

truth we have not got, we are willing to exchange our errors for that truth.

I would not give much for a religion which would not stand contact with the world. It was said once respecting President Young, that he read the remark that he would not give much for a religion that could not stand one railroad. I think the same. If my religion cannot stand all the railroads which can be brought here, I do not want it for myself nor for my children. If there is anything superior to that which we believe outside of our religion, let it come, we will welcome it. We are not wedded to our religion only so far as it is true. So far as it is true we are wedded to it, and as such we have espoused it, as such we maintain it, and as such we hope to die believing in its tenets and practicing them; but if anyone else has something better let him come along. We have sacrificed enough for truth to show that we love it. We have forsaken everything for the truth as we believe it, and a people who have been willing to have their houses burned, property destroyed and be driven into a wilderness as we have been, and to create homes in this desolate land—a people that has been willing to do this should not shrink from accepting any truth which may be presented to them, and I do not believe they will. We have given no evidence of such a tendency at any time, I have never heard of it, but there has been a constant willingness to receive the truth.

And this doctrine of plural marriage which is so much talked about; we have shown our devotion to truth by espousing it. If its practice had been of the same nature as that which is popular with the world, there would not have been a word said against us. It is not be-

cause other people do not do wrong with women that the outcry is raised against us. It is not for doing wrong with women, it is for *marrying* more than one woman, which we could have avoided if licentiousness had been our object, that we are attacked. When God revealed that principle to the Latter-day Saints, there were men who felt as though they would rather go to their graves than carry out that principle. They were men who had lived all their days and had been true to the covenants they had made with their wives, and the thought of marrying more than one woman was as repulsive as it could be to any men in the world. They shrank from it. I heard President Young himself say, that as the hearse passed his house in Nauvoo on the way to the cemetery, he thought he would like to be the occupant of that hearse and of the coffin which it contained, when he thought of this doctrine and the opprobrium that would descend upon him and upon our people, when it became known that we believed in and practiced plural marriage. Here is President Taylor, and Brother Woodruff, who has spoken, and other men of mature years in those days—they know how it was. They would have shrunk from it if they could, but the very fact that they have embraced it ought to be sufficient to show the world that they are devoted to principle, that they have been willing to lay down their lives, if necessary, to carry out principle. It would be cheaper, no doubt, to discard plural wives and follow the ways of the world. Do you think I would have any persecution if I had a wife here and one or more mistresses in Washington? Not in the least: there would not be one word said about my marital