

## Poetry.

## HOMELESS.

It is cold, dark midnight, yet listen  
To that patter of tiny feet!  
Is it one of your dogs, fair lady,  
Who whines in the bleak, cold street?—  
Is it one of your silken spaniels  
Shut out in the snow and sleet?

My dogs sleep warm in their baskets,  
Safe from the darkness and snow;  
All the beasts in our Christian England  
Find pity wherever they go—  
(Those are only the homeless children  
Who are wandering to and fro.)

Look out in the gusty darkness—  
I have seen it again and again,  
That shadow, that flits so slowly  
Up and down past the window pane—  
It is surely some criminal lurking  
Out there in the frozen rain!

Nay, our criminals all are sheltered,  
They are pitied and taught and fed:  
That is only a sister-woman,  
Who has got neither food nor bed—  
And the Night cries, "sin to be living,"  
And the River cries, "sin to be dead."

Look out at that farthest corner  
Where the wall stands blank and bare:  
Can that be a pack which a pedler  
Has left and forgotten there?  
His goods lying out unsheltered  
Will be spoilt by the damp night air.

Nay,—goods in our thrifty England  
Are not left to lie and grow rotten,  
For each man knows the market value  
Of silk, or woollen, or cotton,  
But in counting the riches of England  
I think our Poor are forgotten.

Our beasts and our thieves and our chattels  
Have weight for good or for ill;  
But the poor are only His image,  
His presence, His word, His will—  
And so Lazarus lies at our doorstep  
And Dives neglects him still.

*Ade'ida A. Proctor.*

## REMARKS

By Elder JOHN TAYLOR, Tabernacle, G. S. L. City, Jan. 15th 1865.

[REPORTED BY G. D. WATT.]

We have gathered out from the people of the world into these valleys to be distinct and separate from them as a church and a people. If I can answer the desires of my mind, in relation to this matter, I should like to show you in what respect that separation consists; what relation we sustain to God, to His church and kingdom, and to the world. It is a very broad and comprehensive subject, and one that requires our consideration. A good deal has been said lately about our associations with the world, and our being separate from the world, and about many of us being entangled with the world. It is well for us, as events transpire, to try, if we can, to comprehend the position that we occupy in relation to these matters. We are really a peculiar people, that is, our views differ from those of the rest of the world generally, and that is not confined alone to our religion, but to our social system, to our politics, and to most of the affairs associated with human life. As a people we present to-day a strange anomaly among the nations of the world. Unlike the rest of the nations, we have come out here to be separate from all other people, and we have notions and principles of a religious nature, differing very materially from all the rest of mankind.

The continental nations of Europe are very differently constituted to what we are, they are generally a distinct people, but they have more or less become amalgamated years ago, and at present have assumed a degree of nationality, having their own peculiar theories, customs and ideas of religion and politics, and their own notions and standards of a social system. Their systems have been codified to a certain extent, have been taught in their schools, their lyceums, and their churches, and been discussed in their legislative assemblies and form what is generally termed *idias nationale*, they have been written about, thought about, lectured about and preached about. There are certain mediums through which the ideas of those nations flow generally, which differ according to the position they occupy politically and religiously, and the kind of government which they are under. These theories and systems are peculiarly influenced and modified by the peculiar languages through which their ideas are conveyed. Those nations are organized under strictly political principles or systems, their organizations are almost exclusively of a political nature, although they have arrangements pertaining to church government which regulate and control in

many instances the consciences of their subjects. They have a certain kind of religion in which they generally are no doubt conscientious, and which is sustained by law.

The United States differ from them, for although organized on political principles; yet, they have no religion which they acknowledge, as such, nationally, leaving the people free to worship as they please.

We differ from all the rest. We have come together simply upon religious principles, we believe that God has spoken, that the heavens have been opened, that a connection has been formed between the heavens and the earth in our day. We believe that God has commenced to establish His kingdom upon the earth, and to teach mankind those principles that are calculated to bless and exalt them, in time and in eternity. For this reason we have assembled together, and for this reason we build temples and administer ordinances in those temples which have been revealed unto us from the Most High. Now, as there are no other people anywhere under the heavens that have these ideas but ourselves, we may indeed be called a peculiar people, a people separate and distinct from all others. We are not composed of one particular family of the human race; we cannot be called Germans, we cannot be called English, we cannot be called Americans, or French, or Italians, Swiss, Portuguese, or Scandinavians. You cannot call us by any nationality, in particular, for we are composed of the whole. The nationality we are now in possession of is brought about simply in the first place, as I have already stated, upon religious grounds.

The elders of this church have gone forth to those different nations and have preached the words of life, and have made known unto the people of those nations the things which the Lord hath communicated unto them, and the people in those nations who have received the principles of truth preached to them, all who could have gathered themselves together as we find ourselves to-day in this Territory, a distinct, religious brotherhood, if you please, a distinct nationality differing from all others. True, we are associated with what is called the United States of America, in a territorial capacity and acknowledge that authority and submit to its rule; we are really under the Constitution of the United States. We have among us federal officers who represent the United States government, and in this respect, so far as submission to law is concerned, and so far as the Constitution of the United States is concerned, we are really associated with them, and form part and parcel of that government and at the same time are just as loyal, and just as patriotic as any other portion of the United States; and we are bound always to admit another great fact, which is, that we are under the Constitution of the law of Heaven.

There is a theory which has prevailed to a great extent in the United States lately among what is called the dominant party of the present day which is denominated the "higher law." Whether they understand anything about that higher law or not, I am not prepared to say; but there is a law that we are placed under that is really and emphatically a higher law. The higher law of which those parties speak, refers particularly to the liberation of the negro, wherein they conceive that that is paramount to everything else, and that to it all barriers and obstacles whether of constitution or law shall give way; but that is a question which I shall not discuss here this afternoon, but leave it to other parties.

The position that we are placed in is very different; we are gathered together here, as I have stated before, on religious principles which was the first inducement to our gathering ourselves together. We furthermore believe, that being gathered together, it is our right to worship God according to the dictates of our consciences; we believe other things also that have been communicated unto us, that have been spoken and written about very plainly and extensively, viz., that God will establish His kingdom upon the earth, irrespective of what my opinion may be, or yours, or what the opinions of the government of France, of the United States, or any nations of the earth may be; we believe this is a deed that will actually be accomplished, and that God will introduce a rule and government of His own upon this earth, and that all nations, all rule all power, all government, all authority will have to submit to that rule, that government and that authority; that is, this government will spread and extend until "all nations (to use a very familiar expression among all parties) shall bow to the sceptre of King Emanuel." That expression is very com-

monly used, and very little understood; still, at the same time it is in common use throughout the religious world generally. We believe it, we believe too, that it will be literally fulfilled; that all nations will be overthrown, that these kingdoms, and governments, and powers and authorities, that exist on the earth, will be broken and destroyed, and that God will introduce a government, and rule, and dominion of His own.

These are some of our views. There are many people that have believed in these things, many religious parties have written about them, they have expected them, and believed in them, they have been part and parcel of their faith, there is nothing remarkable, therefore, about this. But when we go a little further and say, we believe that we are the people, then, it places things in another position.

Theory is one thing in relation to these matters, and the practical part is another thing. We do believe it, and we honestly acknowledge that this is that kingdom which the Lord has commenced to establish upon the earth, and that it will not only govern all people in a religious capacity, but also in a political capacity. Well, say some "is not that treason." I do not know that it is, it is not treason against the Lord, and I do not know that it is treason against the government of the United States, or any other government. I have yet to learn that I, or any other person, or nation have power or authority to control the Almighty in His acts. I think that when He has a mind to, He will turn and overturn, and revolutionize, and bring to pass His purposes without asking me or any other person or power on the earth any odds, and we cannot help ourselves. It is merely a matter of faith with me and others, and it may be of knowledge also in regard to the designs and purposes of God in relation to this earth, and in relation to this people as associated with Him; but who do we interfere with politically, whose rights are proscribed by us, or what law is broken? None. We respect, honor, and obey the Constitution and laws of the nation with which we are associated. This is simply our faith or knowledge as the case may be, it is the faith of this community, that this is that kingdom that the Lord has commenced to establish upon the earth. The way that He has brought us together is, as stated before, by preaching the gospel unto us, through His servants, repentance and the remission of sins through baptism in water in the name of the Father, of the Son and of the Holy Ghost, and the laying on of hands for the impartation of the Holy Ghost.

I remember some years ago being in the city of Paris in France, there were a great many reformers there, as well as refugees from different parts of Europe. I had a long conversation with a Mr. Krolkoski, a gentleman from Poland, about the gospel. He then was associated with a certain portion of the red republican party in France, with that particular branch of them that embraced the doctrines that those people professed that came to Nauvoo when we left—the followers of Mr. Cabot. After talking with him for some time on the principles of the gospel, and what was calculated to be brought about in the earth, he turned to me and said, "Mr. Taylor, do you propose to bring about a revolution in the earth, and to introduce another state of things through the principle of repentance, of faith and baptism etc.?" "Yes, sir, that is the way we understand it." "Well, I wish you every success, but I am afraid you will not be able to accomplish anything."

I suppose he thought that the gate was very straight, and the road there, too narrow to accomplish any national purposes, and, as Jesus said, "that few there were that found it."

Said I to him, you are trying to bring in a great reformation and you think you are going to accomplish something; we will compare notes. It is a number of years now, since we left the city of Nauvoo; it was a large city then, and surrounded by a rich country, that we cultivated. In consequence of our religious views we could not stay there; we were persecuted and driven, and had to go into the wilderness, had to carry with us our husbandry utensils, seed grain, tools of every kind, and provisions, a distance of over thirteen hundred miles by land, with ox-teams, into an unknown and unexplored country, among the savages of the desert. You and your people came to our vacated city, lived in our houses already built for you, you came to gardens and fields already in a state of cultivation; you had every facility for improvement and progress. Now, sir, what is the difference between the two people? In reading your communications from Nauvoo,

which I frequently read, every time you issue your paper, you call for more money and means to help them to carry out their plans, and to progress in building up their city. On the other hand our people situated far away among the red skins of the forest are sending out hundreds and thousands of dollars to help to gather the poor there; now, which is progressing the most; you, or we? "Well," says he, "I have nothing to say." I think he will have still less to say to-day than then.

We expect still to continue to progress and to advance in religious intelligence, in political intelligence, in religious power, and in political power, we are still expecting to carry out our social principles which differ very materially from others. Our marriage system is different from that of others, of that which is called the religious world at the present time—the christian world, if you please; and this marriage system of ours at the first sight, appears to them as it did to us at first sight, the most revolting, perhaps, of anything that could be conceived of. Whatever others may have thought about it, I know what was thought about it by those who first embarked in it; if they could have plowed around the log according to a facetious remark of President Lincoln, or burned it, or done anything else they would have done it, rather than have entered into it; but they could not, and they had to take it up as the word of the Lord. It was not a matter of their own choice, it was the will and the commandment of the Almighty for the guidance of His people. In this we differ materially from others, they think that they are right in their views, we know that we are right in ours, and therefore we are satisfied. We expect then that these principles that we have received, and principles that will continue to be imparted unto us by our Heavenly Father, will spread, and increase, and go forth, and obtain the pre-eminence and a position among the nations of the earth. We do not expect that we shall ever be converted to any of their religious systems, or to any of their social systems. We know what we have received emanates from God, and knowing that we stand upon it, and cleave to it as the rock of ages, knowing that no power under the heavens is able to overturn it, therefore we stand secure. The Lord has a design to speak, to instruct, to guide, to direct us in all of our affairs whether it relates to this world or to the world that is to come, and we are desirous to be taught of Him, and being taught of Him, we are then desirous to communicate the intelligence we receive unto others.

Some people will say, "you are harsh, you are exclusive, you do not wish to associate and to mix with others." To a certain extent we do, and to a certain extent we do not. To a very great extent we feel very much interested in the welfare and happiness of the human family. I very much question whether greater philanthropy has been developed among any other people under the face of the heavens than among this people. I am at the defiance of any body, or class of men, or nation to show that greater sacrifices, so to speak, have been made anywhere than have been made among the Elders of this Church to promulge among the people that dwell upon all the earth the things that God has revealed unto them. Can you point out another people who have exhibited the same degree of intelligence, earnestness and zeal in traveling from nation to nation, from city to city, by land and sea, over mighty oceans and desert wastes, even to the ends of the earth in order to promote the happiness and well being of their fellow men. There are no philanthropical societies existing in the world, that have done what the Elders of this Church have done, they cannot be produced. Are we misanthropists? No. We are cosmopolitans, citizens of the world, and have implanted in our bosoms the spirit of the living God which prompts us to seek for the welfare and happiness of all the human family. All this and more we have done and, I very much question whether you can find anybody that would dispute it. They would say we are in error; that they have a right to say, and to think if they please; but there is not one can say in truth that we haven't done all we claim to have done. We believe that God has spoken, and that He has organized His church and kingdom upon the earth, that He has and does communicate His will to His church, and believing that, we went forth as heralds of life and salvation to proclaim to the nations of the earth the things God has communicated unto us. Did we go to preach to the people for their gold, for their silver, and for their precious things, for their clothing and