

it was plain to be seen that nothing in that bill was designed to reach real vice, to strike down immorality; it was a blow at our religious practices. To be sure, however, as to what the intent of the bill really was, and to know this from his own lips, I asked him if adulterers could be punished in Utah Territory under the provisions of the bill. His reply was that if a man who had one wife were to live openly and continuously with another woman he could be punished under it; but adulterers would not be very likely to expose themselves to the operations of the law in that manner. He said that "sporadic cases of adultery could not be punished by this bill." I thought the reply one of which a Senator of the United States should be ashamed. I have known Senator Edmunds for some time, and have had some admiration for him, but I declare I blushed for him when he made the reply that "sporadic cases of adultery" could not be punished under the provisions of this bill, now become law.

Now, you can see what the design is. It is not to punish immorality. If immorality were the object to be reached, that law would have been made broad enough for every case, whether they be practices, what they term under religious guise, or practices in violation of religion. What then is the object of the measure? It is to strike down a prominent feature of our religion; that is its object, and there is no other object to be achieved. It is the fact that we make marriage a part of our religion that excites animosity, and they are determined to destroy us.

"If you were to protect immorality and not call it religion," I have been told many and many a time, "we should not object to it;

but you are sanctioning by the forms of religion that which we cannot endure, and which is hateful to our civilization." It is the marriage ceremony, that is the offensive part of it; it is, in other words, the marrying that excites dislike and hatred.

Now, is this to be wondered at? I do not wonder at it; I am not surprised at all at this feeling; for the reason that I have always expected that this doctrine, like every doctrine connected with this Church, would excite the bitter hatred of those who oppose the work of God. It was the fact that the Prophet Joseph Smith, and the Elders of this Church declared that revelation had been received from God, that excited animosity in the first place. The Elders of this Church might have preached any doctrines they pleased and not said they had been taught them by revelation, nor by special divine assistance, nor by angels having come from heaven, but preached them as the speculations of men, as doctrines discovered, framed and arranged by men, by some theologians of eminent ability, and they would have had no particular difficulty. In preaching precisely the same doctrines we now preach, that is, the first principles of the Gospel, a church might have been made one of the most popular churches upon the face of the earth.

But what was it that excited animosity? It was the declaration that God had spoken from the heavens and had restored the primitive Gospel in its original purity and power, and that we had the power and authority to administer in the ordinances of the Gospel through which had been restored the gifts and blessings and powers that pertained to the Gospel in the days of Jesus. It was