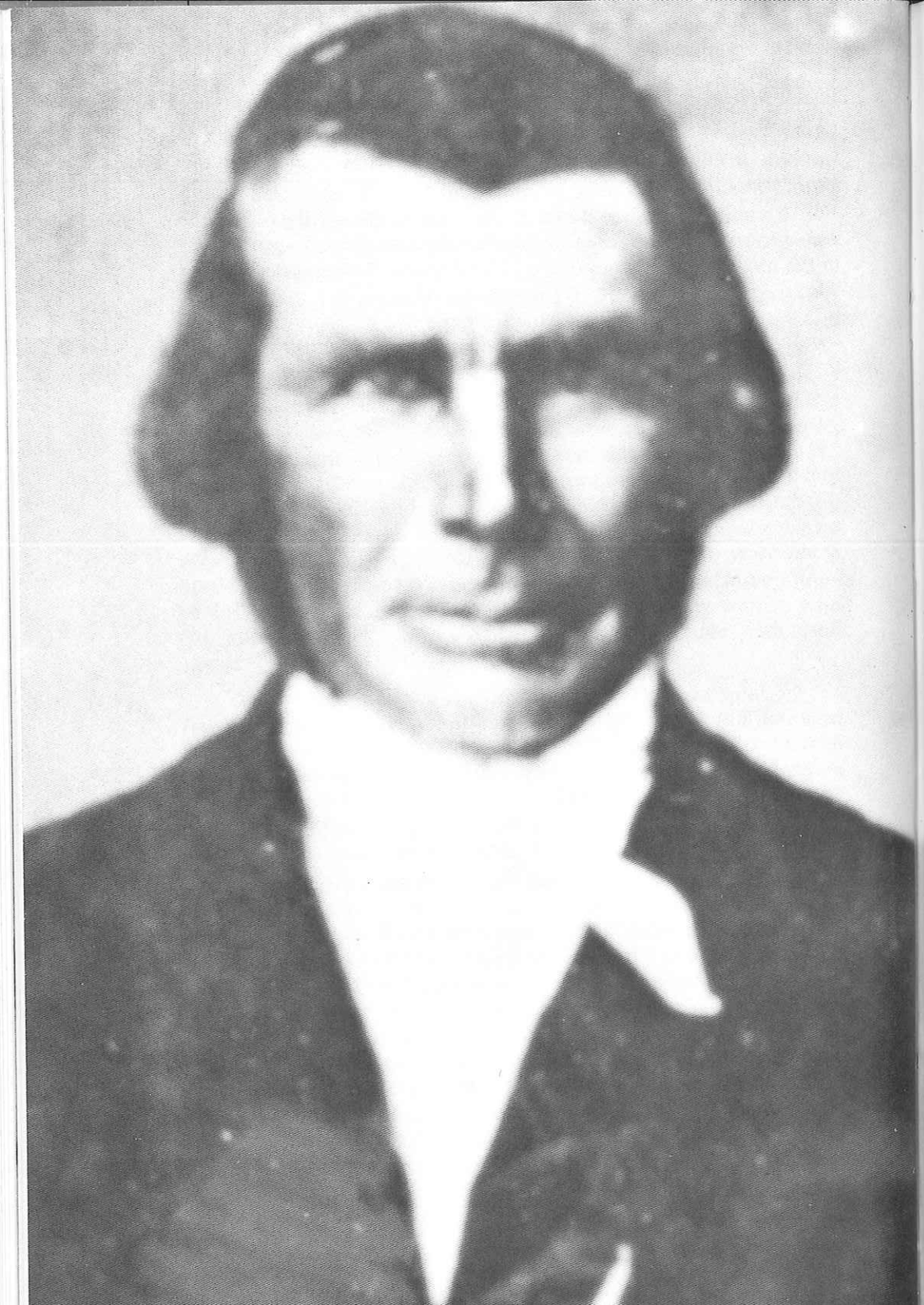
Latter-day Patriots

Nine Mormon Families and Their Revolutionary War Heritage

Gene Allred Sessions

Published by Deseret Book Company
in cooperation with the Historical
Department of The Church of Jesus
Christ of Latter-day Saints
Salt Lake City, Utah
1975



Daniel Wood (Archives of The Church of Jesus Christ of Latter-day Saints)

3

Daniel Wood: Conscience More Than Comfort

In considering the American Revolution, it is easy to forget in the midst of patriotic fervor that not every person in the thirteen colonies believed that violent separation from Great Britain was the best course for his country to follow. "I discern the goddess, but on the other side of the river," one American wrote of independence late in 1776. "Most men are for plunging into it to embrace her. I am for going over to her in a boat, distrusting my power to swim across the stream."[1] Indeed, of the 2.5 million inhabitants of the colonies at the dawn of the revolutionary period, an estimated 500,000 people chose the conservative path by remaining loyal to the King and Parliament.[2] Thousands of such colonists served in more than forty Loyalist provincial corps during the course of the war for independence. In several campaigns these Tories, or kingmen, bore the burden of battle for the British army; and though never developed fully as a fighting force, they were on the whole integral participants in the Revolution. Perhaps most significant in this participation were the thousands of civilians who supported the British cause due to beliefs derived from whatever motive—abhorrence of violence, parochialism, economic expediency, or simple and profound adherence to the institutions of the mother country.[3] As a consequence of their convictions, they suffered vile persecutions at the hands of an insistent majority. The

American Revolution was therefore a special kind of civil war with all of the divisiveness and tragedy attendant upon such internecine conflicts.[4]

Loyalism was expectedly stronger and more fully developed in some areas than others because of the composition, history, and economy of the local population. It was particularly vibrant in the South, resulting primarily from the dominance of the Anglican Church in that region and growing out of antagonisms between the poor farmers of the inland and the pro-Revolution planters of the coastal areas. Pennsylvania also contained a healthy Tory community composed mostly of pacifist Quakers and pro-British Germans. For more complex reasons, however, it was New York that emerged as the greatest Loyalist stronghold in the thirteen colonies. It supplied at various times some 23,500 men to the service of the royal army, a figure equal to that of all the other colonies combined, though New York ranked only sixth in total population.[5]

But even in such apparent refuges of Tory sentiment as New York, the Loyalists were always in the unpopular minority, and it required great fortitude to pursue the course they selected. As a result of their choice, many suffered social ostracism, economic ruin, and even physical torture and death.[6] "The Loyalists were pursued like wolves and bears," remembered a contemporary New Yorker, "from swamp to swamp, from one hill to another, from dale to dale, and from one copse of wood to another."[7] The sad truth of history is that even in the best of causes, as one might believe the Revolution to be, persecution and irrational inhumanity have plagued those who found themselves by choice or otherwise in a despised minority. Ironically, a fear of tyrannical majority rule was a cardinal factor that Loyalists cited in explaining their disagreement with the course of independence. They believed, after all, that they were the true patriots, because their fealty was to a united empire. In remembering the American Revolution, therefore, history must grant to the Loyalists a place alongside those other patriots who believed in secession from that empire.

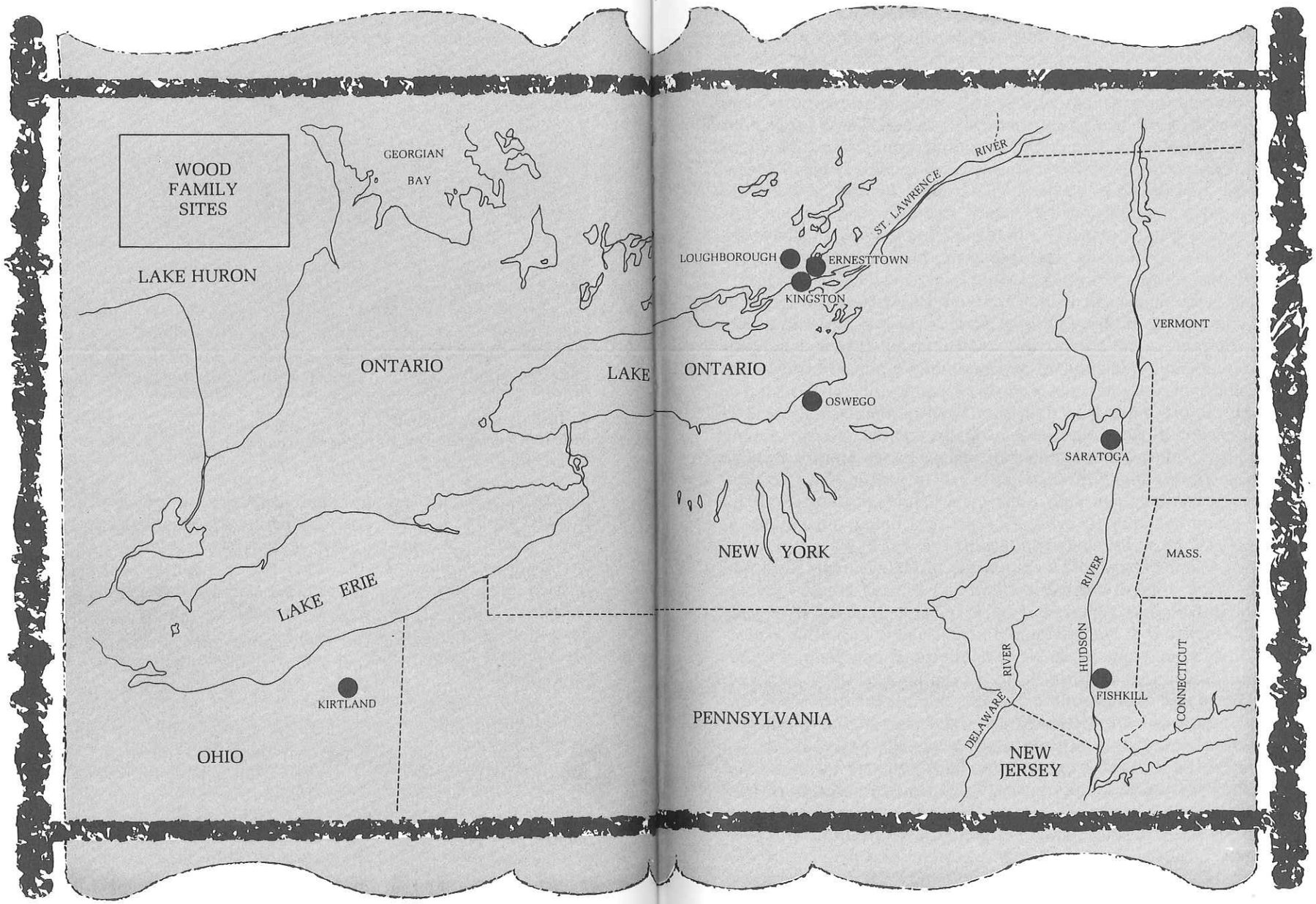
Before the end of the war in 1783, many Loyalists, especially those who had been active in their resistance to the Revolution, found themselves in intolerable positions. Their property had been destroyed or confiscated and they had lost, in many cases, any hope of social or economic advancement in their communities. Some, like the in-laws of Brigham Young,[8] opted to stay in the United States,

Loyalists in New York played a significant role in the British war effort, notably at the Battle of Oriskany in 1777 where they ambushed General Nicholas Herkimer and his Patriot forces (Painting by F. C. Yohn, The Continental Insurance Companies)

but between eighty and one hundred thousand of them returned to England or fled to other parts of the empire, particularly Canada. They flowed into present-day Nova Scotia, New Brunswick, Quebec, and Ontario. In the latter region, then known as Upper Canada, they broke new ground for pioneer settlements and established, together with those who went into the older areas, the basis of a common citizenship that two generations later was to be a fundamental factor in the movement for Canadian autonomy and confederation.[9]

A few of these descendants would return to the United States about the same time as part of a religious movement that announced the establishment of the kingdom of God in the last days.

In June 1832, some Mormon missionaries from Pennsylvania and New York traveled to the village of Ernesttown, a few miles east of Kingston, Ontario. Among them were Joseph and Phineas Young, who had joined the infant restored church of Christ two months earlier with their father, John, and brother Brigham. Phineas, a former Methodist minister, preached in a conference of the


WOOD FAMILY SITES
GEORGIAN BAY
LAKE HURON
ONTARIO
LAKE
LAKE ERIE
KIRTLAND
OHIO
PENNSYLVANIA
ST. LAWRENCE RIVER
LOUGHBOROUGH
ERNESTTOWN
KINGSTON
ONTARIO
OSWEGO
NEW YORK
VERMONT
SARATOGA
MASS.
HUDSON RIVER
CONNECTICUT
FISHKILL
DELAWARE RIVER
NEW JERSEY

Reformed Methodist Church being held in Ernesttown and thus introduced the restored gospel into Canada. They "labored in Canada about six weeks with great success, raised up the first branch in British America (Ernesttown Branch) and returned home rejoicing. . . ."[10] Among those who heard these pioneer missionaries were a young farmer from nearby Loughborough named Daniel Wood, and his wife, Mary Snider Wood. Opening their home to the elders, the Woods witnessed the remarkable outpouring of the Spirit during meetings held in their house.[11] "Thousands flocked to hear the strange news even so that the houses could not contain the multitude, and we had to repair to the groves," two of the missionaries later recalled. "Hundreds were searching the Scriptures to see if these things were so."[12]

After the departure of the Mormons, the Woods continued to meet with a group of their family and friends to study the scriptures. In the absence of the elders, they became convinced that they required baptism, but lacking an understanding of the authority principle of the gospel, they persuaded a local Methodist minister to perform the ordinance and then continued to meet as believers in Mormonism.[13] In December of that same year, 1832, Joseph Young returned to Upper Canada, this time bringing with him his brother Brigham. The Youngs preached for a period in Kingston and then proceeded to Loughborough, where they further persuaded the Wood group of the restoration. Early in 1833 they baptized Daniel and Mary Wood and some forty others.[14]

The Woods were both descendants of New Yorkers who had left the state after the Revolution. Daniel himself was born near Fishkill in Dutchess County on April 16, 1800. His father, Henry, took the family into Upper Canada in 1803, settling first in Ernesttown, then moving about 1807 to Loughborough and the present location of Sydenham, Ontario, just a few miles north of Kingston.[15] Whether or not the Woods came to Canada as Loyalists is unclear. As late as 1775 Henry's father and grandfather numbered themselves among the patriots, having signed the revolutionary associators list of Ulster County, New York.[16] Nevertheless, the fact that they removed to lands reserved for "United Empire Loyalists" suggests that they had some claim to Tory rewards from the British Crown.[17] Daniel himself claimed Loyalist land in Ontario in 1831 but on the basis of his marriage to Mary Snider, the daughter of John Snider, formerly of Dutchess County, and Elizabeth Amey of

Saratoga, New York.[18] The Sniders and Ameys (Emighs) were "Palatinate Loyalists," descendants of Bavarians whom the British Crown had brought to America as refugees from the ravages of the Thirty Years' War (1618-48) that devastated the Rhineland. Thus, their ultimate fealty to the King during the Revolution was due to traditional gratitude. Both Sniders and Ameys fought under Burgoyne at the battle of Saratoga, for example, and earned beyond question their rights to Tory rewards in Canada as United Empire Loyalists.[19]

Following his baptism, Daniel Wood was ordained an elder in the newly formed West Loughborough Branch and immediately began to preach the gospel near his home.[20] In April 1833, Brigham Young came again into the vicinity, talking about the gathering to Kirtland, Ohio. James Lake of Ernesttown was ready to go at once and persuaded Daniel and his brother Abraham to go along to assist with the move of the large Lake family. Traveling with Elder Young, the Lakes and the Wood brothers arrived in Ohio to meet the Prophet.[21] Daniel quickly determined that he too must unite with the body of the Saints and returned to Canada to sell his possessions. By the summer of 1834, he was ready. With his wife, three children, and a team, he journeyed first to Kingston, where the family boarded the steamer *Great Britain* for the sixty-mile trip across Lake Ontario to Oswego, New York. After enduring a severe storm on the water, they disembarked for Kirtland and a new life in the country their ancestors had been forced to flee. Casting their lot with the Latter-day Saints, they came to know bitterly the sufferings of their fathers, but the die was cast for the family of Daniel and Mary Wood, and there could be no flight from their convictions.[22]

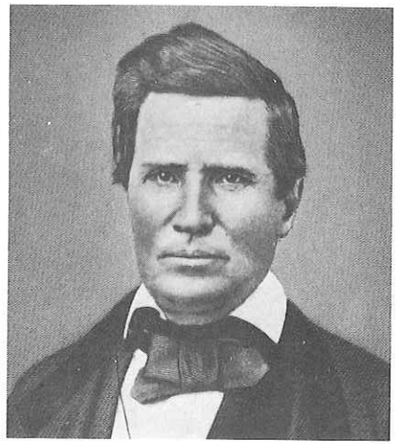
At Kirtland, Daniel and Mary and their three little children stayed for a time with the Lake family, then purchased a small farm four miles south of town where they lived for four years. During this time, Daniel went on a brief mission back to Canada, venturing into the virgin wilderness north of his old home, traveling much of the way on the numerous lakes separating the scattered settlements. After sowing "many good seeds," he passed through Loughborough, preaching to his famiy, and then returned to Kirtland.[23] Coming home was something less than joyous this time, for Elder Wood found the Saints in a precarious situation. No Mormon property was safe in Kirtland, he later wrote. The temple required constant protection, as did the homes of the Church leaders. Mobbers and even

government officials would take anything they pleased, saying, "This is Joe Smith's and we take it to pay his debts."[24] Though for different reasons, it seemed that the fate of the Loyalists was falling upon the Saints. They too would have to flee to a new land of inheritance.

The Woods finally managed to leave for Missouri in the spring of 1838. Daniel remembered feeling good about leaving Kirtland for Zion in the West and the promise of peace. They traveled happily along, arriving on June 11 in Daviess County, where Daniel immediately constructed on unclaimed land a log house with a peeled bark roof. The Woods soon discovered, with the rest of the Saints, that they had merely performed the proverbial act of jumping from the frying pan into the fire. The spirit of mobocracy rose so drastically through the summer of 1838 that by the first of August a state of war existed in western Missouri.[25] With both Mormons and their enemies organized into armed camps, highly volatile conditions in the countryside eventually forced the Saints to consolidate at Far West. Then in late October, Apostle David W. Patten and others were killed in a pitched battle with anti-Mormon forces at the Battle of Crooked River. Governor Lilburn Boggs had ordered the Mormons removed or exterminated, and Far West was in a state of siege.[26]

The small town of Far West in late 1838 had become a typical refugee camp. The Woods, for example, had left everything in Daviess County and were forced to live in a log house with some other families. The walls were unchinked, and on one occasion the snow blew in during the night until four inches of it lay on the dirt floor. Being among the men who were standing guard day and night against the arrival of the mob, Daniel had to leave his wife and little children to fend for themselves most of the day and often at night. On October 28, the tension cracked suddenly as a rabble army of more than two thousand men arrived at Far West, under the command of General Samuel Lucas, with orders either to destroy or to vanquish the Mormons. Daniel later recalled the mob-militia setting up camp only a half mile away at Goose Creek, the forming of battle lines on both sides, and the fear. It appeared certain for nearly three days that full-scale war would erupt at any moment. Finally, on the 31st, Joseph Smith agreed to surrender as he realized that hundreds of innocents would otherwise be killed in bloody battle. Thirty years later Daniel Wood remembered that day very well. He re-

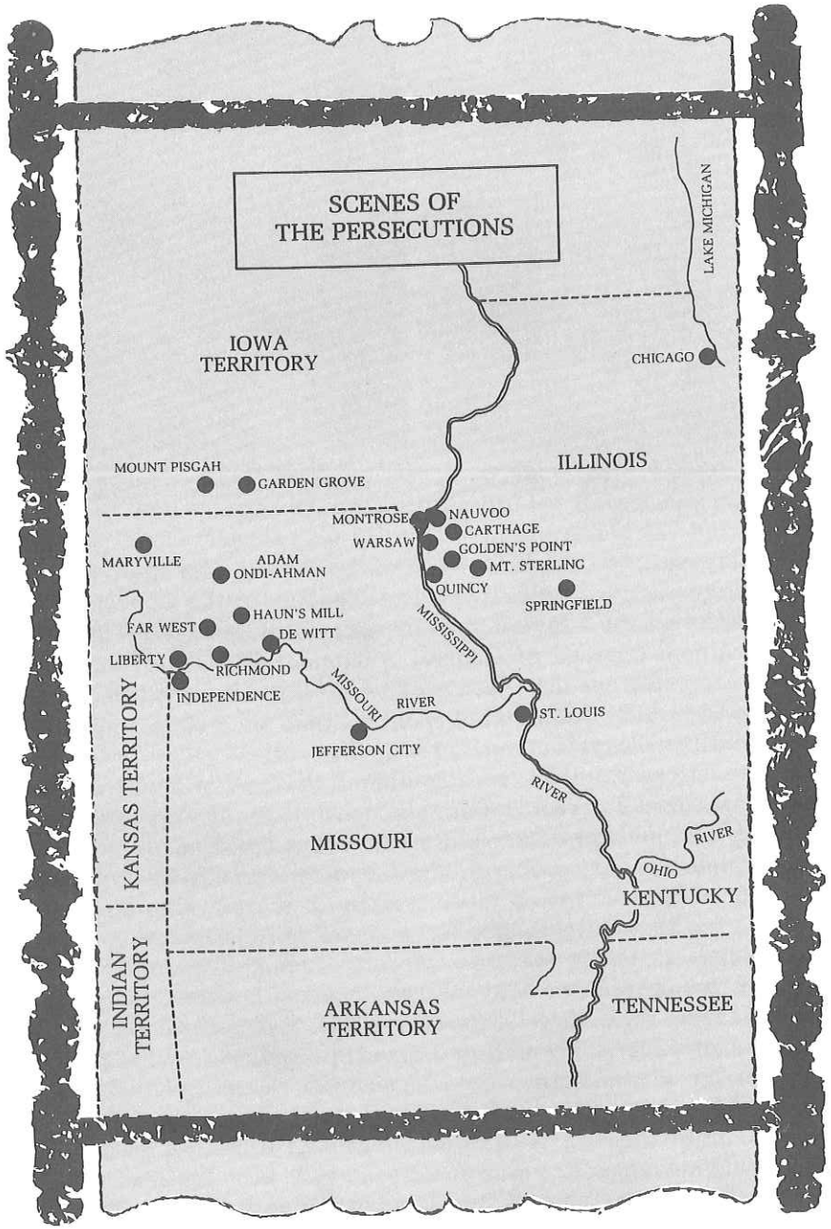
Governor Lilburn W. Boggs (Archives of The Church of Jesus Christ of Latter-day Saints)



General Alexander W. Doniphan (Archives of The Church of Jesus Christ of Latter-day Saints)

called laying down his gun in front of the cursing mob and walking away from the Prophet and the other leaders of the Church who were under guard and soon to be sentenced to be shot.[27] Through the fortunate courage of General Alexander W. Doniphan, who refused to carry out the execution, Joseph Smith escaped death in the Far West public square but spent the next six months in prison while his disciples were hounded from Missouri.[28]

Under control of the mob and bereft of many of their leaders, the Mormons at Far West suffered immensely through the winter of 1838-39. The mobbers, though already well-supplied with items of confiscated Mormon property, allowed only a trickle of food and other provisions to reach the beleaguered Saints. Determined to provide for his family, Daniel Wood sewed to his coat sleeve a red patch such as the Missourians wore to identify themselves. He thereby managed to move about as he pleased and to get supplies for his family and others of the Saints. One day six officers of the militia confronted him and questioned his wearing of the patch. Though he was sure he would be caught, Daniel laughed boisterously and said, "For fun." This convinced the mobbers that he was a "fool" and they let him pass. Through it all, Daniel used a surprising amount of cunning and ingenuity to keep his head above the water of that trying winter, and by February 1839 he had ac-



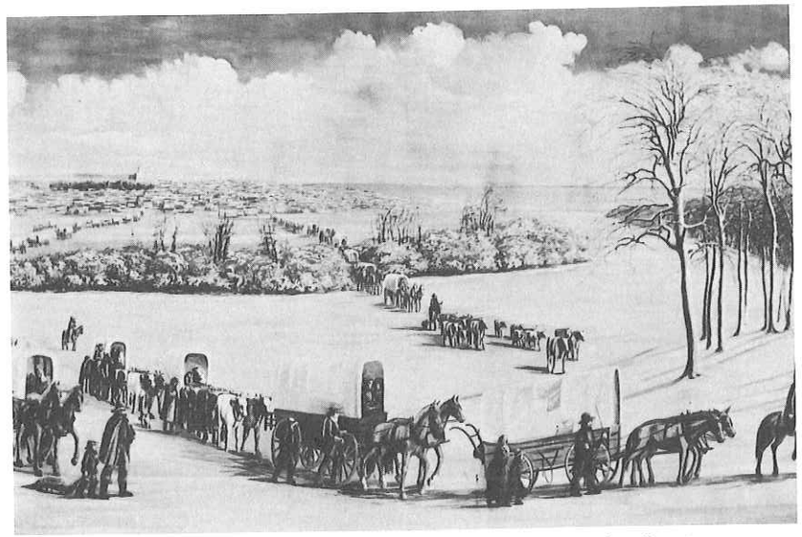
quired a small wagon, a yoke of oxen, and a cow for the removal of his wife and children to Illinois. Fleeing again, the Woods reached the Mississippi River in the midst of the tragic Missouri expulsion and then had to wait three weeks for their turn to be ferried across to a new gathering place in this "land of the free."[29]

In Illinois, they traveled to Brown County near Mt. Sterling, where Abraham Wood had settled. Renting a small farm near his brother's home, Daniel found peace once again. The two brothers united as companions and preached the gospel through the surrounding country. Abraham gradually became dissatisfied, forsook Mormonism, and in 1842 returned to Canada. The loss Daniel felt as this last member of his family left the Church brought him profound sorrow: "I would say to myself, 'My brother is gone and I am left alone.' Then a passage of scripture would occur to my mind when the Lord said that he would take one of a family. . . ."[30]

Daniel soon suffered another loss, however, that such philosophizing could not salve. After moving to Pike County, where he served as branch president, he purchased some acreage in Hancock County near Golden's Point and began to prosper in farming corn and wheat. But persecution and hatred had risen again as it had against the Loyalists during the Revolution and as it had perennially during the brief history of the Latter-day Saints; the Prophet and the Patriarch were murdered, and "standing guard" over property had again become a part of the Mormon way of life. In 1845 teenaged Henry Wood, though sick with "fever and ague," had to stand watch against the mob through a cold night and died shortly after. "His death," lamented Daniel Wood, "was the greatest loss I ever experienced."[31]

Even as they buried the young boy, conditions were worsening rapidly. Mary Wood's last child, Elizabeth, remembered years later how she had watched from a second-story window of their home as the mob burned Mormon houses in the distance.[32]

Realizing that the Church was soon to move again, Daniel decided to make a final visit to his family in Ontario. He journeyed to Loughborough, where he again appealed fervently to his brothers and sisters to accept the restored gospel, but to no avail. Returning dolorously to Illinois, he then moved his family into Nauvoo, having exchanged his property at Golden's Point for teams and wagons. There, in the midst of preparations for the great western exodus, Daniel and Mary received their endowments in the newly com-



Exodus from Nauvoo (Painting by C. C. A. Christensen, Copy by Grant Romney Clawson, Nauvoo L.D.S. Visitors' Center)

pleted Nauvoo Temple and added a plural wife to their household, young Peninah Cotton. Living in a small rented house, the family labored through the winter in anticipation of another journey into the wilderness, knowing from long experience of the hardships to come. For them, as for their Revolutionary War ancestors, considerations of conscience overrode those of comfort.[33]

In February 1846 Daniel and his family crossed the frozen Mississippi into Iowa. As they moved west from the river, the mud was so deep in places that they had to yoke up even their cows in order to keep going. After traveling what Daniel reckoned to be about two hundred miles, the modern "Camp of Israel" arrived at a place they called Mt. Pisgah, where the leaders determined to plant a way-station settlement for use of the migrating Saints following behind. They sent Daniel and some of the other men south into Missouri to obtain provisions. Having very little money with which to purchase supplies, they took furniture, household items, and clothing to barter in the Missouri settlements. As they might have expected, the mission proved perilous, inasmuch as the fires of the Missouri troubles with the Mormons were still smoldering. Indeed, when the Missourians heard of their coming, rumors rapidly

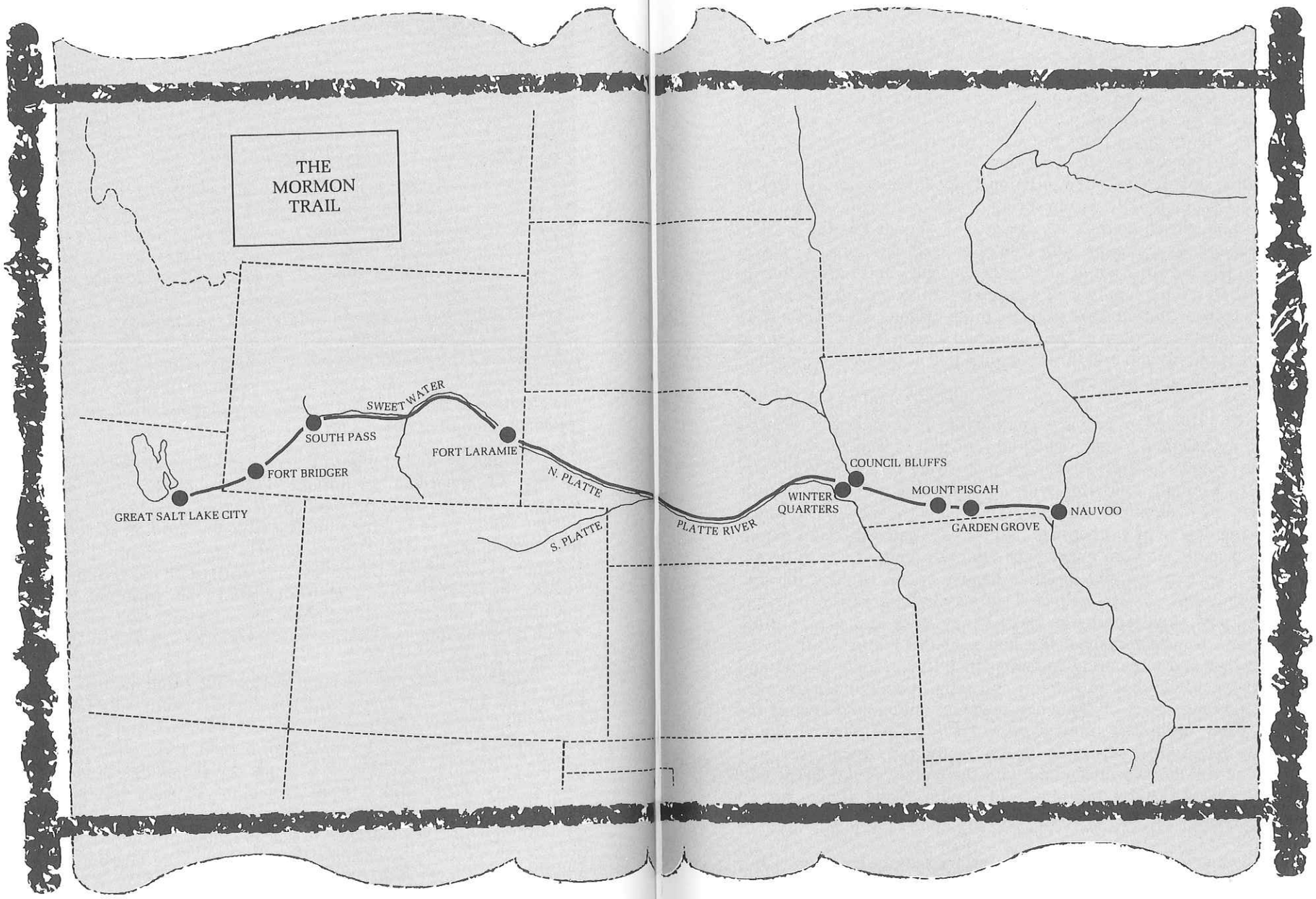
extended the small supply expedition into a massive Mormon army coming for bloody revenge.[34]

Nevertheless, by cool and careful action Daniel and his companions managed to accomplish their mission and soon rejoined their families on the trail in Iowa, but not without incident, particularly when it came to the bold Canadian. In Maryville Wood got into a heated conversation with a Missourian

about the killing of Joseph and others in jail and about the usage we received on account of our religion. We had a great deal to say about the Constitution of America and this commenced quite a long discourse. I laid before him how they transgressed the laws of heaven and of America and how they had killed innocent men in jail. And he said they had killed men in England too. I told him I supposed they had. This was incorrect as no Elder or Latter-day Saint has as yet been killed in that country up to this date 1869. I told him that the people there made their own laws and he already acknowledged that the Lord had a hand in bringing about the Constitution of America, and when you transgress His laws it is like touching the ball of His eye.[35]

Though he had apparently accepted Mormon doctrine of the divinity of American institutions, Daniel's background led him naturally into this bit of pungent commentary for which no rational patriot would have blamed him. But it was a different story among the touchy Missourians. Word quickly spread about this brash Mormon visitor, and as Daniel traveled north with the acquired provisions, he learned that a mob was after "the Mormon Wood." Fortunately, one of his companions loaned him a fast horse upon which he made long tracks back into Iowa and to his family camped on the trail west.[36]

Brigham Young and the main body of the camp having already pushed on, the Wood family and some others followed a few days behind and fell even farther back when they heard that Uncle Sam had agreed to enlist five hundred Mormons to form a battalion for service in the Mexican War. It was not cowardice that made them "move very slow," but a mere reluctance to rush forward and volunteer to leave their unfortunate families and friends in the wilderness while they marched to war in behalf of a nation that did not treat them justly. Eventually they arrived at the Missouri River, where "Israel" had camped for the winter. Trading with an Indian a


THE
MORMON
TRAIL
SWEET WATER
SOUTH PASS
FORT LARAMIE
FORT BRIDGER
N. PLATTE
GREAT SALT LAKE CITY
S. PLATTE
PLATTE RIVER
WINTER
QUARTERS
COUNCIL BLUFFS
MOUNT PISGAH
GARDEN GROVE
NAUVOO

yoke of oxen for a log house on the east bank, Daniel settled his family in for the season at Winter Quarters.[37]

In the spring President Young left with his advance company for the new Mormon homeland in the West. Before doing so, he assigned his old friend and convert from Canada to remain another year in the Pottawattamie country to grow food for the stream of refugees still to come from the East. Laboring thus through 1847, Daniel cultivated some 110 acres near Winter Quarters for the coming Saints, and also prepared judiciously for his own family's trek to the Great Basin. Finally, in the spring of 1848, when the grass on the prairie had grown enough for forage, the Woods headed west in Zera Pulsipher's company with Daniel himself serving as a captain of fifty. His industry while at Winter Quarters and before that in Illinois had left his family well equipped for the trip; he was able to furnish them with four yoke of oxen, three wagons, six cows, a span of horses, and a carriage.[38] They even had a coop full of chickens in the end of one wagon and three pigs in a pen at the back of another, plus an old cat and three geese.[39]

After a few days' journey into present-day Nebraska, the Wood fifty joined a larger company of three hundred wagons headed by Brigham Young, who had returned to lead another body into the promised valley. Also in the party were Daniel H. Wells and Heber C. Kimball, following with another large company. Despite the dust, the heat, and the insects, the Woods traveled along with a surprising degree of exuberance, almost as if generations of expulsion had made such an experience simply a part of life to be expected. The expanse and desolate beauty of the country through which they passed also helped keep spirits high as the pioneers plodded past such landmarks as Chimney Rock and Scott's Bluff. They then transferred from the banks of the Platte River to the Sweetwater and to camp at Independence Rock. There Daniel and several others climbed to the top and sang hymns until past midnight, a strange pack of "Mormon coyotes" silhouetted against the moon. They ultimately pressed on to Devil's Gate, through South Pass on the continental divide, to Big Sandy, the Green River, and finally across the Wasatch range into the Valley of the Great Salt Lake, home at last for the family of Daniel Wood after a forced march spanning two generations and thousands of vexatious miles.[40]

Settling in the wilderness was nothing new for the Woods, but

this time they prayed and acted more fervently for permanence. Arriving in Great Salt Lake City in the summer of 1848, Daniel was surprised at its growth and learned that Brigham had already decided that there would not be room enough south of the city for all of the Saints and that some would later have to go north. Understandably weary of shifting around, Daniel turned his family northward around the point of sunburned hills above the infant city into what is now Davis County. There on North Canyon Creek he camped his wagons and took his ax and a team into the mountains to get logs for a house. Just before the snow flew that fall, he completed a squat cabin measuring fourteen by eighteen feet into which he moved Peninah and the children while he and Mary passed the winter in one of the wagons. He still wanted a house in the city, however, and logged all winter so that in the spring he would have the materials to build there. As soon as the weather broke he thus constructed a more substantial building on the southwest corner of South Temple and Second West and sowed wheat on the land now covered by the Salt Palace. There he fought a cricket scourge in 1849 and witnessed the uplifting, if barely sufficient, "miracle of the seagulls."[41] But Daniel's mind often went back to the rich soil surrounding the lower reaches of North Canyon Creek, so he returned that next spring, claiming land one and a half miles west of his first cabin. He thus planted the seeds of a community that later became known as Wood's Crossing, or simply Woods Cross.[42]

By the end of 1850 Daniel had more than a hundred acres surveyed at Woods Cross and had built a fine two-story house, which, with his home in the city, housed admirably his now numerous family. Concentrating on wheat and orchard cultivation, the Woods prospered so much that Daniel was able to add four more wives and to build yet a second dwelling in Davis County.[43] He soon had such a large family that, like Brigham Young, he established a private school for the education of his many children. At last Daniel Wood was realizing a harvest from his persistent faith and effort since the day he joined The Church of Jesus Christ of Latter-day Saints. He lived until 1892 and the age of 92, respected as the patriarch of one of Utah's first families.

Few visitors to his large farm ever forgot the organization and sense of community that existed there. Daniel held a family meeting once a week for which he had constructed a commodious meeting hall complete with bell tower and performers' stage. To it he im-

ported the best teachers, musicians, actors, and sundry cultural events for the edification of his family and workers. The best stock and the finest equipment always came to Woods Cross. Its founder lived out his days grateful for the course he had chosen and happy to have been a part of the building of the kingdom and of the conquest of the great American West.[44]

This story of some Loyalist descendants of the American Revolution and their part in Mormon history could end here, but as with the others considered in this volume, there are numerous additional milestones of heritage among the posterity of Daniel Wood. Mary Snider Wood's youngest daughter, Elizabeth, born in the midst of the Illinois persecutions, married a young English stonecutter named James Moyle and settled with him on the west side of Salt Lake City. During the spring of 1858, as the Utah Expedition (Johnston's Army) approached the valley, Elizabeth, though pregnant, fled the city with most of the Saints in the great "move south" while James remained behind to burn his home if the troops failed to live up to a government promise that they would pass peacefully through and would camp on the western edge of the valley. Within days after returning home in September, Elizabeth gave birth to a son, whom they named James Henry. The youngster early exhibited both a remarkable allegiance to the Church and a keen intelligence. Following a mission to North Carolina, James Henry spent three years at the University of Michigan obtaining a law degree, which thrust him at once into the leading councils of the political life of Utah. Serving several terms in the legislature as a member of the Mormon-dominated Peoples Party, he quickly established himself as a leading statesman in the territory. With statehood in 1896, this grandson of Loyalists numbered himself among the founders of the Democratic Party in Utah, subsequently running twice for governor of the state and for the United States Senate in 1914. Though narrowly unsuccessful in these elective bids, he received an appointment as chief Assistant Secretary of the Treasury in 1917, thus becoming the first Mormon and native Utahn to hold a high executive position in a national administration.[45]

James H. Moyle later served as president of the Eastern States Mission, Democratic national committeeman, Ensign Stake high councilor, state Democratic party chairman, and in countless other high positions in church and government. At the age of seventy-five, he became commissioner of customs in the New Deal administra-

tion of Franklin D. Roosevelt. Throughout all of this, he demonstrated an inheritance from the Revolution, though he was the child of Loyalist descendants and a British emigrant. A speech he delivered while serving under Roosevelt revealed at once a full possession both of the Spirit of 1776 and of Mormon concepts thereof:

Every American may well be proud of our heritage, and appreciate living in a land so favored as it is above all other lands, certainly in natural wealth, resources, power, and advanced free government; the greatest democracy the world has ever known, a government, indeed, "of the people, by the people, for the people, and dedicated to liberty," under a Constitution established for the protection of the weak against the strong; to insure the equality of the rights of man; the most favored of all nations in the diversity of its natural resources and products; a land, indeed a great continent, on which kings, emperors, and autocrats have not been permitted to live or their minions endure; a land about which there has seemed to be a Divinity that hedged it about.

Divine Providence has manifestly had a watchful eye over the Nation, which has pioneered, on a large scale, a liberal republic.[46]

James Henry's oldest son by his wife Alice Dinwoodey (a daughter of another British emigrant) was Henry D. Moyle, United States Army officer in World War I, lawyer, University of Utah professor, apostle, and member of the First Presidency of the Church. Speaking in the Tabernacle in 1949, President Moyle displayed his realization of the American heritage, which he consistently portrayed in the light of a Saint's rights and duties as a citizen. "We must rely upon that government for the protection of our principles," he said. "Now these things go to the very root of life itself and of our growth and development in the gospel. We cannot afford to neglect to do our duty as citizens of this great United States and as citizens of the state in which we live." No national chauvinist, however, President Moyle added that those "from the countries outside the United States, so far as the laws of those countries permit, should exercise the same influence [for righteousness] there as we undertake to exercise here under our laws."[47] He often reiterated this theme in his addresses to the Saints, praying for God to "bless us to be wise, to be discreet and discriminating and discerning, and to utilize every force and every asset that we have to

James Henry Moyle (Archives of The Church of Jesus Christ of Latter-day Saints)

see to it that our governments are conducted by men who uphold the Constitution unconditionally, who believe in God, who lend obedience to His commandments."[48]

On April 1, 1961, the Wood family association dedicated to Daniel Wood a marble monument in the middle of the old family cemetery in Woods Cross. More than a hundred of Daniel's descendants watched as President Henry D. Moyle, his great-grandson, offered remarks and the dedicatory prayer.[49] It had been a long journey from the Loyalist exodus of Henry Wood and John Snider from Dutchess County, New York, to that spring day at the foot of the Utah Rockies, but the seed that Daniel brought to Zion in 1848 had sprung forth abundantly in the rich soil of the Great Basin until many of the foremost families in Mormondom constructed part of their heritage upon Revolutionary War Loyalism. Their patriot ancestors were those who eschewed rebellion, but who nonetheless staked their all for their country and for their sacred convictions.[50]

Henry Dinwoodey Moyle (Archives of The Church of Jesus Christ of Latter-day Saints)