

which more young men grow up to manhood pure, in proportion to the population than in the Territory of Utah.

As I have repeatedly said, we believe in marriage, we have opened the door in that direction, and we say to the sexes marry; but we close the door in the other direction, and say, you shall not commit adultery, you shall not seduce, defile, prostitute or lead astray innocent beings; if you do, and we had the power, we would punish you. It seems like a paradox that those who do that which is according to their religion should be punished, while those who trample upon their religion should go free. And yet this is really true. All that we can be accused of is, we have embodied in our religion practices that belonged to the Patriarchs, which we believe, and so declare, God has revealed to us, for the purposes of salvation and of producing greater purity and of checking the flood of vice that is sweeping through the land and sapping the foundation of this nation and all the nations of Christendom. We have adopted the principle of plural marriage as part of our religion. We have not led women astray, we have protected them. We have not coerced them or used violence, but have thrown around them a shield of protection, and at the same time have left them to exercise the fullest liberty and the most extensive right of free choice in every respect. But this is a sin; this shocks, we are told, the moral sense of the nation. While, on the other hand, there are communities who say they do not believe in adultery or in seduction—that is, their religion teaches them that these things are wrong; but many of whose members practice these crimes, and yet they pass along unnoticed and undisturbed.

Salt Lake City is 2,400 miles from Washington—a remote place; it might be supposed the effect of our examples, if they were bad, would not reach that distance; that if there was any contagion flowing from our practices it would have expended its force before traveling that far. But in Washington City, at the head of the government, where Congress has unquestioned jurisdiction, there is no law against adultery; no one can be punished in the District for violating the marriage vow; that escapes the attention of Congress. So with fornication; it goes unpunished, unless it should be of so flagrant a character, done in so open and indecent a manner as to excite public condemnation. Now if morality were to be achieved it might be thought that Washington would be a fine field for the exercise of the power that is unquestionably invested in the Congress of the United States. I presented this view of the question to Senator Edmunds, when this bill, which has since become a law, was being discussed. I called his attention to the fact that it was not an infrequent thing, in taking up an evening paper in Washington City, to read accounts of the finding of two or three infants that had been cast away or deserted by their inhuman mothers, found in vacant lots and in out-of-the-way places, and that too in the most elegant city to be found in the United States. It appeared to me, as I said to him, that Washington was a splendid field for the exercise of the power of Congress. If it was a sincere wish to check immorality, and to put down vice that prompted the Edmunds' bill, however mistaken its author might be in his ideas respecting the existence of these evils in Utah, the best place to commence was at the head. But