

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 criminate 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, 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 procreative 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