

REMARKS

BY

PRESIDENT JOHN TAYLOR,

DELIVERED

in the Tabernacle, Ogden, Sunday Afternoon, July 20th, 1884.

REPORTED BY JOHN IRVINE.

We are occupying a very peculiar position in the world, and in many respects different from the position that is occupied by any people that at present live upon the earth. Our ideas and views, theories and doctrines; our principles and our mode of life generally are very distinct from that of other people. We look at things from another standpoint to that which the world generally do. Our ideas are predicated upon the work that God has commenced, by the ministration of holy angels, by the opening of the heavens, by the voice of God, and by the revelation of His will to the human family; in which all mankind, whether they comprehend it or not, are very much interested. The Lord has been pleased to make known unto us certain things of which we were ignorant; and certain things of which also the world of mankind are ignorant; and of which we know nothing, and could know nothing, only through the revelation of God to man.

The Gospel, we are told, brings "life and immortality to light"—life for ourselves, life for our families, for our wives and children, life for our progenitors, and life for our posterity; and consequently it is pregnant with greater events than anything that has yet transpired upon the earth. It goes back, back, back into the eternities that were, it unfolds things that now exist, and are on the eve of fulfillment, and it develops things which are to come. Consequently, as I said before, we are in a different position from that of other people. We do not look at things from the same standpoint which they do. We have other ideas and feelings and anticipations, and are in possession of another spirit and principle of intelligence other than that which is generally diffused in the world. Men in the world talk about the Gospel, but they do not comprehend it. We as Latter-day Saints talk about the Gospel, yet we understand only very little about it. Just in proportion as we live our religion and possess the Holy Spirit do we comprehend the position that we occupy and no more.

We read, in the Scriptures, of a dispensation of the fullness of times, when God would gather together all things in heaven and all things in the earth—that is, a certain dispensation which would include everything that has existed in other times, and in other dispensations, and would embrace in one dispensation what has been scattered throughout the world in different dispensations, from the commencement of time until the present. Hence this is a matter that affects the earth and the heavens; it is a matter in which those who are in the heavens are concerned, and also those that are upon the earth. It reaches back to the commencement of time and goes forth to the final winding up scene of all things pertaining to this earth whereon we dwell. Hence, as I said, we occupy a very peculiar position before God and also before the world. The world do not comprehend our position and hence they reason very strangely and very vaguely about us, and they get some very strange notions pertaining to us. That is not surprising. It is as much as we can do ourselves to comprehend our position. It is as much as the Elders of this Church can do to magnify their callings. It is as much as the Apostles or the Presidency of the Church can do to comprehend their positions, and it needs continual watchfulness, and prayer, and self-abnegation, and devotion to God, and the continual guidance of His Spirit, that we may comprehend the relationship which we sustain to each other, to our Heavenly Father, to the world in which we live, to the nation with which we are associated, to the world of mankind generally, and the duties and responsibilities that devolve upon us pertaining to all of these matters, both to the living and the dead.

We have a fight to fight. We have a faith to contend for. We have principle to learn, and to develop to others. We have our relationship to God, and to holy angels, and to the world to maintain. We have duties and responsibilities devolving upon us that mankind and that we ourselves comprehend only very little. It has been thought generally that if men could secure in some way or other their salvation and get to heaven, as it is called, that they were doing a great work. We have, however, got a great deal more than that to do. We have first to learn ourselves the way of life; and then to teach others that way. Hence, what mean our Seventies and our High Priests, our Elders and our Apostles and men holding the Priesthood of God? What mean those various missions they take to the nations of the earth? What mean our gathering together here, and the efforts that we make for that purpose? What mean the building of Temples and the administering therein? What mean some of those things that we begin to have a slight glimpse of regarding certain duties and responsibilities resting upon us, pertaining to the dead as well as the living? What mean those Scriptures that speak about saviors upon Mount Zion? What

mean our dedications to God and the ordinances that we administer in His house? What means the development of those great principles pertaining to eternal lives that begin to enter into our minds partially?

Man is a dual being. He possesses a body and a spirit. He is connected with eternity as well as time. He existed before he came here. He exists here. He will exist after he leaves here. Before he came here he had to do with intelligences; he has here, if he will only fulfil his part; and he will have to do with them hereafter. We are here on a mission. What does that consist of? That is the question. Some of us have to go to the ends of the earth and preach the Gospel to every creature under the heavens. That is something which God requires at our hands. Some of us have to assist in establishing the Kingdom of God upon the earth. Some of us have to aid in purifying the Church of God. We have the same kind of material now that they had in former ages for this very purpose. In former times God placed in His Church Apostles, Prophets, Pastors, Teachers and Evangelists for the perfecting of the Saints. These officers were requisite to the Church then, and they are requisite now. We all have our follies and weakness. We all need the assistance of the power and Spirit of God.

We talk sometimes about the world, we Latter-day Saints, and we are very flippant in referring to their follies and foibles. We have enough follies of our own; and I often very much question whether they do not live as near to their religion as we do to ours. "How is that," says one; "we are a much more moral people than they are?" We ought to be. We make greater professions than they do. They do not talk about having revelation. They do not talk about having any special mission to the nations of the earth, and we do. They do not talk about any celestial glory, and know nothing about it. We profess to know a little about it. They do not aim at a celestial glory, for they do not know what it is; and we understand a very little about it. One thing we do know; one thing is clearly told us, and that is, if we are not governed by the celestial law and cannot abide a celestial law we cannot inherit a celestial kingdom. What is it to obey a celestial law? Where does the celestial law come from to begin with? From the heavens. Very well. What have the people here to do with it generally—that is, outsiders? Nothing. They do not say they have had any revelation. They have had no principle of that kind unfolded to them. They are living under what might be termed a terrestrial law; and many of them, I think, under the circumstances, do quite as well as we do under our circumstances. We profess to be moving on a more elevated plane than they are. We profess to have come out from the world; to have separated from the ungodly. We profess to be under the guidance of Apostles and Prophets, Pastors and Teachers, &c., and to be living under the inspiration of the Most High. They do not profess anything of the kind.

These are some of the things we profess to believe in; and some of the things that the world do not believe in. We have, however, enough to do in attending to the duties of our Priesthood and calling without troubling ourselves with the follies and foibles of those who are not of us. As I have already said they do not profess what we do. We profess to be governed by higher principles and nobler motives, and by more exalted ideas. Let us try and live up to our profession. So far as the people of the world are concerned, I look upon them very charitably, myself. I do not entertain any vindictive feelings toward them. "Well," say you, "have they not got curious ideas pertaining to religious matters?" Yes, they have; but they have as much right to their ideas as I have to mine. I have no right to interfere with them. They have a right to worship whatever kind of a God they please, or in any form that suits them. If a man has a mind to worship a red dog it is none of my business. It is for me and for my brethren to fulfil the duties that God has placed upon us. He has revealed certain principles to us from the heavens for the benefit of the whole human family, and we will do that which God has commanded us. Will they persecute us? No matter about that. God has told us to do certain things, and we will carry them out persecuted or not persecuted. We must perform our duty. At the same time we have rights and privileges that belong to us in common with everybody that lives in the United States. We have as many rights in these United States as any other people have, and no man has the right to deprive us of them. They are trying to deprive us of them all the time. That makes no difference. The principle is still the same, and it is for us to look after our rights. God has given us a goodly land here, and we have paid for it. It is ours by right of purchase and possession. If we have got farms, or city lots, or inheritances of any kind, we have paid for them according to the laws of the United States. We have complied with all the requisitions of the United States that are constitutional, and mean to do that all the time. We simply contend for our rights. We simply contend for the principles of human liberty, not only in behalf of ourselves, but in behalf of thousands who are in these United States. There are thousands of honorable men in these United States—in the Senate and House of Representatives and all through the land—who are quite

willing men should have the rights and privileges of free men, and then there are thousands, ten of thousands, and millions of others, who want to trample the principles of freedom under their feet and deprive men of their liberties. In relation to the people of the United States, I have nothing myself but kindly feelings. I feel sorry for them. I am sorry to see people act under wrong influences, influences that will lead them to destruction. The people of the world are placed under influences that they do not comprehend. What is the matter with them? I have numbers of prominent men call upon me from the United States and from all parts of Europe, prominent men of all classes and grades, and when we meet together they talk very kindly and very pleasantly. They admire our beautiful city and improvements, and they do not believe one-hundredth part of the stories that are circulated about us broadcast throughout the earth. They say, "We know better than that." There are a great many honorable men among the peoples of the earth, and we do not want to get a spirit of enmity and hatred against anybody because of the infamous acts of a few unprincipled men. We are here as saviors upon Mount Zion; and the time will come, and it is not very far distant, when, in consequence of the evils, the corruptions, the adulteries and licentiousness that prevail throughout the land, that God will bring the people to judgment. Then the time will come, and it is not very far distant, when the sinners in Zion will be afraid, when fearfulness will surprise the hypocrites.

We are here to build up the Zion of God and not to build up ourselves. We are here to establish righteousness, and to establish it first within ourselves; to feel that "as for me and my house we will fear God." We should prepare ourselves for glory and for eternal lives, that we may associate with the Gods in the eternal worlds. We are the sons of God; but we occupy a different position in many respects to the rest of the world, because we have obeyed the new and everlasting covenant; been baptized in the name of Jesus Christ for the remission of sins, and had hands laid upon us for the reception of the Holy Ghost, and have lived up to our privileges many of us. Consequently we are aiming, as I said before, at a higher exaltation and a greater glory than the world know anything about, and that we ourselves at present comprehend but very little. But we shall improve from time to time and become better instructed in the laws of life and in the principles of eternal truth. We are gathered together for that purpose.

Well, brethren and sisters, God bless you and lead you in the paths of life, in the name of Jesus Christ, Amen.

OUR CHICAGO LETTER.

THE DOINGS AND INTENTIONS OF THE "MORMONS" A FRUITFUL THEME IN THE EAST—A NATIVE RELIGION—MISSION TEACHERS FOR UTAH—LACK OF REASONERS—ORGANIZATIONS—ONLY ONE GENUINE DEMOCRATIC PAPER IN THE WEST—REPUBLICAN RUSE—THE CRY ABOUT "MORMONISM" A FEINT.

CHICAGO, Sept. 10, 1885.

Editor Deseret News:

Utah is well to the front once more. We are told that an exodus of "Mormons" to Mexico is contemplated; that arrangements have been made with the Mexican government to establish colonies from Utah in Chihuahua. The "organs" are making a great noise about this, and would fain impress on the Mexicans the necessity of resistance. But these same "organs" are silent as to what course the Canadians ought to pursue when Sunday School teachers and banker deacons seek refuge across the border to escape the penalty of their dishonesty and duplicity.

A briefless lawyer, it is said, has written a novel purporting to be an

EXPOSITION OF LIFE IN UTAH.

Lillian Whiting, writing from Boston, makes it the theme for an article. It is the usual kind of trash, published anonymously of course. It is probable the author may be some kind of a jackass lawyer, or, what is more probable, it may be the product of some short-haired maiden who has nothing else to do. At all events, the *Inter-Ocean* says it is a work of genius. The opinion of the I. O. is not a great deal. This paper has come down to the chromo plan. It gives a sewing-machine, or a sausage-grinder, or a cheap dictionary, or a worthless cyclopedia to subscribers as an inducement. The novel in question must be something like this.

It is strange why a few people in Utah should provoke so much opposition. General Grant used to say that it was the best tree in the orchard that always had the greatest number of stones thrown at it. It must be on this principle that "Mormonism" evokes so much comment as compared with the infinity of other sects which at present drag on a sickly existence. Mgr. Capels says we have no native religion in America, unless it is spiritualism. The learned gentleman is slightly in error. Mormonism is as much

A NATIVE PRODUCT

as are the granite hills of Vermont or

the Sierras of the Pacific Coast, and it is just as firmly planted in the soil, and no earthly power can extirpate it. The Monsignor repels the charge that his church is foreign. He is right. It is no more foreign than any of the other Christian sects. It was a native of Ireland named Embury, who preached the first Methodist sermon in the New World, and did it in the face of opposition from his own doorsteps in New York. It was an Irishman named Mackenney from Donegal who first introduced Presbyterianism into America, and also built its first college. It was an Irishman named Alexander Campbell, who introduced the Church of the Disciples, that which Garfield belonged to. We might go on thus to infinity. And what is the strangest and most paradoxical of all is the fact that it was not an Irishman who introduced Romanism into America. It is a collection of the gilded myths, the mock pearls, the sublime absurdities of history were made, what an interesting chapter they would form. England is a protestant country, yet she has three cardinals to represent her in the Roman church. Ireland is said to be Roman, and she has none. Romanism in Ireland is said to be the rebel religion yet the fact is that thirty Presbyterian ministers suffered death for treason at the hands of English officials in Ireland. Mr. Parnell represents one of the oldest Protestant families in Great Britain. Ireland has 103 seats in the English Parliament; in the College of Cardinals at Rome she has none. St. Patrick is deified as a Romanist, when the fact is, he was a Protestant pure and simple, and the Christianity he introduced into Ireland was nearer to "Mormonism" than it was to either Romanism or Protestantism, as preached and practiced to-day. The original Scot was an Irishman. The Pict was not a painted savage but a warrior, armed with a weapon resembling the Celtic pike. The Saxon did not come from Westphalia, but he got his name from the Gaelic word "seisc" a swamp or moor.

When we come to examine ourselves closely how quickly we find out what silly creatures we are. When we investigate closely how soon we find what errors there are in ethnology, etymology and alleged religion. But perhaps it is better not to look too sharply, and let us hug our fond delusions.

THE LEGAL PROFESSION

is turning its attention lately to Utah, and there are many learned jurists in the east who are beginning to feel their profession degraded by the action of the Utah judiciary. One incident in particular educes much comment. A Utah Judge it is said has ruled that a husband on renouncing the principle of plural marriage can select the wife who is most pleasing to him. To a monogamic mind this is rather curious law. The first wife is usually regarded as the lawful one, and to her alone ought the husband be made to adhere. But according to the Utah Judge, if she is old and feeble, the husband can discard her and take to a younger and more vigorous one. If the veterans, the G. A. R. men, the judges and carpet-baggers of Utah get rope enough they will soon hang themselves.

A BAND OF TEACHERS

left for Utah last week. It is the duty of the people of Utah to keep children away as much as possible from these teachers. They do not educate. They only pervert, mislead and destroy the natural capacity of children. We have no thinkers to-day. We have no reasoners. Bias, prejudice, and partisanship are our guides. Judgment, reason and sense are dead.

It is useless to look for sensible opinion at the present time, on any subject which requires thought, consideration and common sense. The public mind is so distorted and perverted that it looks as if the capacity to reason were lost to the American mind. Take up any newspaper, any book, or any pamphlet published to-day in this Republic, and on any page you chance to look, errors, inconsistencies and the most

GLARING ABSURDITIES

meet the eye. A few moments ago an old supplement to the *Chicago Times* turned up. It contained an article on Lincoln, by Judge Weldon. One would think anything from the pen of a Judge would be, at least, logical and rational. In one paragraph the Judge gives an estimate of Lincoln which would seem to have fitted Lord Macaulay better. He speaks of Lincoln's "precise, cautious, accurate mode of stating his thoughts, even when talking about common place things." In the next paragraph the Judge details an interview with Lincoln on professional business. This occurred in a court room. The Judge had occasion to ask Mr. Lincoln for an opinion. The latter is reported to have said: "Wait until I fix this plug for my galls and I will pitch into that like a dog at a roof." It appears Mr. Lincoln was employed at making a bodkin after the manner of a Piate Indian, to supply the place of a missing button. The stratagem was laudable enough, but mark the obtuseness of the judge. In one paragraph Mr. Lincoln is a Chesterfield, in the next a Dennis Kearney. In one breath Mr. Lincoln is presented as a gentleman and as a clown. What a wonderful faculty such a judge as this must have to weigh and balance evidence. Take any editorial in the average paper, and it is also full of inconsistencies. Take any lecture or pamphlet from these so-called

educators, and it is a mass of rubbish. It is the duty of fathers to keep their children away from such teachers. It is a duty that is owing to civilization, to progress and to future manhood. And above all, keep the female children away from them. The statistical bureau of Massachusetts publishes the fact that out of 700 lady graduates only a little over 100 are married at the age of 28. The remainder are physical and mental wrecks, cranks, visionaries and missionary teachers. Many of them are in Utah.

KEEP YOUR CHILDREN AWAY FROM THEM

for heaven's sake. Whatever you do with your child, don't poison it with a false system of education. Don't fit it for socialism, communism, the divorce court, the baguio, the whisky shop

which you will do if you send it to the New West Education teacher.

ORGANIZATION

is the order of the day here. The Socialists have organized and have had their street parade. The trades turned out in full force, splendidly organized. The ex-Confederates have formed a society. The formation of new corps is going on under the aegis of the G. A. R. Political parties are getting into shape. Everything gives promise of a lively future. Newspapers are "pulling themselves together," and there is much diffusion of sound, tury and nonsense.

The republican organs, however, show signs of demoralization. The action of the President is commented on in such a ludicrous manner, that it is plain Cleveland will eventually take away the sound sense of the party. The order of the cattle kings is said to be only a sideshow to help the English and Scotch graziers of the west. What folly, to be sure.

Mrs. Hunt, of Indiana, was removed from a post office. It is said that she was a democrat, and that her removal was an "infamous infamy." Her husband, it is said, was a democrat. Who ever heard that Gen. Grant appointed a democrat, unless perhaps we confuse democrat with ex-confederates who sought office from him.

But what is most amazing of all is the story about the ex-rebel having two votes while the army sutler of Iowa has only one. The colored vote, it is said now, is an aid to the democracy. It is probable that we will hear something about disfranchising the negro before long. If the colored vote is used as party organs and bloody shirters claim that it is, then it is plain downright judgment from heaven. The franchise was conferred from dishonest motives, and in order to give carpet-baggers an unhallowed hold of the South. But

DISHONESTY IS TWO-EDGED

and generally cuts both ways.

With Chicago a Republican city, and with a united Republican press monopoly, it is hoped to make the great west solid. It is claimed that in all the region from the lakes to the Pacific, there is only one man who is anything of a serious obstacle, and that is the editor of the *Omaha Herald*. It might in truth be said that the *Omaha Herald* is the only paper west of the Alleghenies which is a fair, honest, fearless exponent of genuine democracy. The *Cincinnati Enquirer* is a half-breed, one page for Gath and Blaine, and a paragraph for Cleveland and Hendricks. The *Detroit Free Press* is too humorous to be democratic. The *Chicago Herald* is an alleged democrat, but Mrs. A. M. Sullivan, a fierce Blainite, is one of its editorial staff. The *Chicago Times* is a good paper, but when it becomes democratic, those heirs of the late Mr. Story turn up. So that

THE "HERALD" OF OMAHA IS ALONE IN THE FIELD,

and if the Administration has made any mistake it is that of not recognizing this paper in some marked manner. It matters not that the Northwest went solidly against Cleveland, we must recognize it, and endeavor to cure its benighted citizens from their folly, by the encouragement and diffusion of wholesome virile democratic literature.

Chicago is to be made the republican political capital of the future. Every effort is made to render it a success. Newspapers of this party are uniting and extending, and pushing vigorously to crowd out all democratic literature from the great west. New talent is being introduced here. Hatton, an ex-political official, and Snowden, a graduate of the old Pinkerton Detective agency, have united their brains and their fortunes, bought out a democratic evening paper, and are running it now a red-hot party organ. A bill has been made for the Irish vote, and chambers are rented and furnished luxuriously as an Irish-American Republican Club. Of course the money for this does not come from Irishmen. Where does it come from? Carter Harrison, who has been for a long time the deadly opponent of the republican party, is at last well nigh vanquished. As Shamus O'Brien said, the "swiftest stag is caught at last," so Carter, after six years of deadly warfare with press, pulpit and carpet-bag is well-nigh held under at last. Chicago will never produce another man who so successfully beat the Medills and Nixons at their own game as Carter did. But Carter may thank the treachery in his own camp for his defeat.

Notwithstanding the vigorous, earnest and ingenious efforts made to sustain that old organization known as the Republican party, yet a visible de-