

his knowledge of all the domestic relations in the colony;—such delicate confidence begets a reverence and fear, and while things proceed harmoniously, a love to him as their adviser and friend. And as the peace of the society depends materially on that of families, he watches over this part of the prerogative with great solicitude, and keeps the parties, so far as practicable, up to their engagements.

In some instances several wives occupy the same house and the same room, as their dwellings have generally only one apartment, but it is usual to board out the extra ones, who most frequently “pay their own way,” by sewing, and other female employments. It is but fairness to add that they hold the time near at hand predicted by Isaiah, “when seven women shall take hold of the skirt of one man and say, We will eat our own bread, but let us be called by thy name:”—which gives the assurance that plurality is foretold and correctly practised by them.

It is only a little in anticipation of the time when “the battles of the Lord” are to begin, and then, as the women are far more pure than the men, the females will greatly outnumber the males, for the latter will be swept off by sword and pestilence, and the other reserved to increase the retinue of the saints; and many women will thus be compelled to choose the same man, in order to secure a temporal home and temporal salvation, as also to obtain eternal right to a terrestrial or celestial queenship.

It is further maintained that there is great disparity of numbers between the sexes, and that the predominance of the female is more than can be accounted for from war, the dangers of the sea and other perils, and therefore nature indicates the propriety of plurality, as “marriage is honorable to all;” but the decision of this question can safely be intrusted to the relative numbers of the sexes, as exhibited in our census returns.

They also assure us that this system is the preventive and cure for the awful licentiousness—the moral and physical degradation in the world: and they make it both a religious and a social custom, a point of personal honour for a man whose wife, daughter, or sister has been led astray, to kill the seducer; and considering