

were a great many reformers there, as well as refugees from different parts of Europe. I had a long conversation with a Mr. Krolikieski, 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 progression. 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 they? “Well,” says he, “I have nothing to say.” I think he will have still less to say today 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