



GEORGE Q. CANNON.....EDITOR

Wednesday, Nov. 18, 1868.

BAD HABITS — THE THEATRE
AND THE TABERNACLE.

THE habit of whistling and making unseemly noises in the Theatre is a nuisance which should be "abated," if not by the passage and enforcement of a city ordinance, by the expulsion of the offenders from the building. Writing concerning it in the papers will not remedy it, only so far as such writing will influence ushers, doorkeepers and grown persons sitting near those who thus offend, to take the matter in hand; for it is done by boys who, we presume do not often read the papers, and whose parents are not with them at the time. If the regulation against whistling, hooting and making unseemly noises were enforced as vigorously in the "first circle next the ceiling" as it should be, for a week or two, the matter would be settled and the boys would stop making such noises. A little patience in looking closely after them, a plain caution when any of them offend; and expulsion, should the caution not prove sufficient, would remedy the whole thing in a few nights.

We have a Theatre of which we may feel justly proud. Citizens can take their friends there, and sit through a performance with entire satisfaction so far as the building, the scenery and the playing are concerned. The building is unequalled probably by any west of New York; the scenery and costumes are not excelled in finish, in elegance and variety in any theatre in the United States, and our company would rank high as a stock company in any of the eastern cities. But we have been disgusted with and ashamed of the whistling and other noises which we have sometimes heard in our Theatre from rude and thoughtless persons, principally boys, who take liberties there that they would not dream of indulging in elsewhere. There is great necessity for a reform in this matter. Such noises should be stopped. The clapping of hands is bad enough under any circumstances; but the stamping of feet, the yelling and the whistling are unbearable, and should not be tolerated. Public opinion would justify ushers, doorkeepers or the police in speedily ejecting persons who make themselves obnoxious by making these noises, if, after they are told to discontinue them, they will not refrain. It may be necessary to make some few examples at first to put a stop to this annoyance; but when it is once understood that such things will not be permitted, the point is gained, and good order can afterwards be easily maintained. We speak the minds of our citizens generally when we say that it will be a great gratification to them, and will heighten the enjoyment of their visits to the Theatre very much, if such a regulation were to be enforced. It can be, and with but little trouble, and we hope some efficient measures will be taken to carry it out.

While upon this subject there is another practice which is frequently indulged in at our Sunday meetings for worship that we may with propriety allude to. It is the habit, which some men have, of sitting in the meetings with their hats on. When our temple is completed a respect will be exacted for it from those who enter therein that many will scarcely be prepared to render, it will come so much in contact with their present habits. We may think there is a great deal of humbug about the formal reverence which many sects pay to the buildings in which they assemble on the Sabbath day; but we should not run to the opposite extreme and be irreverent. Too much care cannot be taken in fostering the feelings of reverence in the breasts of our children for everything holy and all that is connected with the worship of God, and a lesson that should be taught every boy is that when he enters a place of worship he should take off his hat. In fact, every well-bred child will do it when he enters into a neighbor's house.

But we frequently see young men stalk into our Tabernacle on a Sunday with as much carelessness as they would into a store, and sit down with their hats on, and if service has commenced, probably sit without removing them while they remain. We never see such conduct without blushing for them and their parents. No person who sees them can conclude that they are anything but ill-bred or irreverent persons, and a teacher would do them a real service by reminding them that they are in a place of worship. There are others who sit with their hats on until the meeting is called to order, then they remove them. During cold weather some may do this because of the cold; but we submit whether a handkerchief over the head would not answer the purpose equally well, and be a better example to the young, who naturally imitate the conduct of those who are older than themselves. We sincerely hope that this bad habit will be discarded.

DISCOURSE.

By Elder ORSON PRATT, delivered in the New Tabernacle, Salt Lake City, Oct 6th, 1868.

REPORTED BY DAVID W. EVANS.

Through the mercies of our God we have assembled here in the capacity of a Conference to receive instruction and impart the same.

There are a great many points connected with the Zion of our God, now being established on the earth, which is necessary for us as a people to understand. God has not gathered us out from among the nations of the earth into these valleys without having a great purpose in view. Whatever portion of His purposes I understand I desire to abide by with all my heart, and I presume that every honest, upright Latter-day Saint desires the same.

We came to this formerly isolated place, and separated ourselves as far as we possibly could from what was termed civilization, not because we really desired to do so, or because of the fertility of the soil in this region, or the advantages we would enjoy in temporal things; but because we were in a measure obliged to do so. It is true that the Lord foretold to us, through the mouths of His servants, that the day would come when we should have to flee from our enemies and that we would settle west of the Rocky Mountains. When we were dwelling in the State of Illinois, and had had a few years of comparative peace, the Spirit of the Lord rested upon His servant Joseph and made manifest to him that the wicked had it in their hearts to uproot His people who were established in Nauvoo, the same as they had done in our former settlements. The testimony of the Spirit to the servant of God was, that however peaceable the people around us might seem, yet, if they would not receive the gospel and acknowledge the authority which God had restored from Heaven, they would fight against His people. Our Savior said, "he that is not for us is against us." The truth of this saying we, as a people, have proven since the day that Joseph took the plates of the Book of Mormon from the hill Cumorah, in the town of Manchester, Ontario county, State of New York; and even before he succeeded in getting the plates, some seven years before the Lord entrusted them to his care, the prophet Joseph proved the truth of this saying. The Lord revealed Himself to this youth when he was between fourteen and fifteen years of age, and as soon as he related this vision, although at that young and tender age, the wrath and indignation of the people were stirred up against him.

From that time, until he was between twenty-one and twenty-two years of age the opposition was continued. It did not matter how righteous, humble or meek he was; it did not matter how straightforward his course of conduct was, all that the world wanted to know was, Does he profess something different from our religious notions? Does he believe that the heavens can be opened to men in our day? If so, the order of the day was, "persecute him." Let every religious minister speak against him from the pulpit, let all pious hypocrites of all sects and parties unite with the drunkard, swearer and blasphemer and persecute the poor boy.

This is the enmity that exists between that which is of God and advanced of the Almighty and that which is ordained of man and by the power of the Devil; they are at sword's points against each other. They always have been from the period man first accepted this

earth, down to the present time. There has been no union between them; it is impossible for them to fellowship one another.

Wickedness and righteousness are in direct opposition. The Devil is opposed to God, and God is opposed to the Devil. All the heavenly hosts are opposed to wickedness, and all persons who are wicked are opposed to the heavenly hosts. This will be so as long as there are wicked people in existence. It does not matter how smooth they may be in their outward appearance, or how sociable they may be in their conversation. They with their tongues, may make you think they are the most gentle, polite, civilized and moral people on the face of the earth, while within their hearts lurks a poison which would destroy the Saints of the living God.

As this has been the case in every former age and dispensation, so it is now; hence the Latter-day Saints in every part of the globe are commanded to gather out from the midst of wickedness, corruption and priestcraft, and every abomination that exists, and assemble themselves in one place. For what purpose? That we may be separated from the world and its corruptions, which would otherwise work our temporal and spiritual destruction. We have come here, then, in obedience to this command, and we have labored and toiled with all our might to redeem this barren country and to render it capable of sustaining us. What other people on the face of the whole earth have had to toil as the Latter-day Saints have? In some of the poverty stricken districts of Europe, where all the capital is in the hands of the rich and where the poor are made slaves, it may be that some of the latter have to work as hard as we have to work here. But without being placed in such circumstances we have been compelled to undergo this toil. When we came here we were more than a thousand miles from any place where we could obtain the comforts and necessities to preserve life. We could not live if we could not labor. We were obliged to go for miles into the rugged cañons and there labor and toil month after month to open up roads to obtain timber for fuel, for building, and for fences for our farms. In addition to this severe toil we had to open water ditches from the cañons in order to obtain water to spread over the face of this barren soil, that the desert might be reclaimed and made to yield us a subsistence. This is the labor which the first settlers who came here had to perform, and this was the way they made this country. And were it not for the poor Latter-day Saints who were driven by their enemies from city to city and from State to State, and who ultimately were driven, twenty-one years ago, to the great interior of these mountains where they established a colony, where would have been the railroad now? Would there have been any railroad across these mountains? I doubt whether there would have been pioneers among the wicked sufficiently brave to have launched forth into this wild country and have settled in the midst of the Rocky Mountains, unless they had repented of their sins and had become one with the Latter-day Saints. The wicked never would have done it, or another century, at least, would have passed away before settlements to any very great extent would have been found in the midst of these mountains.

If it had not been for the "Mormons" where would have been the gold mines of California? They might not have been opened up for fifty years yet if it had not been for the Mormon battalion, which went forth to fight the battles of the nation in her war with Mexico. Had it not been for this the world might still have been in ignorance of their existence unless God, for the accomplishment of His own wise purposes, had revealed them in some other way. The settlement, in the heart of the American continent, of the Latter-day Saints established a great highway across the continent, so that the people, in their journeyings from the Atlantic to the Pacific have found a place where they could rest their weary heads as they passed through. The settlement of this Territory has materially facilitated the opening up of the adjoining Territories. If it had not been for the Latter-day Saints settling this Territory, when would Idaho, Montana, Colorado, Arizona or Nevada have been settled?

In 1831, when we went into Jackson county, Missouri—then a comparatively new country, and commenced to lay the foundation of new settlements, the great complaint against us was that we were not the old settlers. Their cry was "You Mormons are not the old settlers, and you have neither civil nor religious rights here." "What is the

reason?" we would inquire; "Are we not American citizens?" "O, yes," said the people in Jackson county, "you are American citizens, but we are the old settlers, and consequently you must leave this part of the country."

After we had been driven out of Jackson county into Clay county, and had been there a few years, the people rose en masse and said to us again, "You Mormons have no right in Clay county." And when we inquired why, the reply again was, "because you are not the old settlers." After dwelling there two or three years, an edict was issued by a mass meeting of the people assembled at Liberty, that we must seek a new location. We then fled to Caldwell county, in the State of Missouri. But, alas, after having bought a great many thousand acres of land and given signs of prosperity far beyond that of the old settlers who lived in the surrounding counties, they, emboldened by the example of the people of Clay county, got up the old cry, and after having destroyed our farms and property they, in the midst of a severe winter, drove us into Illinois.

There we again gathered up our people, and not yet discouraged, we purchased a large tract of country on both sides of the Mississippi and founded a city called Nauvoo, to which a charter was given by the Legislature of Illinois. In a short time, the people of the regions round about were excited to jealousy, because the Latter-day Saints, through their industrious habits, were flourishing and were beautifying and extending their city: they could not bear to see us outstripping them. They saw that the people of Missouri had never been brought to account for murdering our people and robbing them of millions of dollars' worth of property, so they, in Illinois, made up their minds to take a similar course. Said they, "You Latter-day Saints are new settlers, and if we suffer you to remain you will soon be able to outvote us for all the officers of the county. But you have no civil nor religious rights here, and you must leave your fine farms, houses, cities, towns and villages, and you must go out of the United States. We will make a treaty with you as if you were a foreign nation, and you must undertake that you will not settle again within the bounds of the United States, and your only salvation is to go west beyond the Rocky Mountains, nearly 1,500 miles from your present abode." We felt that this was the only course we could adopt, so we left in the month of February, 1847. After ferrying some of our teams across the Mississippi the river froze over so hard that the remainder crossed on the ice. In this cold weather we camped out on the prairie, and took up our march for this place, our enemies expecting that they had seen the last of us, that we should most certainly be killed by Indians or die by famine. We reached this portion of the Rocky Mountains, then under Mexican rule, and settled here. By and by, after the war between the United States and Mexico, a treaty was made between them, and this land, which we occupied and to which we had been driven by our enemies, was ceded to the United States.

I have already told you what we have done here, the toils we have undergone, and the hardships we have suffered; and that we are gathering in our people from among the nations that we may enjoy civil and religious liberty, which are guaranteed by the Constitution of our country. We do not ask the United States for anything more. We do not want liberty that is not thus guaranteed; but we demand that liberty to which, as American citizens, we are entitled as a sacred right. And in having this liberty we shall have the liberty of dealing with whom we please, providing we infringe no law. That is the right of all American citizens. It does not matter whether they are Methodists, Baptists, Presbyterians, Democrats, Whigs, or whatever they may be, all have the undoubted right guaranteed to them, by the laws of our country, to deal just as they please and with whom they please if they do not infringe upon the laws nor injure their neighbors.

Ever since the settlement of this Territory I have felt how much better it would be if this people would unite together and appoint their merchants to go and buy their goods and bring them here and sell them at a reasonable profit to the rest of the community, and never trade here to the amount of one dime with those who are outside of us. But while this has been my feeling it has not been the feeling of all, for we have supported scores of merchants who have not been members of our Church. Have we done this because they were our friends? I will tell you the only