

COMMUNISM—SECTARIANISM—THE GOSPEL AND ITS EFFECTS, ETC.

REMARKS BY ELDER JOHN TAYLOR, DELIVERED IN THE BOWERY,
GREAT SALT LAKE CITY, ON SUNDAY MORNING, SEPTEMBER 13, 1857

Recorded by G. D. Watt, J. V. Long

It is rather a strange anomaly, particularly in the estimation of the world, that a people so numerous as the Latter-day Saints should be gathered together in one place, having the one faith, and believing in the same doctrines. It is the more strange because there have been various social and political movements, aided by philosophy, established among men in various ages of the world; and almost, if not all of these have signally failed.

Among the number of social movements in our day, there is that of Robert Dale Owen, who thought he could ameliorate the condition of mankind by a sort of communism, having a fellowship of goods among them—a sort of common stock principle. Everything pertaining to this speculation, however, has flatted out; and in all his schemes and movements, whether in England or in this country, they have signally failed.

It is so also with Fourierism—a species of French philosophy, established by one Fourier, a Frenchman, and advocated by Greeley of the *New York Tribune*. They had tried it in France, and then came over to this country; and not far from New York a society of this kind was established. They had a good deal of property, and I am informed they established something of the nature of what is called the free love principle; but within twelve months back, while I was residing in New York, everything they had was sold under the hammer.

Mr. Cabet commenced lecturing in

France, and had very extensive societies there. About the time we left Nauvoo to come to this land, Mr. Cabet, with a company of his men, came there. This is a species of communism; they are called “Communists,” believing, with Mr. Owen, in a community of goods. They published a newspaper in Nauvoo, and one or more in France. I baptized one of their editors while in Paris on my mission—a man who is now in this valley, by the name of Bertrand.

Mr. Krolokoski, who was also an editor of the same paper with Mr. Bertrand, came to me to have a conversation about the first principles of the Gospel. After a long conversation, he said, “Mr. Taylor, do you propose no other plan to ameliorate the condition of mankind than that of baptism for the remission of sins?”

I replied—“This is all I propose about the matter.”

“Well,” he said, “I wish you every success; but I am afraid you will not succeed.”

Said I, “Mr. Krolokoski, you sent, some time ago, Mr. Cabet to Nauvoo. He was considered your leader—the most talented man you had. He went to Nauvoo when it was deserted—when houses and lands were at a mere nominal value: he went there with his community at the time we left. Rich farms were deserted, and thousands of us had left our houses and furniture in them, and there was everything that was calculated to promote the happiness of human