

became known as the Member who manufactured public opinion by the yard. These applications were repeated year after year. Be it remembered that the District of Columbia is not a State, but is governed by direct legislation of Congress. And what was the result of the strenuous and powerful efforts of the most brilliant and profound statesmen of the North, contested, of course, by the best statesmen from the South? The result was that slavery was not abolished in answer to the petitions of the Northern people, but it continued a political question, and became a powerful factor in the politics of the country. If an anti-slavery State was admitted into the Union from the North, a pro-slavery State was admitted from the South. Compromises were made between parties for the admission of certain States, until some of the Southern States declared for secession, and on the question of their right to do so the war commenced, and not on the direct question of the abolition of slavery.

From the firing of the first gun the demon of war seemed to inspire the contending parties with the most bitter enmity and rancorous hate towards each other, while multitudes met their near kinsmen in mortal combat. Year after year the war raged, till the Southern armies were recruited by their slaves; the Treasury of the nation was rapidly depleting; fierce engagements and wasting disease had done their work and recruits were enlisted for three years, or till the end of the war, and President Lincoln, by proclamation, abolished the slavery of several millions of negroes, not as a political measure, but as a measure justified by the exigencies of war. I state these facts without any argument as to whether slavery should be justi-

fied, or condemned. Their great ancestor said they should be servants of servants among their brethren, making their servitude the fulfillment of prophecy, whether according to the will of God or not.

But where are we today? We find slavery disposed of, but what of polygamy? This question is assuming proportions which seem to overshadow us so completely that even John Chinaman gets no special consideration in Utah.

About the time of the "Bull Run Stampede," in 1862, when officers, raw recruits, and congressmen fled from the battlefield and took shelter in the Capital, Congress passed a law making plurality of wives, bigamy, or polygamy if you please, a penal offense. Now it should be distinctly understood that this offense is not sinful because Congress has made it penal. There is no ungodliness in it, because God has revealed it, he has commanded it. Congress of the United States says that it must not be permitted. Well, then, "Where are we today?" What have we to expect? This law has been passed—although we had hoped that Congress and the nation had sufficient virtue, enlightenment, liberty, and the spirit of the constitution of the fathers left among them, that they could see that this was not a sin or an evil—yet we find they have closed their eyes against this, and have determined that it is sin, while corruptions of every kind are permitted to be carried on in the country, such as prostitution, feticide, infanticide, etc., that because we have embraced the faith of Abraham, Isaac, and Jacob, we must be demolished or give up our religious faith. The highest court of the nation has declared polygamy unconstitutional, yet in its nature it is the only potent