has become famous, because of the prac-
ticing, 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 mil-
lions instead of two hundred thousand,
they could not have received more atten-
tion. This is a grand mistake in states-
manship on the part of those who want to
put down Mormon doctrines. If men un-
derstood 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 prin-
ciple. Most unwise. It reminds me of an in-
cident 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 impos-
tor, 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 deter-
mained he shall be one." Macauley con-
trasts 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 mar-
ty, 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 suf-
fer 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 mil-
lions can afford to let it alone? If their po-
sition be true do you not think they are
safe to do more among the 200,000 peo-
ple who believe, and a portion of them
practice it, by moral force than by perse-
cution 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 at-
tached thereto, or they should not take
them. A man that enters this Church
ought to be able to die for its princi-
ples if necessary, and certainly should
be able to go to prison for them with-
out 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 murmur-
ing 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 Cap-
tain 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 adhesion to,
and our advocacy of the truth; and so we