

Spirit, it was the doctrine of present revelation, it was the terrible repulsive idea that there could be a man raised up in our day who should be a prophet that should bring again the word of the Lord and speak his mind and will to the people, that created a fresh outburst of pious indignation in the minds of those who were so devout, and who claimed to occupy the “cradle of liberty.”

It was but a short time after this—stepping along rather rapidly in the history of events—till the doctrine of plurality of wives was revealed to the Saints, away in the West, on the banks of the Mississippi, though not publicly proclaimed until 1852, in Utah. But the sound of this sacred scriptural doctrine, when it came to be made known, seemed the very acme of all that was corrupt, abominable and ungodly, and they who professed to believe in the doctrine of polygamy were not deemed fit to live on the earth. Consequently, if I were to take a text to preach from, I would take “Where are we now?”

About the year 1854, or 1856, the terrible odium of these two principal doctrines, and polygamy especially, had attached such a political hold on the minds of the religious community, that they were prepared to place these as two planks in the party platform, which was to be adopted as a ground upon which a President was to be elected. The celebrated Senator Douglas, after we had come out from the midst of the people and come into the wilderness, a thousand miles from any settlement of civilization, announced to the country that if he were made a candidate for the presidency of the United States, his opinion was that “the loathsome ulcer must be cut out from the side

of the body politic.” That was his political faith in regard to this one of the twins. President Buchanan was elected with a clear understanding that the abolition of polygamy was one of the jobs he was undertaking. He tried his hand at this first, but on finding that it took two years for his army to reach the field of their operations, and then in their decimated condition were dependent upon polygamists for subsistence, the prestige of the campaign dwindled down to what was commonly known as the “contractor’s war on the Treasury.”

When, in 1860, the Republican party came into power, it assumed the obligation which President Buchanan had failed to discharge in regard to the “twin relics;” and, to avoid repeating the mistake which he had made, turned its attention to the other twin. This soon furnished occasion for a recall of the remaining troops in Utah to the other field of conflict.

I feel more interest in narrating these facts, because our rising generation, as well as many Saints who have immigrated to our midst from abroad, are not familiar with the circumstances, which have brought us to our present position. A little patience and I will notice some of the circumstances attendant upon what has been done, and perhaps we may judge therefore what has to be done, *if it ever gets done at all.*

Formerly, the Representatives and Senators from New England went to Washington laden with petitions to Congress to abolish slavery in the District of Columbia, even more strongly than priest and people have recently been asking Congress to abolish polygamy. Ex-President John Q. Adams presented lengthy petitions containing thousands of names on many yards of paper, and