

testimony. When the question of legislation for Utah was argued, the committee rooms were thronged to listen to my argument upon the subject; and on one occasion two ladies took part in the discussion against the bills urged by our enemies and in favor of the rights of the women of Utah. A knowledge of the true condition of affairs in this Territory is gradually growing, and although it may be but slowly, it is of faster growth than we generally imagine. This is especially true of that much abused principle called plural marriage. It is becoming recognized in its true light, and people are beginning, as I never heard them before in my experience, to talk about it and reflect upon it, often alluding to it in a way that shows that a better understanding of the subject is steadily spreading among the people. And there is a reason for this: this question has been so much agitated. It is a remarkable fact that every publication against this doctrine of the Latter-day Saints has the effect to spread the knowledge of it among the people and it makes men and women reflect upon it. Our efforts alone would not be attended with the results that are now witnessed. But every man that has published articles against it, or lectured or written books or made any effort against it, has helped to propagate the knowledge of it; they have been missionaries in its favor. And no true doctrine need ever fear being assailed and denounced; for it will emerge from the conflict brighter and better understood than it otherwise would appear. Every man who has gone down to Washington from here to fight us has made men in Congress think about us and talk about us, and has made editors write about us. They have, without designing it, helped to disseminate a knowledge of our cause. The more the "Mormon" question,

as it is termed, is agitated, the better it is for us; the more it is fought, the more it is written against and talked about, the more that Congress is stirred up to take steps against it, the better the principles of our faith are understood; because there are some men and some women who reflect upon these things, and who will contrast that which they hear of us, with that which exists in their midst. And when they see a man stand up boldly and say, "We believe in plural marriage; we do not believe in prostitution; we do not suffer women to become the slaves of men's lusts; but believe they ought to become honored wives and mothers, and that children ought to be educated and provided for and called by the name of their father, and at their father's death his property be equally divided among them even though their mothers should be plural wives." When they hear this, they cannot help thinking about such a condition of affairs; and they say, there is a moral course which these people evince in this matter that is admirable. I have had it said to me often times, by both sexes, that it is better that we should live as we do, than such practices as exist elsewhere should come in our midst.

So that, as has often been said, everything done against us is overruled for the good and spread of the work of God.

The subject of plural marriage is always an interesting subject, and it is made still more so by the constant attacks made upon it, and the misrepresentations made concerning it. Whenever people meet with a Latter-day Saint, it is almost sure to be the first topic broached. The opinion which some entertain who take their views from the slanderous reports published about us, is that we are a licentious people, who take wives