

tions. China, to-day, calls all western nations "outside barbarians." Japan, Hindostan and all other polygamic nations do the same, and in very many respects they have as much right to say that of the monogamic nations, as the latter have to say it of them.

I heard a traveler remark a few days ago, while in conversation with him, "I have traveled through Asia Minor and Turkey, and I have blushed many times when contrasting the practices and institutions of those people with those of my own country," the United States. He was a gentleman with whom I had a discussion some years ago on the principle of plural marriage. He has traveled a good deal since then, and he remarked to me: "Travel enlarges a man's head and his heart. I have learned a great many things since we had a discussion together, and I have modified my views and opinions very materially with regard to the excellence of the institutions, habits and morals which prevail in Christendom." This gentleman told me that among those nations, which we call semi-civilized, there are no drinking saloons, no brothels, nor drunkenness, and an entire absence of many other evils which exist in our own nation. I think this testimony, coming from a man who, previously, had such strong prejudices, was very valuable. He is not the only one who has borne this testimony, but all reliable travelers, who have lived in Oriental nations, vouch for the absence of those monstrous evils which flourish in and fatten and fester upon the vitals of all civilized or Christian nations.

In speaking of Utah and this peculiar practice amongst its people it is frequently said, "look at the Turks and other Oriental nations and see how women are degraded and debased among them, and deprived of many privileges which they enjoy among us!" But if it be true that woman does not occupy her true position among those nations, is this not more attributable to their rejection of the gospel than to their practice of having a plurality of wives? Whatever her condition may be there, however, I do not therefore accept, as a necessary conclusion, that she must be degraded among us. We have received the gospel of the Lord Jesus, the principles of which elevate all who honor them, and will impart to our sisters every blessing necessary to make them noble and good in the presence of God and man.

Look at the efforts which are being made to elevate the sex among the Latter-day Saints! See the privileges that are given them, and listen to the teachings imparted to them day by day, week by week, and year by year, to encourage them to press forward in the march of improvement! The elevation of the sex must follow as a result of these instructions. The practice in the world is to select a few of the sex and to elevate them. There is no country in the world, probably, where women are idolized to the extent they are in the United States. But is the entire sex in the United States thus honored and respected? No; it is not. Any person who will travel, and observe while he is traveling, will find that thousands of women are degraded and treated as something very vile, and are terribly debased in consequence of the practices of men towards them. But the gospel of Jesus, and the revelations which God has given unto us concerning Patriarchal Marriage have a tendency to elevate the entire sex, and give all the privilege of being honored matrons and respected wives. There are no refuse among us,—no class to be cast out, scorned and condemned; but every woman who chooses, can be an honored wife and move in society in the enjoyment of every right which woman should enjoy to make her the equal of man as far as she can be his equal.

This is the result of the revelations of the gospel unto us, and the effect of the preaching and practice of this principle in our midst. I know, however, that there are those who shrink from this, who feel their hearts rebel against the principle, because of the equality which it bestows on the sex. They would like to be the honored few,—the aristocrats of society as it were, while their sisters might perish on every hand around them. They would not, if they could, extend their hands to save their sisters from a life of degradation. This is wrong and a thing which God is displeased at. He has revealed this principle and commanded His servants to take wives. What for? That they may obey His great command,—a command by which Eternity is peopled, a command by which Abraham's seed shall become as the stars of heaven for multitude, and as the sand on the sea shore, that cannot be counted. He has given to us this command, and shall we, the sterner sex, submit to all the difficulties

and trials entailed in carrying it out? Shall we submit to all the afflictions and labor incident to this life to save our sisters, while many of you who are of the same sex, whose hearts ought to beat for their salvation as strongly as ours do, will not help us? I leave you all to answer. There is a day of reckoning coming when you will be held accountable as well as we. Every woman in this Church should join heart and hand in this great work, which has for its result, the redemption of the sexes, both male and female. No woman should slacken her hand or withhold her influence, but every one should seek by prayer and faith unto God for the strength and grace necessary to enable her to do so. "But," says one, "is not this a trial, and does it not inflict upon us unnecessary trials?" There are afflictions and trials connected with this principle. It is necessary there should be. Is there any law that God reveals unattended with a trial of some kind? Think of the time, you who are adults, and were born in the nations, when you joined the Church! Think of the trials connected with your espousal of the gospel. Did it not try you to go forth and be baptized? Did it not try you, when called upon to gather, to leave your homes and nearest and dearest friends, as many of you have done? Did it not try you to do a great many things you have been required to do in the gospel? Every law of the gospel has a trial connected with it, and the higher the law the greater the trial; and as we ascend nearer and nearer to the Lord our God we shall have greater trials to contend with in purifying ourselves before Him. He has helped us this far. He has helped us to conquer our selfish feelings, and when our sisters seek unto Him He helps them to overcome their feelings; He gives them strength to overcome their selfishness and jealousy. There is not a woman under the sound of my voice to-day, but can bear witness of this, if she has tried it. You, sisters, whose husbands have taken other wives, can you not bear testimony that the principle has purified your hearts, made you less selfish, brought you nearer to God and given you power you never had before? There are hundreds within the sound of my voice to-day, both men and women, who can testify that this has been the effect that the practice of this principle has had upon them.

I am speaking now of what are called the spiritual benefits arising from the righteous practice of this principle. I am sure that, through the practice of this principle, we shall have a purer community, a community more experienced, less selfish and with a higher knowledge of human nature than any other on the face of the earth. It has already had this effect to a great extent, and its effects in these directions will increase as the practice of the principle becomes more general.

A lady visitor remarked to me not long ago in speaking upon this subject: "Were I man, I would feel differently probably to what I do; to your sex the institution cannot be so objectionable." This may be the case to some extent, but the practice of this principle is by no means without its trials for the males. The difficulties and perplexities connected with the care of a numerous family, to a man who has any ambition, are so great that nothing short of the revelations of God or the command of Jesus Christ, would tempt men to enter this order; the mere increase of facilities to gratify the lower passions of our natures would be no inducement to assume such an increase of grave responsibilities. These desires have been implanted in both male and female for a wise purpose, but their immoderate and illegal gratification is a source of evil equal to that system of repression prevalent in the world, to which thousands must submit or eradicate themselves.

Just think, in the single State of Massachusetts, at the last census, there were 63,011 females more than males. Brother Pratt, in his remarks on this subject truly remarked that the law of Massachusetts makes these 63,011 females either old maids or prostitutes, for that law says they shall not marry a man who has a wife. Think of this! And the same is true to a greater or less degree throughout all the older States, for the females preponderate in every one.

Thus far I have referred only to the necessity and benefit of this principle being practiced in a moral point of view. I have said nothing about the physiological side of the question. This is one of, if not the strongest source of argument in its favor; but I do not propose to enter into that branch of the subject to any great extent on the present occasion. We are all, both men and women, physiologists enough to know that the pro-

creative powers of man endure much longer than those of woman. Granting, as some assert, that an equal number of the sexes exist, what would this lead to? Man must practice that which is vile and low or submit to a system of repression; because if he be married to a woman who is physically incapable, he must either do himself violence or what is far worse, he must have recourse to the dreadful and damning practice of having illegal connection with women, or become altogether like the beasts. Do you not see that if these things were introduced among our society they would be pregnant with the worst results? The greatest conceivable evils would result therefrom! How dreadful are the consequences of this system of which I am now speaking, as witnessed at the present time throughout all the nations of Christendom! You may see them on every hand. Yet the attempt is being continually made to bring us to the same standard, and to compel us to share the same evils.

When the principle of plurality of wives was revealed I was but a boy. While reflecting on the subject of the sealing power which was then being taught, the case of Jacob, who had four wives, occurred to me, and I immediately concluded that the time would come when light connected with this practice would be revealed to us as a people. I was therefore prepared for the principle when it was revealed, and I know it is true on the principle that I know that baptism, the laying on of hands, the gathering, and everything connected with the gospel is true. If there were no books in existence, if the revelation itself were blotted out, and there was nothing written in its favor, extant among men, still I could bear testimony for myself that I know this is a principle which, if practiced in purity and virtue, as it should be, will result in the exaltation and benefit of the human family; and that it will exalt woman until she is redeemed from the effects of the Fall, and from that curse pronounced upon her in the beginning. I believe the correct practice of this principle will redeem woman from the effects of that curse,—namely, "thy desire shall be to thy husband, and he shall rule over thee." All the evils connected with jealousy have their origin in this. It is natural for woman to cleave to man; it was pronounced upon her in the beginning, seemingly as a punishment. I believe the time will come when, by the practice of the virtuous principles which God has revealed, woman will be emancipated from that punishment and that feeling. Will she cease to love man? No, it is not necessary for her to cease to love.

How is it among the nations of the earth? Why, women, in their yearning after the other sex and in their desire for maternity, will do anything to gratify that instinct of their nature, and yield to anything and be dishonored even rather than not gratify it; and in consequence of that which has been pronounced upon them, they are not held accountable to the same extent as men are. Man is strong, he is the head of woman, and God will hold him responsible for the use of the influence he exercises over the opposite sex. Hence we were told by Brother Pratt that there are degrees of glory, and that the faithful man may receive the power of God,—the greatest He has ever bestowed upon man—namely, the power of procreation. It is a godlike power, but how it is abused! How men debase themselves and the other sex by its unlawful and improper exercise! We were told there is a glory to which alone that power will be accorded in the life to come. Still there will be millions of women saved in the kingdom of God, while men, through the abuse of this precious gift, will not be counted worthy of such a privilege. And this very punishment will, in the end, be woman's salvation, because she is not held accountable to the same degree that men are.

This is a subject that we would all do well to reflect upon. There are many points connected with the question, physiologically, that might be dwelt upon with great advantage. I have heard it said, and seen it printed, that the children born here under this system are not so smart as others; that their eyes lack lustre and that they are dull in intellect; and many strangers, especially ladies, when arriving here, are anxious to see the children, having read accounts which have led them to expect that most of the children born here are deficient. But the testimony of Professor Park, the principal of the University of Deseret, and of other leading teachers of the young here, is that they never saw children with greater aptitude for the acquisition of knowledge than the children raised in this Territory. There are no brighter children to be found in the

world than those born in this Territory. Under the system of Patriarchal Marriage, the offspring, besides being equally as bright and brighter intellectually, are much more healthy and strong. Need I go into particulars to prove this? To you who are married there is no necessity of doing so; you know what I mean. You all know that many women are averse to the grave prematurely through the evils they have to endure from their husbands during pregnancy and lactation, and that their children often sustain irremediable injury.

Another good effect of the institution here is that you may travel throughout our entire Territory, and virtue prevails. Our young live virtuously until they marry. But how is it under the monogamic system? Temptations are numerous on every hand and young men fall a prey to vice. An eminent medical professor in New York, recently declared, while delivering a lecture to his class in one of the colleges there, that if he wanted a man twenty-five years of age, free from a certain disease, he would not know where to find him. What a terrible statement to make! In this community no such thing exists. Our boys grow up in purity, honoring and respecting virtue; our girls do the same; and the great mass of them are pure. There may be impurities. We are human, and it would not be consistent with our knowledge of human nature to say that we are entirely pure, but we are the most pure of any people within the confines of the Republic. We have fewer unvirtuous boys and girls in our midst than any other community within the range of my knowledge. Both sexes grow up in vigor, health and purity.

These, my brethren and sisters, are some of the results which I wanted to allude to in connection with this subject. Much more might be said. There is not a man or woman who has listened to me to-day, but he and she have thoughts, reasons and arguments to sustain this principle passing through their minds which I have not touched upon, or if touched upon at all, in a very hasty manner.

The question arises, what is going to be done with this institution? Will it be overcome? The conclusion arrived at long ago is that it is God and the people for it. God has revealed it, He must sustain it, we can not; we can not bear it off, He must. I know that Napoleon said Providence was on the side of the heaviest artillery, and many men think that God is on the side of the strongest party. The Midianites probably thought so when Gideon fell upon them with three hundred men. Sennacherib and the Assyrians thought so when they came down in their might to blot out Israel. But God is mighty; God will prevail; God will sustain that which He has revealed, and He will uphold and strengthen His servants and bear off His people. We need not be afflicted by a doubt; a shadow of doubt need not cross our minds as to the result. We know that God can sustain us; He has borne off His people in triumph thus far and will continue to do so.

I did intend, when I got up, to say something in relation to the effects of the priesthood; but as the time is so far gone, I feel that if I say anything it must be very brief. But in connection with the subject of plural marriage, the priesthood is intimately interwoven. It is the priesthood which produces the peace, harmony, good order, and everything which make us as a people peculiar, and for which our Territory has become remarkable. It is that principle—the priesthood, which governs the heavenly hosts. God and Jesus rule through this power, and through it we are made, so far as we have received it and rendered obedience to its mandates, like our Heavenly Father and God. He is our Father and our God; He is the Father of our Lord Jesus Christ; He is the Father of all the inhabitants of the earth, and we inherit His divinity, if we choose to seek for and cultivate it. We inherit His attributes; we can, by taking the proper course, inherit the priesthood by which He exercises control; by which the heavenly orbs in the immensity of space are governed, and by which the earth revolves in its seasons. It is the Holy Priesthood that controls all the creations of the Gods, and though men fight against it, and, if they could, would blot it out of existence, it will prevail and go on increasing in power and strength until the sceptre of Jesus is acknowledged by all, and the earth is redeemed and sanctified.

That this day may be brought about speedily, is my prayer in the name of Jesus, Amen.

A London prize rabbit had forty-eight inches of ear.