

nicety of its execution, and the facilities everywhere afforded to the shovers, are absolutely startling. It is computed by persons who have investigated the matter that in some districts fully one-half the currency in circulation is spurious. A brand new \$1 and \$2 bill were recently shown to one of our reporters, which had been pronounced genuine by the cashiers of five National Banks. Yet the foreman of one of our engraving companies, who is unquestionably the ablest expert in this line in the country, insisted that the bills were counterfeits, and pointed out two or three inaccuracies in the engraving. The paper was perfect. If the foreman was right in his supposition, and we have no reason to doubt it, these are certainly the best executed counterfeits ever produced in the United States; and it is difficult to devise any plan by which they can be detected by the mass of the people."

#### MEN WHO "GO FOR" THE "MORMONS."

THE appointment of a new Governor for Montana in the place of Ashley calls forth praises and notes of joy from other than Democrats. Politicians may reasonably calculate upon the abuse and attacks of their opponents; but the censure and condemnation of their own party must be hard to bear. This is Ashley's fix. A leading Chicago Republican paper, in speaking of Ashley's removal, uses this language: "The creature Ashley has at last got his dues."

Now, this is rather a contemptible way of speaking of a prominent Republican, an ex-member of Congress, the foremost man in preferring the charge of malfeasance in office against Andrew Johnson, a Chairman of the Committee on Territories, and a Governor of Montana. A man around whom so many honors have clustered would, it might be thought, escape such contempt as this language would imply. But all the dignities that Ashley has borne do not seem to have any effect on this editor. Of Ashley's successor he knows nothing, except that he was a lawyer before the war, a Democrat, and in the war a Brigadier-General. But he says:

"He is certainly a decided improvement upon Ashley, who will now, it is to be hoped, retire to private life or go over to the Democracy. His character fits him for Democratic affiliation, and he recently made a speech at Helena which would indicate that he is about to jump in that direction. If he ever floats to the surface again, it will be as Delegate to Congress from Montana, a Territory that uniformly goes Democratic."

Ashley is in a fair way, it seems, to learn that Republics are ungrateful. After all his great services, his patriotism, his faithfulness in "going for" the "Mormons" to be thus treated. What a reward for faithful service!

This treatment of Ashley "points a moral." Public men may learn a lesson, if they will, from it. He thought he would make political capital by advocating measures against the "Mormons," and he now sees with what success. Smarter men than he tried it before him, and he might have profited by their example; but he could not see it. A good many notable men have, at one time or another, tried to devise and inaugurate plans that would "regulate the Mormons," which means in ordinary parlance, "destroy them;" but, in every instance, they have come to grief. Read over the names of the prominent men who were active in their attacks upon the Latter-day Saints in Missouri and Illinois, and where are they? Has any member of the Federal Senate or House of Representatives gained laurels by assailing them or preparing schemes for their injury or destruction? Let the names of those prominent in urging the sending of an army to Utah. In 1857, be read over, and what has been their fate? A blight fell upon every prominent man connected with that miserable business; the President of the United States, members of his Cabinet and of the Senate and House, all feeling its effects. Since old enough to notice these things we have watched such attempts, and in our inexperience we have never known it to fail that whenever a man, no matter how prominent, undertook to assail the Latter-day Saints and to form plans to injure them, he invariably became involved in difficulty, incurred contempt and finally sunk into oblivion. Men may think, that they can get glory by assailing the "Mormons;" but it will be with them as it was with Haman of old, when he undertook to "go for" Mordecai—the gallows he prepared for the latter he adorned himself.

Where there is weakness, there you will find boasting—So when men or newspapers brag loudly one is sure to find just there a lack of that which is boasted of.

#### DISCOURSE

By Elder JOHN TAYLOR, delivered in the Tabernacle, Salt Lake City, Nov. 27th, 1869.

REPORTED BY DAVID W. EVANS.

I am pleased to hear the testimony of my brethren when they return home from missions. When they have gone in faith and fulfilled their missions honorably and faithfully before God, and have returned again, they always feel pleasant, joyous and happy. They experience, when they are away, the value of their religion, as Bro. Needham has done; and they are necessarily led to put their trust in the living God and seek guidance from Him, for they realize that there is no other power or influence that can sustain them; and when men are in the fulfilment of their duties, whether here or elsewhere, they always realize the blessings consequent upon obedience, for the blessings of God, always attend His faithful Saints. When men and women are living in the enjoyment of their religion and in obedience to the laws of God, they always feel comfortable and happy; but whenever they violate His laws, transgress His commands, or are negligent of their duties, they are uncomfortable and unhappy; there is no course so safe and joyous as to continually seek the favor of the Almighty and be governed by His law.

We, as a people, have always been taught that obedience is one of the great leading principles of the government of God, as it is one of the great leading principles of all other systems of government. I think sometimes that we do not comprehend the position that we occupy before God and the relationship that we sustain to each other; and that many people err for want of proper reflection and a correct understanding of the laws pertaining to the Kingdom of God, nor do they understand the responsibilities devolving upon us individually and collectively.

Some one has said that "order is Heaven's first law;" if that be so the nearer we, individually, adhere to order in God's kingdom the more likely shall we be to enjoy His smile and approbation. Society is organized according to certain rules, laws and usages, the earth and earthly things are governed by law, the great object of philosophic research is to comprehend what are termed the laws of nature and to solve its problems. If they dig into the earth and become acquainted with the various minerals, they study their properties, values, laws and affinities for each other, and by analysis discover their component parts. The astronomer, in examining the heavenly bodies, makes it the great object of his study to discover the laws by which the various planets are governed, the rate at which they move through space and by what other planets they are influenced according to acknowledged invariable laws. The same is true of all the works of nature, of mechanism and of everything that we can conceive of. There are certain laws by which the human system is governed, and by which all creation is influenced, and certain affinities and influences which govern and control the whole. We call these the laws of nature. Light is governed by certain unchangeable laws—so is heat, electricity, air, water, the vegetable, animal and mineral kingdoms and every principle of life, that we can reflect upon or think about, as well as all substances living, moving or inert, all submit to rule, all are governed by certain qualities, properties and laws, from which they do not and can not deviate.

Mankind from time immemorial have established certain laws and usages among themselves; they have also, at various times organized various forms of government among themselves. Despotism, absolute and limited monarchies, oligarchies, republican and patriarchal, all have been tried; and wherever and whenever governments have been instituted there have necessarily existed laws. Government naturally implies that there are persons to be governed, and the governed have always given up a certain amount of their seemingly individual rights, privileges and immunities to the authority that governs for the general benefit,

according to the freedom or despotism of the government under which they exist. These are principles that are well understood. Whatever government you may live under to-day, whether a limited or unlimited monarchy or a republic, no matter how free and liberal it may be, still it is a government and there are laws which all people, living under that form of government, are expected to obey.

All people do not possess the freedom and liberty that we possess in this land, which is emphatically the land of liberty; still all the governments of the earth expect their subjects to yield obedience to their requirements.

The same thing applies to Church government, of all classes, whether Roman, Catholic, Greek, Episcopalian, Methodist, Presbyterian, Baptist, Shaking Quakers, Jumper or whatever form of religion it may be. They have their own individual forms of government for the guidance of their communicants. It is true that some of them are very loose, lax and latitudinarian in their ideas, principles and dogmas; still in connection with them all there are certain laws or principles that they expect their people to be governed by and to submit to, and if they do not yield obedience thereto they are excommunicated, or cut off from the church. There are certain penalties affixed to the violation, or non-observance of law whether in a Church or State capacity.

In the several States of these United States, they have legislatures chosen by the people; in some countries these legislatures are chosen and appointed by the king or emperor, as the case may be. In a Republican form of government, such as ours, these legislatures are supposed to represent the people, hence they are properly called Representatives, or the members of the House of Representatives. These men are elected in the various districts. The people of those districts get together, nominate and elect the men of their choice, to make laws for their government, subject, however, to the restrictions imposed by their several constitutions; this is the uniform practice in this country. And when those men meet in a legislative capacity it is supposed that they enact laws for the welfare of the people who have chosen them, not for the benefit of this, that or the other individual; not to build up one town and pull down another; not to introduce principles calculated to make one man rich and another poor; but it is supposed that they meet together to pass laws which shall ensure to the general welfare of their several States. They pass laws, for instance, in relation to the payment of duties, in relation to insults or bodily injuries that may be sustained and inflicted by one upon another, certain penalties being affixed to such things, according to the judgment of the majority of the members of the legislature. Thus laws are enacted, on a great variety of subjects; we need not enumerate them at the present time; calculated to promote the welfare of what is termed the body politic.

Sometimes these laws operate harshly upon some individuals; and sometimes complaints are made in relation thereto; but when a law is passed, it is always expected that the people shall be subject to that law; and this is the case in every land and under every form of government. There is no distinction in relation to such matters; and it would be of no use for a man to say I feel differently from the legislature, and I do not like such or such a law. They have to be subject to it whether they like it or not; or if they refuse to be obedient there are certain penalties attached, for the government generally finds means to enforce its laws and to carry out its decrees. These things are brought about solely by the will of human beings organized in the capacity of communities for the preservation of peace and good order and for the promotion of the general welfare.

Laws of this kind may be, and are constantly modified and changed; but it is otherwise with the laws of Nature; they, like their Author, are immutable and unchangeable. If a man, for instance, eats or drinks that which is injurious, and persists in it, there is a law of nature that operates upon him and brings him to a premature grave. If a man is a drunkard, excessively licentious, or violates the laws of his organization in any other way he becomes his own punisher and is the victim of his own acts. These may be called the violation of physical laws. Then there are moral and social laws that govern and influence men; and so far as they agree to be governed by certain principles, it is expected, always and among all people, that they will yield obedience thereunto.

I have thought, sometimes, that we, as a people, have more liberal principles and possess more freedom of thought and action, understandingly, than any other people that I know of upon the face of the whole earth. Some people think otherwise; but this is my opinion. It is not the opinion of a moment nor formed without reflection; it is the conclusion I have come to after maturely considering the subject the better part of my life; and I think that liberty emanates from God; that God is liberal in His feelings and desires, in His actions and conduct towards the human family; and that He has enlightened us by the principles of revelation, by deigning to communicate to us intelligence pertaining to himself and ourselves, the relationship we sustain to Him and to each other, pertaining to the earth we inhabit, pertaining to time and to eternity. I think that he has given us more comprehensive views of Himself, and of His own laws than to any other people, and that is the reason why we are more free. It is sometimes difficult, however, for men to realize the position they occupy and the blessings they are in possession of. They feel a good deal like Brother Needham expressed himself. Said he "I did not know the amount of blessings I was surrounded with while I was here, until I mixed with other people;" and I suppose that Adam did not know how great the blessings were which he possessed until he was turned out of Eden. There is a doctrine expressed in the book of Mormon, which says it is necessary that we should taste the bitter before we can appreciate the sweet, it is necessary that we partake of sorrow in order that we may comprehend what joy is. No man is able to appreciate the blessings of good health until he has been afflicted with disease. And so men may be in possession of the richest blessings that God is able to bestow on the human family, or that they are capable of receiving, and they be unappreciated because of the inability of those possessing them to realize the contrast.

All men are liable to err and to depart from correct principles; but where mankind, generally, are involved in ignorance, superstition and error they have very few correct principles among them, pertaining either to government, equity, religion, morals or anything else.

God has been pleased, in the multitude of His mercies, to enlighten our minds by the spirit of revelation. He first communicated unto His servant, Joseph Smith, and through him, to the apostles, high priests, seventies and elders, and through them, to the various branches of the church throughout the world, and these men and this people, being enlightened by the spirit of revelation flowing from God through the medium of the holy priesthood, are in possession of more light, correcter principles, more intelligent views of God and eternal life than any other people; and while we are all more or less influenced and affected by the weaknesses, imperfections and follies of human nature, at the same time we are under the influence, guidance and direction of the laws of truth, and God is trying to exalt us and to implant within us the principles of eternal truth, to teach us His laws, that we may comprehend the goodness of God, and our relationship to Him; and then He will expect us to honor our calling and being here upon the earth by yielding full and implicit obedience to His behests, for it is now as formerly; "to obey is better than sacrifice and to hearken than the fat of rams."

In relation to the position that we occupy to-day, I ask who is there, anywhere upon the face of the earth, that understands principles as we understand them? Many of our youth do not comprehend these things fully, because they have not been mixed up with them; but men who have, understand them very distinctly and wherein is the difference between the world and us. They have a thousand ideas in relation to religion, government and other matters of great importance; but, beyond their ideas and notions they have very little, there is but a small portion of truth or correct principle amongst them, judging by the practical workings of their system. So far as their religious systems are concerned, they have a great number of denominations and their religious faith is very varied. Yet they are all going to heaven,—one is going this way, another that, one has one faith and one system of doctrines and ordinances, and another, another. They all, however, say that they are inspired of God and that He teaches them all.

It was something of this kind that led Joseph Smith to investigate and to inquire of God concerning the truth of the religions of the Christian world. In the part of the country where he resided there was what was termed a religious revival going on among various denominations, and after the excitement had died away, there was a squabble amongst them as to who should have the converts. Joseph said "that is not right, this disorder does not come from God; there is something wrong," and believing in the statement of the apostle James, that if any lack wisdom he should ask of God, he inquired of the Lord, and the angel of the Lord came to him and showed him the position of things and told him they were all wrong. That must have been an astounding idea to think of—that all the good, pious and holy, who were trying to do right, were wrong! The Lord told Joseph that He would teach him from time to time, which He did, and by and by He led him to the truth and revealed to him the true order of God, and he and Oliver