

relations or my domestic affairs; not one word. I know this. How do I know it? Because there are those who are in that condition. But because men *marry* wives and give their names to their offspring, and are not ashamed of them, and are true to these wives and do not go outside of the family circle, and believe a man ought to be killed who does it—because they do this they are decried and all hell is stirred up. Now, if these things are wrong we practice them without knowing they are wrong. We believe them to be true. We believe this principle has been revealed for the salvation of women. And a man takes a great responsibility upon himself who enters into this order. Reflect upon this a moment: A man marries a wife, and he does it—if he does it properly—with the clear understanding between them beforehand, that if it be right to take another, according to the tenets of his religion, he may do so. Well, he takes another wife. What is the result? He doubles his responsibility, he increases his care. What man of sense or principle is there that would take these obligations upon him lightly? Would any man do it for the sake of gratifying lust? He would be a simpleton and a villain if he did it. A man in this position, if he feels as he should do, will feel there is a great responsibility resting upon him in the taking care of the children of such marriages, in the education and training of them, and the preserving of them from vice. And what is there to induce him to shoulder this responsibility except principle?

We desire to have no margin of unmarried women among us. We do not want institutions among us which are not of God, and which propagate death and disease. We

desire every woman to be married, and as there are not more women than men in Utah, if every man marries, there will be no plural marriage, it will cease, and that is the best remedy in the world for this “Utah Polygamy,” as it is called. Let every man marry, and there will be no single women of marriageable age. But as all men will not marry, we have instances of two and more women who love one man and who choose to live together and live together virtuously and properly.

“Ah, but,” says one, “there is a law of Congress against such a thing.” I know that, and I am not advising any man to do anything that would make him liable to go to the Penitentiary. But I am talking about principle, about that which we believe and practice, and that which has impelled us to action in this matter. I have taken some of my children down to Washington, and have said to them, “Now, here you see the other side. I want you to have the opportunity of seeing society, and understanding something of it outside of our Territory.” I would not hoodwink a child. I would set before children all which is necessary to give them light upon this subject, that they may understand it. I would like every one of my daughters to understand it thoroughly; and in speaking thus about my own family, I speak about every girl in this community. I want to see a virtuous community, one which is free from vices which infest the world. Diseases that are common elsewhere are unknown in this land, among our people; and I thank God for it, and I pray that it will continue to be the case.

Shall we become persecutors in our turn? No. Why? We do not have the same motives to impel us