

has become famous, because of the practicing, by a portion of the people, of this doctrine, until the whole earth resounds with the talk of "the Polygamy of the Mormons," as though the Mormons were half the people of the United States. In fact, if they numbered twenty-five millions instead of two hundred thousand, they could not have received more attention. This is a grand mistake in statesmanship on the part of those who want to put down Mormon doctrines. If men understood statesmanship they would let the question pass, but instead of that they are determined to give us world wide notoriety, to uplift us before the world, and by their foolish acts make people suffer as martyrs for that principle. Most unwise. It reminds me of an incident mentioned in Macauley's history of England. He drew a contrast between the policy of James the Second and his successor, William. You all know that James was looked upon as an old impostor, and that ultimately he was expelled from the throne. There was a Bishop in James' day who seemed very anxious to attain some object, and he annoyed the king so much that the king got it into his head that the Bishop wanted to be a martyr, and, said James, "I am determined he shall be one." Macauley contrasts this policy with that of William under similar circumstances. William was a wise ruler, and there was a man who did something similar to him in his day, and acted offensively, as the Bishop did to James, his father-in-law. He, too, seemed anxious to be a martyr, and, said William, "I am equally determined he shall not be gratified." In this we see the difference between the statesmanship of the two kings; and a true statesman, dealing with the

question of polygamy, would let it alone severely. If he wanted it exterminated he would not take George Reynolds and send him to prison and make him a hero, instead of a felon. Such a proceeding only had the tendency to make people cling to their faith and be willing to suffer for it. If plural marriage be divine, as the Latter-day Saints say it is, no power on earth can suppress it, unless you crush and destroy the entire people. But supposing it is not divine, as many people say it is not, supposing that it is not of God, do you not think the forty millions can afford to let it alone? If their position be true do you not think they are safe to do more among the 200,000 people who believe, and a portion of them practice it, by moral force than by persecution and violence? I think so. Now we will see which is the best policy. I do not believe in being defiant. Men that marry more wives than one should be able to bear the penalty of it if there be any attached thereto, or they should not take them. A man that enters this Church ought to be able to die for its principles if necessary, and certainly should be able to go to prison for them without crying about the matter. If you are sentenced to prison for marrying more wives than one, round up your shoulders and bear it like men and no murmuring about it; prepare yourselves to take the consequences. We know that for the Gospel in ancient days many laid down their lives with joy, that the great Captain of our salvation was crucified, and that nearly all the prophets perished by violence. If we expect, then, to be one with them, and inherit the same glory that they do we should be prepared to endure the consequence of adherence to, and our advocacy of the truth; and so we