

did it?" If I were to say the Lord did it, then would you not ask me how the Lord did it? I know how he did it, because I saw it done. The Lord led us out here, but I know that he walked us on our own feet all the weary miles of our journeyings until we reached our destination. I know that since all this our friends from the States have come out here, and can now partake of our hospitality and feast on the fruits of our labor, industry, and enterprise. They are pleased at finding a comfortable halfway house between the Atlantic and the Pacific, where they can rest, eat our fruit, and enjoy themselves; yet they smooth down the wrinkles upon their visages (the fruits of indwelling hate), look very grave, and returning home lie about us, and represent the people of Utah different from what they are.

We would suppose that they are blind with a holy horror, excited in them by the contemplation of a phantom which haunts their imaginations continually; they are afraid that the people in Utah will do wrong; they have got so far from the confines of Christian civilization and refinement that they are fearful, if they do not take some action in relation to the Saints, that they will go widely astray and perpetrate some great wrong. We have been asking them for years to admit us into the Union. Would they listen to us? No. Does our constant begging and praying for admittance into the Union ever awaken a feeling of sympathy in them towards us? It does not. Yet they make out to be so alarmed for our moral safety that they seem to have forgotten all the festering corruptions of the great cities of the east.

When the great nation with which we are connected politically begin to make our faith the subject of special legislation, is it not time that we should know and say something about

it? They do not complain of any dishonesty and corruption among us; they do not tell us that the land is sowed broadcast with iniquity; they are not alarmed about this, but they are alarmed because men out here in Utah dare marry a wife honorably and fearlessly, and then publicly own her as his wife. This is all they complain of. If we will only ignore this, I do not know but they will admit us into the Union. Do you think we had better ignore this little bit of our religion, or have we really determined within ourselves, soundly and sentimentally, whether it is actually necessary, proper, right, and just. If we could only slip it off and get admitted into the Union, it might be an advantage to us; but if it is worth enough to cling to, even if we have to live out of the Union, we ought to know it, that we may be the better able to make a good trade when we do trade. It is simply plural marriage that they complain of. They corrupt themselves elsewhere all over the world; but out in Utah men actually presume to marry women honestly; they presume to consider this the best course to be pursued to maintain the purity of man and woman.

How shall we determine anything about the value of plural marriage, so that we may know whether it is worth anything or not? I do not know any way better than by determining first whether single marriage is of value or not—whether it extends any advantages or not to those who are parties to this relationship. Were we to ask the multitudes of the earth what the institution of marriage is worth, what the amount of blessing and salvation that accrues from it, to those who are parties to it, we should, no doubt, receive for a reply, "We do not know." A man marries a wife to keep his house, to do the drudgery, to become a slave who shall do the