that such men arise above angels?—
that they have kingdoms, while an-
gels have none?—that they are crowned
kings and princes over their own de-
cendants, which will become as numer-
ous as the sands on the seashore, while
the angels have neither wives, sons, nor
daughters to be crowned over? Shall a
young, moral, virtuous woman, because
she does not find a young man that is
suitable to her nature, or worthy of her—
shall she be deprived of this exaltation
in the eternal world, because of the Gen-
tile laws of modern Christendom? No.
The Latter-day Saints believe otherwise.
We believe that woman is just as good as
man, if she does as well. If a good man
is entitled to a kingdom of glory—to a re-
ward and crown, and has the privilege of
swaying a scepter in the eternal world, a
good woman is entitled to the same, and
should be placed by his side, and have
the privilege of enjoying all the glory,
honor, and blessings that are bestowed
upon her lord and husband. If she cannot
get any lord or husband through whom
she can trust herself for exaltation to
that glory, who can blame her for going
into a family where she thinks she will
be secure?

These are some of the reasons in fa-
or of polygamy. Many people think it
strange that there should be a whole ter-
ritory of polygamists organized in the
midst of Christendom. It is so con-
trary, say they, to our institutions, and
to the traditions of our society and na-
tion, and to the practice of our forefa-
thers that have lived for many gener-
ations past. But did you never reflect
that it is possible for some of the institu-
tions, traditions, and practices of our
forefathers to be incorrect? Look at the
vast number of traditions that have had
their place upon the earth, and that, too,
among the most enlightened genera-
tions, which are now entirely discarded.

Look at the laws which existed but a few
years ago in enlightened England, where
a man, if he went into a shop, being hun-
gry, and took the amount of five shillings'
worth, he must be hung up by the neck.

If a man was almost ready to perish
with starvation, as thousands and
millions often are in Great Britain, and
should go into a neighboring park and
take a sheep to preserve his life and
the life of his family, he must be hung
up by the neck. The people thought
these were wholesome laws, when they
existed. They were just as sincere in sup-
posing these laws to be good as the peo-
ple of the United States are in suppos-
ing there should be a severe law against
polygamy.

Now, let me say, plainly and boldly,
without the fear of contradiction, that
the citizens of Utah are transgressing
no law of man by taking a plurality of
wives. But it is asserted by some that
we are transgressing the traditions and
institutions that are established among
civilized nations. We admit this freely;
and the people of the United States are
transgressing that law that was in force
in old England about sheep stealing; for
they suffer many of their sheep stealers
to go unhung; and if a man steals five
shillings worth of provisions, they do not
hang him up.

Why have the American nation abol-
ished, not only many of the traditions,
customs, and institutions of other civi-
lized nations which have been handed
down for so many ages, but have even
abolished and discarded many of their
criminal laws? Why have they made
these innovations upon civilized society?
Is it not as possible that the sovereign
States of this enlightened nation may
be misguided in regard to their strict
laws which they have passed against
polygamy as it was for our forefathers to
be misguided in their strict laws against
witchcraft in Massachusetts, where