictive feeling that many indulge in. I am convinced that as long as we harbor in us such feelings towards them, so long they will be our enemies, and the Lord will suffer them to afflict us. I certainly believe that the present affliction, which has come upon us from the Indians, is a consequence of the wickedness which dwells in the hearts of some of our brethren. If the Elders of Israel had always treated the Lamanites as they should, I do not believe that we should have had any difficulty with them at all. This is my firm conviction, and my conclusion according to the light that is in me. I believe that the Lord permits them to chasten us at the present time to convince us that we have to overcome the vindictive feelings which we have harbored towards that poor, down-trodden branch of the house of Israel.

I spoke a harsh word here yesterday with regard to a man who professes to be a Latter-day Saint, who has been guilty of killing an innocent Indian. I say to-day that he is just as much a murderer through killing that Indian, as he would have been had he shot down a white man. To slay an innocent person is murder according to the law of Moses. Not that we believe that the law of Moses should, in all its bearings, be observed by us; but we believe that it has been fulfilled in a great measure with regard to the law of sacrifice. The Lord said to Noah, before the law was given to Moses: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Those who shed the blood of the innocent at the present day will have to pay the penalty here, or come short of receiving the glory and the peace which they anticipate receiving hereafter. This may appear very hard and unreasonable to some.

Brother Benson expressed himself as though some of the brethren felt like wiping out the Lamanites in these regions, root and branch. The evil passions that arise in our hearts would prompt us to do this, but we must bring them into subjection to the law of Christ.

I am told by Bishop Aaron Johnson that the Indians who formerly lived in this district, in Provo, on Peteeetneet and round about Spanish Fork, have sent word that they wish to return to these settlements and live as they formerly did. Were they to come back again without the minds of the people being prepared, probably some of the Indians might get killed. I wish the people to take care of themselves—to not expose themselves to the ignorant Lamanites, without being prepared to defend themselves. When they come to live in your vicinity again, let them come in peace; and that they may come in peace and safety, and live with us as heretofore, it is necessary that all feelings of vengeance should be banished from our hearts. Do we wish to do right? You answer, yes. Then let the Lamanites come back to their homes, where they were born and brought up. This is the land that they and their fathers have walked over and called their own; and they have just as good a right to call it theirs to-day as any people have to call any land their own. They have buried their fathers and

mothers and children here; this is their home, and we have taken possession of it, and occupy the land where they used to hunt the rabbit and, not a great while since, the buffalo, and the antelope were in these valleys in large herds when we first came here.

When we came here, they could catch fish in great abundance in the lake in the season thereof, and live upon them pretty much through the summer. But now their game has gone, and they are left to starve. It is our duty to feed them. The Lord has given us ability to cultivate the ground and reap bountiful harvests. We have an abundance of food for ourselves and for the stranger. It is our duty to feed these poor ignorant Indians; we are living on their possessions and at their homes.

The Lord has brought us here and it is all right. We are not intruders, but we are here by the providence of God. We should now use the Indians kindly, and deal with them so gently that we will win their hearts and affections to us more strongly than before; and the much good that has been done them, and the many kindnesses that have been shown them, will come up before them, and they will see that we are their friends. We could circumscribe their camps and kill every man, woman and child of them. This is what others have done, and if we were to do it, what better are we than the wicked and the ungodly? It is our duty to be better than them in our administrations of justice and our general conduct toward the Lamanites. It is not our duty to kill them; but it is our duty to save their lives and the lives of their children. We may not be able to foretell all things that will come to pass in the future, but we can tell when we deal righteously with one another.

If the people had taken the counsel which has been given with regard to the proper steps to be taken for the defence of life and property in new settlements, they would have been as secure from the depredations of Indians as the people are in the old settlements; but they would not build forts nor believe it necessary to follow the salutary counsels which have been continually given them. They have gone out unprotected with their wives and children to settle in the wilderness, exposing their lives and property to the attacks of the untutored, ungoverned and wild Indian. By their works shall ye know them, and by their words shall they be justified or condemned. Their works speak for them. We beg of them to secure themselves when they go into new places; they will not do it, until sorrow overtakes them, and they are obliged to mourn the loss of a father, a husband, a wife, a brother, a sister, a mother, a daughter or a son who has been killed by the Indians.

Shall we do as the Lamanites do? No. I forbid it in the name of the Lord Jesus Christ—I forbid any elder or member in this church slaying an innocent Lamanite, any more than he would slay an innocent white man; but treat them as they are in their degraded state. When a man undertakes to shoot an ignorant Indian, except in defence of life and property, he degrades himself to the level of the red man, and the portion of that Indian shall be his, and his generations shall be cut off from the earth.

We shall have an end of this Indian war; they are not going to slay us by any means; no; they will see the time they would rather defend this people than slay them. The present difficulties will end in the benefit of the Latter-day Saints, and the exaltation of the poor, ignorant Lamanites; and the person or persons who supply the Lamanites with powder and lead, and foster and encourage them in killing the Saints, will find that their iniquity will turn upon their own heads. Let the Indians live, and help them to live.

By and by they will be suing to us for mercy, and if they repent, according to the revelations given to us we are bound to forgive them. I would rather that a man repent than persist in his wickedness. Is there a heart here to-day that would desire to have a man damned rather than to be saved? I would rather all men would serve God. That heart that would rather have a man damned, and never come to the knowledge of the truth, is devoid of the Spirit of revelation that wishes all men to be saved. The spirit of Him who has redeemed us, cries upon all men to come unto him and be saved. Jesus Christ has redeemed the earth and all things belonging to it, and all mankind may receive salvation if they will come unto him and receive it.

If the Lamanites come in here, and there is any person who kills any of them, take that man and try him by law and let him receive the penalty.

The law will slay him. If any of the Lamanites who return have been guilty of murdering our brethren, request them to keep a little to themselves, and not be too free in mixing among the people; we do not wish to see them, and let the friendly Indians get a slice of bread and carry it to them. If they get over it, so that they repent enough to go and bring in Black Hawk and his men and deliver them up to the law, then we will believe that they are sincere in their repentance. But they are ignorant. How is it with the whites? Let the spirit of war be let loose among the Elders of Israel, and they will become as wild as unbroken colts on the prairie. If this would be the case among this people, what may we expect of others? What may we expect of the degraded and ignorant Lamanites? Let us set an example for all mankind to follow in the high road to peace, love, union, fellowship and confidence, restoring to the world that which has been lost. To close my few remarks, remember that you must not slacken your hands in the least with regard to guarding the people and the stock day and night.

[Special to the DESERET NEWS.]

## By Telegraph.

London, 6.

Consols closed at 87½ for money; 5-20s 68½.

Since the signing of the truce, part of the Swiss troops which were guarding the border have been disbanded.

The cholera is increasing in England.

The King of Prussia has returned to Berlin. The municipality presented to him congratulatory addresses. In reply the King expressed his thanks, and pointed out that Prussia had drawn the sword not only for her independence, but for the reorganization of Germany. The first, said the King, has been assured; the second also, with the help of God, may be obtained. Everything promises a happy future for Prussia, as an honorable and lasting peace is imminent.

The King in person opened the Prussian Chambers yesterday; the following is his speech in full:—

Illustrious, noble and loyal gentlemen of both Houses of the Diet: Now that I see assembled around me the representatives of the country, my heart impels me to express first of all, from this place, my own and my people's thanks for God's gracious goodness, which has assisted Prussia against heavy but successful sacrifices, and not only in averting from our frontiers the dangers of hostilities, but enabling the army of the country by victory to add fresh laurels to its inherited fame, and to smooth a course for the national development of Germany.

Accompanied by the visible blessing of God, the part of the nation capable of bearing arms enthusiastically obeyed the summons to the sacred struggle for independence and fatherland. Our heroic army, supported by a few but faithful allies, advanced from success to success, from victory to victory in the east as in the west.

Much precious blood has been shed. The country mourns the loss of many brave men who died heroes in the flush of triumph, until our standard waved along a line extending from the Carpathians to the Rhine. It will be for the Government and the Representatives of the people, in united co-operation, to bring to maturity the fruit that must be gathered from this sanguinary seed, and prevent its being scattered in vain.

Loyal gentlemen of both Houses of the Diet: My government is able to look with satisfaction on the financial position of the state. Careful foresight and conscientious economy have placed us in a position to overcome the great financial difficulties which have resulted, as a natural consequence, from the circumstances at the present time. Although a national calamity was imposed upon the treasury during the present cares by the war with Denmark, it has been found possible to meet the expenses hitherto incurred in the present war from the state revenue and existing balances, without imposing any other burthen on the country than that of furnishing supplies in kind for war purposes, for which it is bound to provide by law.

I hope, most assuredly, that the means required for the successful termination of the war and the payment of supplies in kind, while maintaining order and security in finance, will be readily granted by you, and then an agreement can be made with the Representatives as to the settlement of the budget, which it has not been able to do during the last few years. The state outlay incurred during this period is, therefore, destitute of that legal basis which I again acknowledge the basis can alone reach through the law, by which means the Constitution of 1799 ordains that it is annually agreed upon between my government and the two Houses of the Diet. Although my government has nevertheless carried on the budget for several years without a legal basis, this has been done after conscientious explanation, and with the correctness that, in accordance with the Diet, the conduct of the administration, and the fulfillment of legal obligations to public creditors and the official maintenance of the army and state establishment were questions vital to the existence of the state, and that the course adopted, therefore, became one of those inevitable necessities which, in the interest of the country, a government must not hesitate to adopt.

I trust that the recent events will so far contribute to effect an indispensable understanding, that an indemnity for our having carried on the administration without a law regulating the budget, application for which will be made, will be granted to my government, that the hitherto existing conflicts will be thereby finally and more securely brought to a conclusion. As it may be expected that the political position of the Fatherland will admit of an extension of the frontier of the state and the establishment of a united federal army, under the leadership of Prussia, the costs of which will be borne in equal proportion by all the members of the Confederation, the bills required in this respect