

suffered, would cherish and cling to the wretched traditions that have prevailed in Christendom and to a certain extent yet prevail in our midst.

I know I am touching now upon what many people consider a tender spot. Say they, "The decision of the Supreme Court has arranged all this." Yes, but it will not stay arranged. Let me tell you, that wrong may prevail and right may apparently be crushed; but right must at last prevail and claim its own in spite of laws, of decisions, of mandates, and everything that man can utter. I am talking now not respecting law; I am not talking respecting tradition; I am not talking about "Mormon" plural marriage or patriarchal marriage; I am talking about men and women, brethren and sisters as such. Come let us reason together; let us talk together, not as religionists, not as "Mormons," not as monogamists, not as polygamists, not as citizens of Christendom, but as men and women, the children of God, as brethren and sisters of the one family. Let us talk together face to face, in plainness, in simplicity, without allowing tradition to have weight with us, to blind our understandings. It is in this spirit that I wish to talk upon this subject.

Here is a family, a family composed of men and women, and we will say this tabernacle contains this entire family of God upon the earth, for the sake of illustrating the point. Here are men and women in equal numbers and equal proportions, one sex not outnumbering the other—a man for a woman and a woman for a man, no surplus of women, no surplus of men. If they were to marry, each would have a partner, each man would have a wife and each woman would have a

husband; each would be perfect, for the man is not perfect without the woman, nor the woman without the man. We turn in and make a law, such as prevailed at one time in Rome that every man shall marry a wife. Such a law was made at Rome at one time; it was aimed at celibacy. It was aimed at a certain class as the law of 1862 was aimed at us. One was enacted to prevent marriage, the other to compel marriage, that no class of men should grow up in the community without wives, and that no woman should be allowed to forsake man and become a nun. We have such a law, say in this tabernacle. That answers very well. Every woman is provided with a husband, and every man with a wife. But after a while somebody comes along and says, "I do not like this law, it is oppressive; I know, for instance, where it works very badly; I know men who do not want to have wives." They prefer a single life, and they succeed after a while in repealing the law, as they did in Rome. The law is repealed and men are at liberty to marry or not as they please. On the top of this another law is enacted, in effect that every man shall have but one wife, and shall not be permitted to take two or more wives. The women, of course, have to do just as the men say, they cannot compel the men to marry them, but must wait until they are invited to marry. This law suits a great many individuals. Many men say, "I prefer not to have a wife and especially if you will only make a law confining the men to marry but one wife each. I like that very well, because I will not then be under the necessity of keeping a wife. If I want a partner, an associate, I can have one without being at the trouble or expense of keeping her as such. Because if