

but crimes against nature were justified by some of the best and most noted of Greek philosophers, and were practiced by Sophocles, Socrates, and others; and yet this is the philosophy that has come down to us. They had a class of women in their midst who were regularly compensated and sustained as courtesans; they were maintained in order that the purity of the domestic circle might be unpolluted. And this has come down to us in Christendom, in Europe and America to the present time. The fairest of Earth's daughters fall yearly sacrifices to the abominable lusts of men. How is the domestic circle preserved in monogamous countries today? It is only preserved at the expense of this class to which I have referred, by these priestesses of humanity, blasted for the sins of the people, living short lives and carrying with them the effects of man's abominable lust.

Now I do not want to talk today about law; I do not want to talk today about its effects in relation to this subject—the subject of "Mormon" patriarchal marriage; I do not want to talk about the law of 1862, nor the decision of the Supreme Court of the United States affecting it; but I want to deal with the facts that stare us in the face. Shall we correct these evils? "O," says one, "they always existed." Out upon such doctrine; we do not believe it. I cannot believe that the Great Creator, he who formed the universe, who placed the sun in the center of our solar system and caused those planets to revolve around it; that that being who created these things, and produced order out of chaos who said, "Let there be light and there was light;" who called forth out of chaos the elements from which our earth is formed and created it as a glorious

habitation for man; that He possessing, as we know he does, infinite wisdom, has placed men and women, his sons and daughters, upon the earth in the midst of evils such as I have briefly alluded to, and provided no remedy therefore. I could no more believe it than I could believe this light to be darkness. But I do believe that in the bosom of the Father there is wisdom to create all, to carry out all, and to make this earth a heaven, where peace, love, joy and happiness shall prevail, and where there shall be no sin, no sorrow, no heartrending or pain, where man and woman will dwell together in perfect peace, love and harmony, and children grow up in purity with every heavenly surrounding.

I have said, probably, enough on this subject. I merely wish to point out and to show that certain evils exist and that they need correction. How shall they be corrected? Who shall point out the remedy? I believe God has done it, and he will continue to do it; he will bring to pass in his own way and in his own due time all the corrections necessary to change all this. This subject of itself, affecting as it does the happiness, welfare and prosperity of the human family, is one of almost overshadowing importance. But there are other evils under which mankind groan. There are evils in regard to wealth and the management of property, the organization of capital and the organization of labor, the relations, that labor shall bear to capital, and capital to labor. There are questions of this kind that press themselves upon the attention of statesmen, and upon the attention of every man of thought and reflection, and he sees there is room for