

For the unnatural position of privilege which the institution of monogamy, and the laws of marriage which accompany it, assign to the woman, whereby she is regarded throughout as a full equivalent of the man, which she is not by any means, cause intelligent and prudent men to reflect a great deal before they make so great a sacrifice and consent to so unfair an arrangement. Therefore, whilst among polygamous nations every woman finds maintenance, where monogamy exists the number of married women is limited, and a countless number of women who are without support remain over; those in the upper classes vegetate as useless old maids, those in the lower are reduced to very hard work of a distasteful nature, or become prostitutes, and lead a life which is as joyless as it is void of honour. But under such circumstances they become a necessity to the masculine sex; so that their position is openly recognised as a special means for protecting from seduction those other women favoured by fate either to have found husbands, or who hope to find them. In London alone there are 80,000 prostitutes. Then what are these women who have come too quickly to this most terrible end but human sacrifices on the altar of monogamy? The women here referred to and who are placed in this wretched position are the inevitable counterbalance to the European lady, with her pretensions and arrogance. Hence polygamy is a real benefit to the female sex, taking it \_as a whole\_. And, on the other hand, there is no reason why a man whose wife suffers from chronic illness, or remains barren, or has gradually become too old for him, should not take a second. Many people become converts to Mormonism for the precise reasons that they condemn the unnatural institution of monogamy. The conferring of unnatural rights upon women

has imposed unnatural duties upon them, the violation of which, however, makes them unhappy. For example, many a man thinks marriage inadvisable as far as his social standing and monetary position are concerned, unless he contracts a brilliant match. He will then wish to win a woman of his own choice under different conditions, namely, under those which will render safe her future and that of her children. Be the conditions ever so just, reasonable, and adequate, and she consents by giving up those undue privileges which marriage, as the basis of civil society, alone can bestow, she must to a certain extent lose her honour and lead a life of loneliness; since human nature makes us dependent on the opinion of others in a way that is completely out of proportion to its value. While, if the woman does not consent, she runs the risk of being compelled to marry a man she dislikes, or of shrivelling up into an old maid; for the time allotted to her to find a home is very short. In view of this side of the institution of monogamy, Thomasius's profoundly learned treatise, *„de Concubinatu“*, is well worth reading, for it shows that, among all nations, and in all ages, down to the Lutheran Reformation, concubinage was allowed, nay, that it was an institution, in a certain measure even recognised by law and associated with no dishonour. And it held this position until the Lutheran Reformation, when it was recognised as another means for justifying the marriage of the clergy; whereupon the Catholic party did not dare to remain behindhand in the matter.