Conflict of Church and State: Two Latter-day Saint Poets’ Perspectives on the Utah War of 1857–58

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In a recent lecture, historian William MacKinnon looked to the future study of the Utah War, the armed conflict between Mormon settlers in Utah and the United States government in 1857–58. MacKinnon pointed out that although the Utah War was the largest military conflict in the years between the Mexican and Civil wars, involving one-third of the U.S. Army, it has been largely forgotten in American history, leaving ample room for new research. He noted a few recent scholarly contributions to the field, including his own two-volume study At Sword’s Point, saying that scholars have only seen “the tip of the iceberg” of this fascinating historical episode.¹ MacKinnon’s comment is remarkable considering that he has devoted half a century to the study of the year-long power struggle between U.S. president James Buchanan and president of the Church of Jesus Christ of Latter-day Saints (LDS Church) and Utah territorial governor Brigham Young. As much of the discussion about the Utah War has been fraught with controversy, MacKinnon expressed hope that new discoveries would be accompanied by civility and “that light generated [would] exceed the heat,” as

¹. William MacKinnon, At Sword’s Point (Norman, OK: University of Oklahoma Press, 2008).
he called for a renewed investigation of this “complex and colorful” conflict.² Lamenting that historians had missed opportunities for enrichment by failing to search beyond traditional sources such as journals, newspapers, and government reports, he encouraged the consideration of the nonconventional discourses of folklore, the visual arts, literature, and music. Indeed, such material provides a valuable supplement to the study of history as it reveals unique insight into the subjective perceptions that lay behind the events of the past.

This essay seeks to expand the scope of Utah War studies in response to MacKinnon’s charge by analyzing the Latter-day Saint perception of the conflict through the 1857 poetic representations of two Mormon writers.

Before an analysis of the literature, however, it is necessary to first give a basic outline of the conflict itself. In the mid-nineteenth century, the Utah territory and its inhabitants were of great interest to the U.S. government. The vast majority of Americans vehemently opposed the Mormon practice of polygamy—an issue brought to the forefront of the national debate by the Republican Party, which identified it along with slavery as one of the “twin relics of barbarism” that must be prohibited in the territories.³ Furthermore, Utah’s “strange mixture of church and state”⁴ was the object of much public criticism, as many

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viewed the strong presence of LDS church leaders in the territorial government as undemocratic. The newly elected President Buchanan had received word from William Drummond, an associate justice of the Utah territorial Supreme Court, that the Mormons were nearing a state of rebellion, defying federally appointed officials, and only acknowledging the authority of their religious leaders. Without investigating the reports or notifying Brigham Young, Buchanan sent Alfred Cumming to replace Young as governor and deployed 2,500 federal troops led by Colonel Albert Sidney Johnston to enforce the appointment and the new governor’s laws. Without knowledge of the approaching army’s purpose, Young assumed the worst and the Mormons made preparations to defend themselves. Ultimately, the conflict was resolved through negotiations between the U.S. government and the LDS Church leadership without an actual battle between the two forces. The Mormons received a full pardon from Buchanan, Alfred Cumming took his new office, and the army entered peacefully into Utah. The Saints, however, given the persecution of their past and lack of federal communication, could not predict such a peaceful resolution with any certainty. Tensions ran high and, as their poetry reveals, Utahns solemnly prepared to lay their lives on the line in defense of their liberty and religion.

Among the most prominent Latter-day Saint poetic voices of the time were Eliza R. Snow and Charles W. Penrose. Snow held a unique status among members of the church as a wife of the late prophet and church founder Joseph Smith Jr., as well as a wife to Brigham Young, and as president of the Relief Society, the church’s organization for women. She also enjoyed literary acclaim among church members. Distinguished by Joseph Smith as “Zion’s Poetess,” her poems appeared in the Deseret News and are still sung frequently as hymns by Latter-day Saints.5 Though Charles W. Penrose would later become the editor of the Deseret News, a Mormon apostle, and member of the First Presidency6 of the church, at the time of the Utah War he was a young missionary laboring

6. The First Presidency is the highest governing body of the LDS Church, composed of the prophet or President of the church and his counselors.
in his native England and had not yet emigrated to Utah. Still, Penrose was already becoming a prominent voice, ministering widely to the Saints in England, and publishing frequently in Britain’s Mormon periodical, the *Millennial Star*. He felt deeply connected to the conflict and reflected the thoughts and feelings of many Latter-day Saints in his writing. Upon hearing about the invasion, Penrose recorded the following thoughts in his journal: “I wish I was in the mountains with the b’hoys [sic]. My blood boils furiously at the repeated indignities put upon the Saints & my heart beats high with desire to fight with my brethren in the sacred cause of truth and liberty.” Around the same time, Penrose learned to fire a gun, having “never fired one before,” and made his first “effort on horseback” to prepare himself in case he was called to fight in the Utah War.8

As these poets acted as public voices, an analysis of their work provides important insight into Latter-day Saint cultural attitudes and perceptions of the Utah War. The two poets wrote from vastly different circumstances, as Snow was a female of high socioeconomic status in Utah, and Penrose was an impoverished male member of the lower class in England. Despite this cultural divide, Snow’s “The Kingdom of God” and “The Ladies of Utah,” both written in 1857, along with Penrose’s “Up, Awake, Ye Defenders of Zion,” which was originally sung as a motivational hymn in England to raise money for the Utah War ef-

8. Ibid., 23 October 1857.
fort, reflect a remarkably similar perspective of the significance of the conflict. The similarities in these poets’ representations of the war are a product of their common doctrinal paradigm, a close examination of which provides insight into why the Saints felt justified in opposing the federal government.

In their poetry, Snow and Penrose reflect Mormons’ outrage at the Utah War as the federal government’s first direct military opposition to the church. Penrose refers to the government and the army as “the foe,” saying that the Saints were “opposed by a proud boasting nation.” Church members had not always had this perspective. Prior to 1857 Brigham Young stated, “The Government of the United States has never engaged in a crusade against us as a people.” Snow’s “The Ladies of Utah” reflects the Mormons’ sense that Young’s statement no longer held true, as the government had indeed come against them in the Utah Expedition. “You’ve joined a crusade / Against the peace of those / Driv’n to these distant valleys / By cruel and murderous foes.” Crusade seems to have been the word of choice to describe the conflict, as indicated in the journal of Henry Emery, a member of the Mormon militia under Brigham Young’s command known as the Nauvoo Legion, who noted, “The army which James Buchanan President of U.S. sent on a crusade against the Mormons came into the borders of our territory.” LDS Church members, who received no notification of the expedition, assumed that the army came, as Young said, “to destroy this people,” and undoubtedly considered self-defense their just cause. The Saints believed, as Snow writes, “self-preservation / Is God’s and nature’s law.” However, the religious connotation of the word crusade suggests that the Mormons viewed the expedition as an attack on their faith as well as on their safety.

10. “18 February 1855,” Journal of Discourses by Brigham Young, his two counselors, the twelve apostles and others; reported by G. D. Watt (Liverpool: Latter-day Saints’ Book Depot, 1854–86) 2:175.
Buchanan disputed this sentiment, saying, “Do not deceive yourselves nor try to mislead others by propagating the idea that this is a crusade against your religion.” Buchanan’s advisors used the language of religious warfare, encouraging him to invade the territory as a diversion from the national debate on slavery. Buchanan’s democratic ally Robert Tyler wrote the president: “I believe that we can supersede the Negro-Mania with the almost universal excitement of an Anti-Mormon Crusade... The pipings of Abolitionism will hardly be heard amidst the thunders of the storm we will raise.”

Emery’s words echo the rallying cry of The Book of Mormon’s Nephites, an ancient people who fought for the same cause on the same continent: “In memory of our God, our religion, and freedom, and our peace, our wives, and our children,” emphasizing the deep connection the Saints perceived between their faith and their resistance of the army.

As Snow’s and Penrose’s poetry indicates, the pioneers viewed the expedition not only as a threat to their freedom of religion but as a holy war, believing they were entitled to God’s aid as His chosen people, and that those who opposed them engaged in the devil’s work. Penrose’s “Up, Awake” asserts that “Zion” would prevail through the power of God: “Her warriors are noble and brave; / And their faith on Jehovah is founded, / Whose power is mighty to save.” “Save” here suggests a political and military deliverance as well as a spiritual redemption. The poem highlights the faith church members had that if the expedition were to lead to battle, divine intervention would give them...
the victory. “With a host from the regions eternal, / We’ll scatter their troops at a glance.”

20 The confidence of these lines is consistent with Penrose’s journal entry:

Arise O God and let thine enemies be scattered clothe thy servants with power nerve their arms with strength and let the wisdom of the Holy One be made manifest in all their movements like a mighty torrent may they flow down from the mountain and lick up their enemies like small dust may the armies of the Gentiles be before thy servants like withered leaves before the blast and as dry twigs in the flame of a furnace.

21 Snow conveys similar assurance in “The Kingdom of God,” saying, “All people who fight against Zion will perish— / To tread on her peace is to forfeit their own.”

22 This bold certainty stemmed from members’ belief that The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the earth,” established by Jesus Christ in the New Testament era and restored through the modern prophet Joseph Smith.

23 Consequently, they believed that those who fought against the church engaged in demonic opposition to God Himself, as shown in Penrose’s words: “Assisted by legions infernal, / The plundering wretches advance,” and “When the God-hating foe is before you, / Stand firm and be faithful and true.”

24 These lines demonstrate that the Mormons, like Brigham Young, saw little difference between the mobs who had driven them from their former homes in Missouri and Illinois and the invading army, considering both opponents to be aided by the devil’s forces.

25 Snow similarly saw the federal government’s advance as Satan’s effort to destroy God’s kingdom, saying, “All Satan’s foul devices / ‘Gainst Zion will be foil’d.”

20. Ibid., 39–40.
21. Penrose, Diary, 2 October 1857.
Viewing the conflict through this religious perspective, church members, as implied in Penrose’s hymn, may have seen an additional doctrinal incentive beyond the defense of life or liberty in their resistance to the government. “Up, Awake” suggests that the Saints saw in the conflict a specific connection to their history and beliefs. “Shall we tamely submit to the foe, / While the ties of our kindred they sever / And the blood of our prophets shall flow? / No! the thought sets the heart wildly beating; Our vows at each pulse we renew: Ne’er to rest till our foes are retreating.”

These lines point back to the previous persecution of the Saints as they were abused, driven from their homes, and murdered, and demonstrate their unwillingness to endure further injustice. Penrose’s reference to “the blood of our prophets” had particular significance to the early Saints. Three years after the martyrdom of Joseph Smith and his brother Hyrum, Brigham Young recorded that the church’s enemies had “killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them.”

In the senate committee hearings of LDS apostle and Senator Reed Smoot in 1903, J.H. Wallis Sr., a former Mormon, testified that church members of the time took an oath that “they would never cease to opportune high heaven to avenge the blood of the prophets upon this nation.” The oath Penrose mentions in connection with “the blood of the prophets” most likely refers to this promise. The oath of vengeance has since been associated with the debate over the causes of the Utah War’s most tragic event, the Mountain Meadows Massacre, in which a party of immigrants from Arkansas were slaughtered by local church leaders and members near Cedar City, Utah. As the band of settlers “had men amongst them that were supposed to have helped kill the prophets in the Carthage jail” and to have participated in the massacre of Mormon settlers at Haun’s Mill in Missouri, followers of John D. Lee, who was convicted and executed for the crime, apparently believed that “the killing of all of them would be keeping our oaths and avenging the blood

of the prophets.” 30 As an apostle, Penrose would later become the leading defender of the church against accusations of administrative involvement in the crime. While this is not the place for an in-depth exploration of the massacre, Lee’s words do reveal that in church members’ minds, the oath was connected to the Utah War, supporting my inference from Penrose’s poem. Thus Mormons prepared to battle the federal army not only in defense of safety and political freedoms but in obedience to a sacred covenant to bring God’s justice on those who had slain their prophet and on the government that had failed to give its promised protection.

While this overt opposition to the government seems far removed from the traditional patriotism of American Latter-day Saints, it can be better understood when applied to the church’s doctrine of apostasy—an analogy suggested in both Snow’s poetry and Brigham Young’s words. LDS Church members believe, as taught in their scriptural canon, that God assisted America’s Founding Fathers in gaining independence and forming the Constitution to facilitate the restoration of the gospel. 31 One year prior to the expedition, Brigham Young stated that Latter-day Saints had more reason to love and honor the U.S. government and its constitution “than any other people upon the face of the earth.” 32 After the Utah War, however, the Saints felt that the government had completely strayed from its original inspired ideals. Four years after the expedition, Snow wrote, “A change came o’er the nation / That once was brave and free;” “Alas! Alas! Our nation / Has fallen—O how changed!” 33 The idea that the government had fallen from its divine foundation corresponds with the LDS belief that the original members of Christ’s church deviated from its foundational doctrines and structure, resulting in a state of apostasy or a loss of the truth. Brigham

31. Joseph Smith recorded the following revelation: “According to the laws and constitution of the people, which I [God] have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles . . . And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised unto this very purpose.” (Doctrine and Covenants 101:77, 80; see also Book of Mormon: 1 Nephi 13: 15, 17-19).
Young’s words in 1857 demonstrate recognition of the government’s divine foundation and a rejection of those who had apostatized from it: “I do not lift my voice against the great and glorious government guaranteed to every citizen by our constitution, but against those corrupt administrators who trample the constitution and just laws under their feet.” Young also applied Isaiah’s biblical foretelling of spiritual apostasy to the political leaders, saying, “They have transgressed the laws [and] changed the ordinances.”34 Twenty years later, Elder Wilford Woodruff, an apostle and president of the St. George Temple, recorded that the spirits of the Founding Fathers appeared to him in the temple, imploring him to perform the temple ordinances on their behalf, saying, “We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God.”35 The Saints believed that the invading federal government had indeed, unlike the founders, apostatized from the democratic government that had been “instituted of God.”36

According to this doctrinal frame of reference, apostasy must be resolved through restoration. Penrose and Snow each extend this analogy, asserting the church’s ability to exist independently of the government and considering the Saints’ resistance both a religious restoration of true democracy and a political revolution against tyranny. In “The Kingdom of God,” Snow declares that the

church is “happy and free: / With prophets, Apostles—with Statesmen, and Warriors.”

Snow’s citing of the territory’s religious, political, and military figures implies the church’s ability to exist independently of the United States. Penrose also emphasizes the church’s self-reliance, saying, “Soon ‘the Kingdom’ will be independent.” While the independent society the pioneers envisioned may have merged church and state, they did not consider it un-American, but a heroic defiance of injustice not unlike the American Revolution. While the federal government considered the Mormons in a state of rebellion, church members saw themselves as patriots, and prepared, like their revolutionary forebears, to defend their freedom against a distant and tyrannical government. Definitions of treason and patriotism are dependent on perspective—George Washington, of course, was considered a traitor by the British just as Brigham Young was indicted for treason by the United States. Snow alludes to this correspondence in an earlier poem, saying that the church had “a Washington and Moses too, in Brigham Young.”

John Taylor, an apostle during the conflict, wrote to U.S. Army Captain Stewart Van Vliet, “If it be treason to stand up for our constitutional rights . . . then indeed we are guilty of treason.” He also applied the famous words of the revolutionary patriot Patrick Henry to the Saints’ desire: “Their cry is . . . give us liberty or death.” Brigham Young prophesied, “The time must come when this kingdom must be free and independent from all other kingdoms,” and “I shall take it as a witness that God designs to cut the thread between us and the world when an army undertakes to make their appearance in this territory.” Church members prepared for this separation, planning to torch their city and defend themselves from the mountains if the army tried to engage in battle—a strategy bearing some semblance to General Washington’s guerilla tactics against a vastly superior force. Interestingly, Joseph Smith and

40. Qtd. in B.H. Roberts, The Life of John Taylor: Third President of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: George Q. Cannon & Sons Co., 1892), 288.
later Brigham Young were the first Americans since Washington to claim the rank of lieutenant general, further highlighting their perceived connection with their country’s father.

The Saints believed their opposition would not only be a revolt against an oppressive government, but a restoration of a pure democracy, as suggested by both Snow and Brigham Young. If the Utah expedition were to result in a revolution, the Saints imagined themselves restoring the true democracy they felt the nation had lost. Brigham Young stated: “Suppose this people inhabiting these mountains are broken off entirely from the nations of the world, rendering no allegiance to any earthly power. . . . I say, let them govern themselves by a republican system of government, selecting a man from their midst to preside over them.”42 As the possessors of God’s truth, the Mormons considered it their responsibility to restore the divine principles of democracy to the earth. On this point, Brigham Young reiterated a prophecy of his predecessor, similarly pointing to a restoration of the nation’s inspired ideals: “The prophet Joseph said if the Constitution of the United States were saved at all it must be done by this people. It will not be many years before these things come to pass.”43 The Saints expected that this political restoration, like the spiritual restoration of the gospel, would lead to great opposition. In “The Kingdom of God,” Snow alludes to a biblical prophecy of God’s restored kingdom conquering all other nations that would combine against it in the last days: “‘The feet of the image, the clay and the iron,’ / The kingdom of God into pieces will break; / The ‘brass and the silver’ will also be broken: / Earth’s nations shall tremble—her kingdoms shall shake.”44 Latter-day Saints believe that within Mormonism God would establish the kingdom spoken of by Daniel, “which shall never be destroyed” and will “consume all [other] kingdoms.”45 Snow’s quotation of these lines suggests that the Saints saw in the Utah War a literal fulfillment of prophecy, as she writes in

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“The Ladies of Utah”: “The scriptures are fulfilling.” Not knowing what the outcome of the army’s invasion would be, many Saints believed that militant opposition of an oppressive government would be the only way they would ever be, as Snow writes, “eternally free” and restore true democracy to the earth.

As students of the Utah War respond to MacKinnon’s invitation to inquisitively search for new connections “in the spirit of the hunt,” it is important to consider the subjective perspectives behind the objective facts. A culture’s literature supplements the historian’s study as a window into a people’s collective values and beliefs. The 1857 poetry of Eliza R. Snow and Charles W. Penrose provides important insight into the Latter-day Saint perspective of the Utah War. As a people, the Mormons had endured intense bigotry and persecution since the church’s beginning. However, the Utah expedition was the first time that the government had engaged in direct opposition with the Saints. The Mormons viewed this conflict as religious in nature, considering it a defense of their religious freedom, and a holy war against the powers of evil. They considered their resistance a patriotic parallel to the American Revolution and viewed the government’s injustice and their resistance as a fulfillment of prophecy through the doctrinal perspective of apostasy and restoration. Considering this perspective allows us to more easily understand the Saints’ reasons in opposing the Buchanan administration. Of course, the story of the Utah War has been told in poetry from the federal as well as the Mormon perspective. The poetry of John Wolcott Phelps and many others in Johnston’s Army reveal another view of the conflict. Audrey Godfrey points out that in January of 1859 two Mormon actresses, who had performed for a military audience at Camp Floyd, refused to appear at any further productions on the post because the Military Dramatic Association had presented a vulgar song that ridiculed Joseph Smith and Brigham Young, suggesting that artistic representations of the conflict were heated on both sides.

As historians look to the arts to supplement their understanding of the conflict, the light of new insight into each side's perspectives will exceed the heat of controversy that continues to shroud the study of the Utah War.
The kingdom of God is a kingdom of Order,
   With life in the heart and with power in the head:
With each member in place, the whole body is perfect:
   Gradation existed when Order was made.

Chorus:
The kingdom of God is a kingdom of Glory—
   A kingdom of Righteousness—happy and free:
With Prophets, Apostles—with Statesmen and Warriors:
   The kingdom of God is the kingdom for me.

The kingdom of God is a kingdom of Power:
   In the midst of oppression its sinews have grown:
All people who fight against Zion will perish—
   To tread on her peace is to forfeit their own.

“The feet of the image, the clay and the iron,”
   The kingdom of God, into pieces will break;
The “brass and the silver” will also be broken;
   Earth’s nations shall tremble—her kingdom shall shake.

The kingdom of God is a kingdom of Mercy,
   Where the fountains of charity flow without guile—
Where law-detained captives are treated with kindness,
   And penitence’ hand is received with a smile.

The kingdom of God is a kingdom of Justice,
   Where rights are secured to the great and the small—
Where judicial decisions are wise and impartial—
   Where truth is the sceptre, extended to all.

The kingdom of God is a kingdom of Valor—
   The warriors of Israel are valiant and brave:

Written for the Deseret News on November 22, 1857 and published on December 2, 1857.
The Kingdom of God cont.

The quail not in war, and they shrink not in danger—
    O’er them and their Temples, bright banners will wave.

The kingdom of God is a kingdom of Conquest,
    To which every knee of all nations must bow;
For the law of the Lord will go forth from Mount Zion—
    His word will go forth from Jerusalem too.

The kingdom of God holds the keys of Salvation
    For life that is now, and the lives yet to be;
With the gifts and the powers of Eternal Progression
    Of kingdoms in kingdoms, eternally free.
Eliza R. Snow wrote the following poem on October 13, 1857.

**The Ladies of Utah**

Why are you in these mountains,  
Expos’d to frosts and snows,  
Far from your shelt’ring houses—  
From comfort and repose?  

Has cruel persecution,  
With unrelenting hand,  
Thrust you from home and kindred  
And from your native land?  

Have you been mob’d and plunder’d  
Till you are penniless,  
And then in destitution  
Driven to the wilderness?  

No, no; you’ve joined a crusade  
Against the peace of those  
Driv’n to these distant valleys  
By cruel and murd’rous foes.  

Amid the dreary desert,  
Where hideous redden roam—  
Where beasts of prey were howling,  
We’ve made ourselves a home.  

We never had intruded  
As you would now intrude;  
We’ve never sought to injure—  
We’ve sought for others’ good.  

We came through sore compulsion,  
And not from wicked choice;  
We had in all our sorrow,  
Heaven’s sweet consoling voice.  

Can woman’s heart be callous  
And made of flint and steel?  
Perhaps you’ll learn to pity,  
When you are made to feel.  

Should sickness prey upon you  
And children cry for bread,  
With bitter self reproaches  
You’ll rue the path you tread.  

We’re formed of blood and sinews  
And flesh, as well as you;  
And we have hearts composed of  
As many fibers too.  

We love with purer feelings  
Our husbands, children, friends;  
We’ve learned to prize the blessings  
Which God in mercy sends.  

We have the ancient order  
To us by prophets given,  
And here we have the pattern  
As it exists in heav’n.  
We’re well prepar’d to teach you,  
And that you may discern,  
We simply here remind you,  
You’ve just begun to learn.
THE LADIES OF UTAH cont.

We’d fain from human suff’ring
   Each barbed arrow draw;
But yet self preservation
   Is God’s and nature’s law.

The Scriptures are fulfilling—
   The spoiler’s being spoiled;
All satan’s foul devices
   ‘Gainst Zion will be foil’d.
Up, awake, ye defenders of Zion!
The foe’s at the door of your homes;
Let each heart be the heart of a lion,
Unyielding and proud as he roams.
Remember the wrongs in Missouri;
Forget not the fate of Nauvoo.
When the God-hating foe is before you,
Stand firm and be faithful and true,
Stand firm and be faithful and true,
Stand firm and be faithful and true;
When the God-hating foe is before you,
Stand firm and be faithful and true.

By the mountains our Zion’s surrounded;
Her warriors are noble and brave;
And their faith on Jehovah is founded,
Whose power is mighty to save.
Opposed by a proud boasting nation,
Their numbers, compared, may be few;
But their union is known through creation,
And they’ve always been faithful and true.
And they’ve always been faithful and true,
And they’ve always been faithful and true,
But their union is known through creation,
And they’ve always been faithful and true.

Shall we bear with oppression forever?
Shall we tamely submit to the foe,
While the ties of our kindred they sever
And the blood of our prophets shall flow?
No! the thought sets the heart wildly beating;
Our vows at each pulse we renew:
Ne’er to rest till our foes are retreating,
And to be ever faithful and true,
Up, Awake, Ye Defenders of Zion cont.

And to be ever faithful and true,
And to be ever faithful and true;
Ne’er to rest till our foes are retreating,
And to be ever faithful and true.

Though assisted by legions infernal,
The plundering wretches advance,
With a host from the regions eternal,
We’ll scatter their troops at a glance.
Soon “the Kingdom” will be independent;
In wonder the nations will view
The despised ones in glory resplendent;
Then let us be faithful and true,
Then let us be faithful and true!
The despised ones in glory resplendent;
Then let us be faithful and true!

—Charles W. Penrose