

institution that flourishes so well in Christendom, where such prevail, where they make ample provisions for the gratification of lustful passion; no odds how foul, black, and damning in its consequences, still it can find its gratification at those favored institutions. Those Federal gentlemen began to look for similar accommodations in Utah; but instead of finding them they found schoolhouses and houses for the public worship of God, dedicated to the best interests of humanity, for the improvement of the condition of our race. Their peculiar institutions they could not find here, and they could not stay; they went to Washington, and there they began to send up awful howls about the sins of Utah, and the necessity of active measures by the general government to chastise the Mormons in Utah.

How far they have succeeded is evident. The great Buchanan war brought the flower of the army of the United States out here; the bran and shorts were left behind. They came to correct the poor misguided Mormons. For making prostitutes of the women? No. There are plenty of them at home; but the Mormons make wives of them, and this awakened all their sense of horror. It is this that excites our friends in the east—because we think more and better of women than they do. That is the foundation of all the difficulty; they do not complain of us for anything else now. When the C. V.'s from the west came out here they did not succeed any better. Then they thought they would try the negro. He got part way out here, got tired, and they turned him out. What they will do next to correct our morals is not for me to say. They may tell us that we ought to demolish our schoolhouses and put up houses of assignation, and keep houses of accommodation, such as travelers can find in

other countries. They are well pleased with our potatoes and johnny cake, but they would be still better pleased if we would have the other luxury.

We fought our way to this country against all the hardships and obstacles that stood in our path, and, through God's blessing, we have overcome them; we have cultivated the land and done the best that we could under the circumstances, and we have provided for ourselves and for our wives and children as well as we could, and we have been contented. If the husbands of Utah were poor, their wives were willing to share that poverty with them; they were willing to nibble a living from the same dry crust, out of the same stinted fare that we partook of, because they were our wives, and we regarded them as honorable and as good as ourselves, if they behaved as well. This our friends do not like. Our business here in the mountains is to develop a community in which man and woman shall find, through the extension of honorable, pure, just, and virtuous marriage, the legitimate position that Heaven ordained them to occupy as wives and mothers, husbands and fathers, and a response to every requirement of nature, without stepping aside from the path of virtue and honor.

That is what God designed when he commenced this work—"Why did He not introduce it at the very commencement of this work?" Because He could not—because our ears were not open to hear it—our prejudices would not allow us to receive it. If I had been talked to about plurality of wives when I was baptized into the Church, the Lord may know, but I do not know what I would have done. I had to go wandering over the world preaching the Gospel years after, had to work longer than Jacob did for a wife to get myself in that