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ADDRESS

Delivered before Fellowship Lodge, No. 81, OF FREE AND ACCEPTED MASONS, At Smithfield, June 24, 1849. BY HENRY W. MILLER.

MY FRIENDS AND BRETHREN:

I appear before you in obedience to a call which I could not well disregard. It would, however, have been gratifying to my feelings, and certainly more conducive to the pleasure and instruction which the Ceremonies of this interesting occasion are so well calculated to impart, had some one been selected whose experience and learning render him better qualified to address you.

There is nothing which more strikingly illustrates the character of the age and country in which we live, than the general and enthusiastic efforts which are in progress to improve the condition and elevate the moral and intellectual character of all classes of men.

To advance such objects, Societies and Associations are constantly springing into existence, which, professing to have in view some beneficial and benevolent end, are able to command the united energies of vast bodies of men, whose zeal, in most instances, affords some test of the sincerity of their convictions, and the purity of their motives.

That some of these Associations are not destined for good, but rather tend to evil, either from the principles by which they are governed, or the means which are adopted to effectuate their purposes, will hardly admit of denial. But there is a consolation in the assurance, that, as those which are erected upon a false basis, will, in the nature of things, work out their own downfall; so those which are founded upon the Rock of Truth, need not fear the violence of denunciation or the rashness of opposition, but look forward, with a steady eye, and resolute purpose, through all the mists of error which may envelope them, to the bright, clear light which will burst upon their final success.

The Hand which directs this vast machinery of moral and intellectual effort, is Divine; and as it will assuredly uphold and prosper those Institutions which are of good report, and whose fruits are full of sweetness and healing to the Nations, so too is that Hand sufficiently powerful to elicit good out of evil, and to turn, with skill and promptness, all the devices of men, however imposing they may have been rendered by the sanction of human authority, to the consummation of its own glory, and the strengthening of its own power.

We are told in a beautiful Apologue, that an Eastern Philosopher, who was once asked what inscription he would furnish as most appropriate to all the works of man, replied, "I would write, upon each and all of them, the words—This too shall pass away."

Could this response have been given with a conviction of its truth to many, who, in the loftiness of their pride, imagined that the works of their hands, and the monuments of their greatness were to be immortal, how would that pride have been humbled, or how readily would the indignant Southsayer have met the fate of him who dared to remind the Ancient Potentate, in the full glare of his power, that he and his kingdom were mortal!

Yes—in reviewing the history of past ages, we find that Dynasties were overturned; Empires which had stood for ages the shock of Revolutions, suddenly overwhelmed; systems of intellectual wisdom, which had long been the admiration and delight of the enquiring and the curious, refuted or discarded; the proud Empire of Rome which, for twelve hundred years, led Nations captive at her will, and carried her conquering Eagles in triumph to the utmost boundaries of the known World—the Kingdom of Charlemagne, which grasped at the same unbounded dominion—the gorgeous panorama of Military Conquest, which was spread out before the astonished gaze of the Nineteenth Century, by the fiery Genius of Napoleon—the proudest Theories of Philosophy, by which the magic fame of Plato, Aristotle and others, led captive the minds of their votaries—all—all, had written upon them the melancholy sentence of the Eastern Philosopher—"This, too, shall pass away!"

- "So falls, so languishes, grows dim and dies, All that this world is proud of. From their spheres, The Stars of Human Glory are cast down; Princes and Emperors, and the Crowns and Palms Of all the mighty, withered and consumed!"

There is, however, a part which remains—a part which is immortal! Governments may perish, but their examples live. Associations may die, but the influence of their principles remains. The most intricate or sublime systems of intellectual or moral reasoning may be dissipated, but their impressions for good or evil, for truth or error, exist,—long,—long,—after the names of those who promulgated or erected them, have passed away, and been forgotten forever!

However interesting it might be, it would scarcely be considered appropriate, even had I the time and information at command, to enter into a minute history of the Origin and Progress of Free Masonry. We know that the Craft consisted, in its infancy, principally of Operative Masons, whose primary object was the improvement of Architecture, by the application of the Rules and Principles of the Science of Geometry. From its Operative, to its Speculative and Moral character, the transition was easy and natural.

The first we learn of the establishment of regular Lodges, was at the period of the erection of the GREAT TEMPLE by that wise and powerful Ruler, KING SOLOMON. Under the influence of the intimate friendship which was formed by the mystic tie of Masonry, between him and HIRAX, King of Tyre, the Order flourished to an astonishing degree, and spread throughout the surrounding parts of that Eastern Country.

Its introduction into Europe is attributable to NIXUS, as early as the year of the World 3030, from which time its success varied until the year of our Saviour, 993, when the Grand Lodge of York was founded, and received the countenance and support of King Athelstan, of which Lodge his brother, Edwin, was the first Grand Master.

From the Grand Communication which assembled at York, about that period, we derive our book of Constitutions upon which rests the Order of Ancient York Masons.

It was the founding of that Lodge which gave an impulse to Masonry that was felt throughout the civilized world. Its advocates and disciples spread over Europe—the western part of Asia, and the northern parts of Africa. Early after the settlement of this country by the Europeans, it was introduced with the improvements it had undergone, and soon gained a permanent foothold, from which it has advanced, with a firm and steady step to the present period. There is no section of the Union in which its salutary influence is not felt, either through the direct operation of a regular Lodge, or the almost but sure effect of its principles through the exertions of its individual members.

If an inquiry of existence can add to the claim which an Institution may have to public respect and consideration, then indeed, does the Order of Free and Accepted Masons, present credentials which cannot be disregarded. For nearly three thousand years has it existed, retaining its distinguished features and keeping steadily in view the great objects of its foundation amidst all the changes which have marked the progress of events. In whatever clime and under whatever Government it has been planted, there its principles of benevolence and charity have taken deep root, and in due season produced the richest fruits.

Nor has it lacked at any period of its existence, the countenance and encouragement of the purest hearts and the brightest intellects. Under the protecting and harmonizing influence of its principles, the crowned head and the humble peasant have sat together. Men of conflicting political and religious persuasions—keeping steadily in view and yielding obedience to the precepts of the Order, have met in charity and good will. The Statesman and Philosopher—the Poet and Divine—men of all callings, and every conflicting pursuit, have rested from their labors, under the expanded branches of this tree, which has so long withstood and breathed the fury of the storms which have beat against its venerable trunk.

Amongst that galaxy of bright names in the history of our own country, which have borne willing and devoted testimony to its character and objects, none so illustrious as a brighter, a more illustrious than that of the Father of his Country. Let the expiring cavalier, and the timid reviler cease their embittered rage, for there is recorded high up, on the long scroll of its votaries, the name of WASHINGTON, the majestic pyramid of whose fame, will stand throughout succeeding ages, emitting from its lofty summit a pure and

steady beam of light which is destined to lead the Nations of the Earth to the reverence and practice of political virtue—the establishment of good Government, and the enjoyment of well regulated freedom!

It is not however upon its antiquity alone, nor upon the sanction of the illustrious names which adorn its annals, that Masonry rests its claim to the approval and support of all good men. It is willing to stand or fall by the principles which have ever governed it, and the objects which are presented for its accomplishment. In hours of its severest trials it has depended upon the intrinsic merits of its cause for success. When assailed with all the bitterness of ignorance and bigotry—when persecution kept its fires lighted up, in every valley and upon every hill, the hellish glare of whose flames was but a type—a miniature of the hearts of those who kindled them, and longed for fresh victims for the devouring element of their cruelty; it never for one moment lost sight of its benevolent purpose—ever exercising the virtue of forbearance—bearing in mind that "a soft word turneth away anger," and confident that its success depended not upon violence or denunciation—not upon altercation or excitement—not upon cruelty and persecution, but on the strong assurance which accompanied the Order in every trying vicissitude through which it has passed, that as light should break in upon the minds of men, its virtues would shine forth in all the mildness and beauty of their character.

It is not however in the full gaze of the public eye that Masonry spreads out its trophies. It erects no monuments of brass or marble to impress its actions upon the minds of the astonished multitude. It is not amongst the gay and glittering throngs which surround the thrones of Princes, or press with eager curiosity around those who bear upon their persons the insignia of civil or military renown—but in the privacy of the domestic circle, that Masonry would apply for a just consideration of its claims to honor and respect.

Nor would it hesitate to forego any and all the charms which the career of wealth and power can bring, to the gratification of the most unbounded ambition, to walk a humble handmaid of CHARITY, as she scatters around her blessings, coming to the hearts of the suffering and distressed, like the manna, which fell from Heaven, to the starving Israelites of old!

To relieve the distressed—feed the hungry—clothe the naked—bind up the broken-hearted—raise the fallen—pour light into the dark and darkened intellect—call out and add vigor and efficacy to all the noble impulses of the heart—what higher—what more heavenly objects could elicit the admiration or command the energies of man?

Its mission, like that of the good man, the anniversary of whose birth we have met to commemorate, is but "to prepare the way"—to prepare the way for those still nobler virtues, which illustrated the character of Him, whose life here was one of goodness, love, purity and suffering—who died "the just for the unjust"—and who, whilst in all the agonies of the intensest pain and anguish, uttered that heavenly inspired invocation, "Father, forgive—they know not what they do!"

Whilst at the same time that it remains one of the professed principles of the Order to confine its acts of benevolence within no particular limits, but to extend the hand of Charity to all mankind, and brotherly love, to all Masons or their families, who may need it, no matter in what clime such may be found, yet melancholy and mortifying indeed would it be, were they to neglect those objects of their care and aid, which are around and about them, and which come under their immediate view.

Brethren, it is not necessary that you should go far hence to find an object worthy the active exertions of every Mason. I should be glad to invite to the Order, and violence to every generous impulse, were I to pass it over without notice.

For years past, the attention of Masons in other States and Countries, has been earnestly directed to the great subject of Education. Under the fostering care of the Order, Seminaries of Learning have sprung up and been nurtured in many sections of our country, producing results, the influence of which will be felt throughout succeeding generations.

The appeal which has been made to the Order in our own State, cannot be disregarded, without placing at our doors a heavy responsibility. The Grand Lodge of the State, in 1847, by a series of Resolutions, brought the subject of establishing Seminaries for the education of children of living, and the orphans of deceased Masons, before the subordinate Lodges. The matter was discussed and urged with much zeal and ability at the last meeting of the Grand Lodge. The Grand Master in an eloquent address which should call forth a hearty response from all the Lodges, has pressed this subject upon us with an earnestness and ability which is worthy of the highest success.

It is proposed to raise a fund sufficient to found and support an Institution of Learning, at which the children of brother Masons who are in needy circumstances, may receive the advantages of a liberal education, under the supervision of the Grand Lodge. I will not stop here to inquire into the practicability of the plan. If two thousand regular Masons, in connexion with, and aided by, the large number of retired Masons in the State, sink back in despair from the accomplishment of such a work, then indeed is the spirit which actuated the Fraternity in days past, gone—gone from amongst us! But the feasibility of the plan has been demonstrated beyond cavil—beyond the captious objections even of the most miserly parsimony. Even should none of us witness, in our day and generation, such a work brought to perfection, we can at least make a beginning. We do not indulge the vain hope to see such a project spring into full perfection, like the fabled Golden Age when the Ancients represent as having reared from the brain of Jove. To some it may be granted to lay the foundation—to others may be the labor of building the superstructure, and to those who shall come after them, may be left the gratification of witnessing the completion of the Edifice. But still we can do something. We can lay the corner stone with assurances that the work will go up and on. We may not see and enjoy all of its blessings, but some portion may fall to our lot. We may not behold the brightest effulgence of the new-risen planet, but some few of its rays may penetrate the gloom which surrounds us. And is it not an object worthy of all our energies? Does it not present the strongest claims to our support? Can we be true to the great and benevolent precepts of the Order, and withhold our aid, however small from such a work—marked as this is by every thing which should elicit the best hopes, and exertions of the generous and the good?

I confess my heart is full when I reflect upon the glorious results which must necessarily follow the erection of such an Institution. Look around you my friends, at the condition, mental and moral, of many children whose fathers were once ornaments to the Order. Amongst them, are many who were deprived of the comforts of life, and passed under the iron yoke of poverty, by the same blow which severed them from parental care and assistance. Whilst poverty and suffering are thus pressing them to the earth, the wants of the body, you stand ready to relieve. Your purse is open—your hearts are open, to satisfy their hunger and clothe their nakedness. But oh! how infinitely more important to their present and eternal happiness, is the satisfaction of those other cravings which prey upon the mind, and devour the immortal aspirations of the soul! Month after month passes like a dark way, into the Ocean of the past—year after year with icy fingers creep upon them, but no hand is raised to lift from their intellects the thick and chilling cloud of ignorance! The light of intelligence is around and about them—it beams forth from every countenance, and warms every heart, but no ray is allowed to penetrate their souls—some of its genial influence warms into life and activity their down-stricken minds! Amongst them may be those who under proper culture, would have the impress of their minds upon the age in which they live, transmitting to posterity a fame, which would not only add to the character of the Order, but give new lustre to our National renown! And yet we hesitate!

The Fraternity, in every part of the Civilized World, are awakening to the great importance of this subject. They see and feel that in the race of Mental and Moral Improvement, which is now going on, and which is giving to everything a new and more active form and character, that for this Order to stand by, in dull and listless inactivity, would be to falsify its principles, and to assume a position which, even in the darkness of the Middle Ages, it would have scorned to hold! For even then, were the Lodges of Europe the repositories of Learning and of the Holy Scriptures, and from them went forth many a beam of light which burst through the thick gloom that hung over the continent, and carried joy and mental freedom to thousands!

What a noble example did the Masons of Germany, Denmark and Sweden, more than half a century ago, present for our imitation! Schools and Seminaries of Learning were erected in many sections of those countries, for the education of the children of Masons, who, by their poverty, had been deprived this advantage!

In an Institution of this kind, established at Brunswick, the Students were taught all the higher branches of Learning, and regularly examined by the Duke of Brunswick, himself a bright and zealous Mason; and the most deserving among them were rewarded with suitable premiums to stimulate them to renewed exertions.

At Eisenach several Seminaries of the same character were erected and flourished. In a few years, they had sent forth upwards of eight hundred

children, instructed in all the principles of Science and Christianity. In 1771, a like Institution was established at Cassel, and continues to this day to spread its blessings throughout the surrounding country.

The united Lodges of Dresden, Leipzig, and Gartz erected, in 1773, at Frederickstadt, a Seminary of Learning, which has been richly endowed, and greatly encouraged. In a few years after it went into operation, it had educated and sent forth eleven hundred children, many of whom subsequently took their places amongst the most distinguished Scholars and Statesmen of the Age and Country in which they lived; and even now, some of them are known to the civilized world as being in the front ranks of the most illustrious men of Europe.

The same benevolent and enlightened spirit has governed the Fraternity in other parts of the Eastern Continent. And should we, who believe that so much, both of individual and National happiness and prosperity depend upon the enlightenment of the public mind, be found in the rear of our brethren whose lots have been cast under the Monarchies and Despotisms of Europe? Who can calculate the value of such an Institution to the rising generation—aye, to generations yet unborn? None can estimate what mental richness it may gather up for our State and Country!

Brethren, it is for you to say whether such sweetness is longer to be wasted on the desert air—whether such gems, such intellectual riches are to remain obscured in the dark, and now impendable, caves of ignorance!

With you I leave this cherished object of the Order, confidently assured that the appeal which is made by so many of the needy and uneducated Offspring of your brethren for light—that light which illumines the soul—that light which points the way to Heaven—that light which teaches "his not all of life to live," but that there lies beyond this transitory existence a dread reality for eternal weal or woe, will not be made in vain; but that there will be found, in every section of our State, men who, with wise, benevolent, and resolute hearts, will push forward this great work to a glorious consummation.

Brethren, whilst remembering our sacred obligations to each other as Masons, let us not, I beseech you, forget our duties and responsibilities as men and patriots. We live in an age marked by stirring incidents. The human intellect seems more than ever on the wing for new discoveries, new experiments—the human passions ever eager for new gratifications. In this great drama of life—on this excited and varied stage of action—the humblest amongst you have a part to perform, either for good or ill. The civilized world has but recently been called to contemplate a succession of Revolutions which in many respects have no parallel in history. The events of the last twelve months have overturned thrones and revolutionized long established governments. The whole of Europe has been writhing under the throes of the mightiest political Revolutions. The sceptre of Monarchy has been shivered in the grasp of ancient Dynasties. It is proclaimed that the spirit of civil freedom has been aroused to action—that her voice is heard in deep and resolute tones amidst the mountains of Hungary and on the sunny plains of classic Italy—that the long smouldering ashes of down-trodden and dismembered Poland, are about to be rekindled—and that the once Green Isle of the Ocean may yet be able to prove that she has not listened in vain to the Heaven inspired Eloquence of her Grattan and her Curran. What are to be the effects on the civilized world of that volcano which is threatening to burst over Europe—what horrors the eruption is to produce—what fields are to be laid waste, and depopulated by the hot lava which will burst from its fiery crater—what villages, and towns, and cities, and temples are to be overturned and buried beneath this molten mixture of human passions, no one can foresee—none can venture to foretell. Doubt and darkness hang over the future. The sagacious and philosophic mind of EDMUND BURKE enabled him to declare, with truth, when speaking of the Government in its final settlement, it may be obliged to pass through great varieties of untold being; and in all its transmigrations to be purified by fire and blood. If the scenes which have recently been exhibited in Europe, a recurrence of which is still apprehended with awful terror and alarm, be, as is claimed for them, but evidence of human freedom and national regeneration, we can but bid it triumph; but let us not forget to ask for it—demand, as necessary for its permanent success, moderation and wisdom—the safe and holy guidance of Virtue and Religion! Thank Heaven! we have no such political tyranny to encounter—no such religious intolerance against which to struggle. The civil and religious privileges which we enjoy were won by the indomitable valor, and have been transmitted down, by the far seeing wisdom and prudence, of those illustrious men whose fame has become the common property of the whole nation—the common inheritance of every friend of free Government throughout the world! And though so much has been done by those who have gone before us, still the cup of our national and individual responsibility is full, and it will not be permitted to pass from us. Of its ingredients we must drink, at every hazard, our full share. The eyes of all Nations and People are turned, with deep and absorbing anxiety, to our Confederacy—to our system of Civil and Religious Freedom. The enemies of Free Institutions watch its progress with dread—their friends with delighted hope and joyous confidence—and it is because they long for its perpetuity and success, that they entreat us to observe with sacred devotion the warning of WASHINGTON "not to interweave our destiny with that of other nations—not to entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice." It is only by a frequent recurrence to the wise and conservative counsels of this great man and his illustrious co-peers, that we can expect to protect from the machinations of secret or open enemies at home or abroad, the invaluable blessings we enjoy. They taught us by their example that moderation is not always the virtue of cowards, nor compromise the prudence of traitors. It is true, that we have not the same course of duty to run—the same sufferings and privations to encounter—the same battles to fight—the same troubled sea of political dangers to explore! But we have the road of our duties and responsibilities marked out before us—broad and plain—though beset with difficulties and arduous of approach. We can be loyal and true to the Constitution and Laws of our Country. We can rebuke all mean, sectional jealousies and animosities which would tend to embitter one portion of our People against another—which would arouse in hostile conflict brother against brother—father against son, and son against father—drenching one common soil with the blood of common kindred and friends. We can place our stamp of disapprobation upon that wild and sublimed fanaticism which would kindle the fires of discord throughout our glorious confederacy—which would root up the deep foundations of our National prosperity and renown. We can assist in opening the eyes of our countrymen to the mischievous intentions of wicked and designing men. We can aid in pointing out to the ignorant the path to intelligence and virtue—"Sic uter ad astrum!" We can inculcate into the hearts of our children a high and unquenchable devotion to the Union. We can invoke with humble confidence the blessings of Him who holds as in the hollow of His hand the destinies of nations, and who led our fathers, with the same merciful care and protection that he threw around the Israelites of old, through all the dangers and fiery trials of the Revolution!

Let us do this, and then indeed shall we feel that we had accomplished something as men—as patriots—as Masons—as Christians, to discharge the heavy task of gratitude which we owe to the great and good who have long since run their career of usefulness and honor, and to transmit to posterity the civil and religious blessings, which they labored even unto death to establish, and which have proved to be the best birth-right and noblest inheritance of man.

To the Fair Anitops, who have honored us with their presence on this occasion, what can I say half equal to that which they richly merit? Had I language adequate to the sentiments of respect and reverence which should ever be inspired by their beaming and lovely countenances, I might dwell with pleasure on the influence which they always exert in enlightened society, over the baser sex. I might appeal to those thrilling emotions which must ever arise in the breast even of the most callous, at the mention of those familiar but magic words—Mother—Sister—Wife! I might dwell with delight on the earliest dawning of those young affections of the heart, which under proper parental culture, expand into the amplest and sublimest sentiments of benevolence and patriotism. I might follow the hopes of the mother as with the eye of Christian faith and piety she reared up to sterner manhood, those tender virtues, which in youth, are but the forebodings of all the brighter and purer realities of a well spent life. Had I the power of language, I might portray those charming virtues of the heart which have made the sex, in all ages, the pioneers in every cause, which had in view the amelioration of man! I might picture to you the self-denial, the fortitude, the suffering, the gentleness, the unceasing charity, exhibited by them in the midst of sickness, sorrow, and distress—

From dawn To midnight, keeping gentle watch beside The ebbing spirit, fighting its way to Heaven!

But I forbear, under the confident belief, that in this, as in every other

good cause, we shall have the approving smiles of those, who, as they are the first to eschew evil, should be the last to desert good: And let them ever remember, that, inasmuch as one claiming to belong to the Order of Free and Accepted Masons, forgets or neglects the sacred duties of domestic life—dashing to the earth all the holy treasures of filial love—and filling with poison the cup of conjugal happiness—in so much has he departed from the high and ennobling precepts of the Order!

BRETHREN! I have thus, in my feeble way, performed the task which your partiality allotted me. Would that I had possessed the ability to do justice to those principles of our Order, the beauty and power of which are this day being illustrated throughout our own country, and in every part of the Civilized World. From all those who desire to see the precepts of Kindness substituted for the influence of Force, in the government and control of the minds and hearts of men, the Institution of Free Masonry must ever receive the highest commendation, and the richest reward that Earth can bestow! Under such hopes, its disciples can go forth to meet the shadowy future without fear, and with manly hearts. And may the Great Ruler above so chasten your minds and govern your actions, that you may be prepared for an entrance into the TEMPLE "not made with hands, eternal in the HEAVENS!"

THE STATE OF DESERET.

The Richmond Whig says—Our readers are not probably aware that the Mormons, who have settled on the Great Salt Lake, have already become sufficiently numerous to claim the privilege of entering the Union as a Sovereign State. Such, however is the fact, as will be seen by the following passage which we give on the authority of the St. Louis Republican. The editors of that paper have seen certified copies of the constitution, and give the following account of it, of the causes which led to its adoption, and of the proceedings of the Legislature under it.

The new State is quaintly styled the STATE OF DESERET, which implies, according to the Mormon History and interpretation, "The Honey Bee," and is significant of industry and the kindred virtues. It is scarcely necessary to say to our readers that the population of this new State is rapidly increasing every year, that being the State to which all their emigration is tending. In these proceedings, as in everything else, the peculiarities of this people are preserved, though we cannot see that this will offer any good bar to their application for admission into the Union.

In one respect, at least, the Convention which forged the constitution for the new State has set a good example. They were employed only one week in action upon it, and we do not see but what it is as good a one as some of our States have been able to form after years of agitation, and months of deliberation.

When the Convention assembled, on the 5th of March, at the Great Salt Lake, they appointed a committee to draft a constitution, who made their report accordingly.

The powers of the government are divided into three departments—executive, legislative and judicial. The article in relation to the legislative department is not essentially different from the constitutions of the several States. Members are required to be free white male citizens of the United States, and to take an oath to support the constitution thereof. The first Senate is to consist of 17 members, and the House of 35 members.

In the Executive Department provision is made for the election of Governor, Lieutenant Governor, Secretary of State, Auditor of Public Accounts, and Treasurer. The judicial power is vested in a Supreme Court and such inferior tribunals as the Legislature shall establish. A Chief Justice and two Associates compose the Supreme Court.

The fifth article provides for the election of all the officers named in the Constitution, on the first Monday of May, [last] and for a vote for or against the adoption of the Constitution, and if a majority of all the legal votes shall be in favor of its adoption, the same shall take effect from and after said election.

In the Declaration of Rights, it is declared "that all men have a natural and inalienable right to worship God according to the dictates of their own consciences, and the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or disturbing any person in his religious worship or sentiments—provided he does not disturb the public peace nor obstruct others in their religious worship."

The constitution was adopted on the 10th March, 1849. The first General Assembly met on the 24 of July. Millard Snow was elected Speaker of the House; Alfred Carrington, Clerk; John D. Lee, Assistant Clerk; and Geo. D. Grant, Sergeant-at-Arms.

After the organization the chairman announced to the House that a majority of all the votes of the people had been given for the adoption of the Constitution; and that Brigham Young had received a majority of all the votes for Governor; Beber C. Kimball for Lieutenant Governor; Wm Richards for Secretary of State; Wm Clayton for Auditor for Public Accounts; Jos H. Heywood for Treasurer; and they were severally informed thereof.

On the 3d a resolution was passed providing for a joint committee to memorialize Congress for a State or Territorial Government; which was afterwards reported and adopted.

On the 8th inst., according to previous resolutions, the Legislature met in joint session, and proceeded to ballot for a Delegate and Representative to Congress, when Almon W. Babbitt, Esq., having received a majority of all the votes, was declared duly elected.

On the 19th the Legislature adjourned sine die. Before doing so they adopted a memorial to Congress, in which they set forth the reasons which have induced them to organize a State Government. They cite the failure of Congress to provide a government for the territory acquired from Mexico, the abrogation of the Mexican law, the anarchy which has followed. "The revolver and the bowie knife," they say, "have been the highest law of the land—the strong have prevailed against the weak while persons, property, character, and religion have been unsafe, and virtue unprotected." Finally, they represent that there is now a sufficient number of inhabitants residing within the State of Deseret to support a State Government, and to relieve the General Government from the expense of a Territorial Government, and they therefore ask that the Constitution accompanying this memorial be ratified, and that the State of Deseret be admitted into the Union on an equal footing with the other States; that such form of Government may be given to them as may be deemed expedient; and that their Delegate may be received and their interests properly represented in the Congress of the United States.

Not a word is said in the Constitution about slavery or the Willcox proviso, such things not having entered into the imaginations of law-givers as important for their welfare. The Constitution will be presented upon Congress, and, if ratified, two new Senators and a Representative will soon appear in that body from the State of Deseret—a State which was without a settled inhabitant four years ago, and which is some twenty-five hundred miles from the seat of the Federal Government.

We think we can see in this application, the germ of much future trouble—a war between the Mormons and the other settlers of California such a war waged between them and the people of Missouri and Illinois. The custom, as far as we can learn, has always been, heretofore, for Congress to lay off a State, and not for any portion of the people of a territory to constitute themselves a State, and call on Congress to confirm their own foregone conclusions. These men, being a portion of the inhabitants of the territory of California, have, without any sort of warrant as far as we can see, created an imperium in imperio, a State within a State, solely by virtue of their own authority. By reference to the map, it will be seen that they propose to cut the territory of California nearly in two, taking themselves an enormous slice, and leaving the fragments afterwards to settle as they may. The rest of California, when this Mormon State shall have been formed, will resemble a square board out of which a large triangle has been sawed. So large will the new State be, and in which a fragmentary constitution will leave the rest of the territory, that it will be difficult to form a State of respectable size out of any one of the fragments.

We can't think that the people of California will ever consent to see their territory mutilated in such a strange fashion; and we have no doubt they will protest vigorously against it. The whole Territory is a free admission as a State at the next session, and when it shall have been thus mutilated, it will be time enough to talk about dividing it.

Thus do we hope to see Free Soilers and the Wilcox Tories kill'd forever—and their deaths will put an end to the aspirations and mischievous projects of all those whose political spirit they have been for this long time past. Now Mexico may follow in good time—and we pray God that this will be the last new territory we may ever have to be a bone of contention between the North and the South. Rather let harmony, peace and love, an identity of interests, and a common destiny, be united in the common Union, cemented by the blood of our common ancestors, and endeared by the memory of their sufferings and triumphs.