

have found themselves under the necessity of throwing the mask off themselves and off the country—off the priests and religious people. I believe some of you in Provo had something to do in bringing this about and rendering it necessary for them to lay off the mask. I believe Commissioner Smoot was called upon to investigate a case of an outsider seducing his wife's sister, and a child was the result; and he felt called upon under the law to hold him to answer before the grand jury for unlawful cohabitation. The assistant prosecuting attorney unwillingly allowed the thing to go on until the man was committed for this offense; intimating at the same time that he thought this was pushing the Edmunds law a little too far and beyond what was the spirit and intent of the law. If this case should be carried to its legitimate end, and the man should be sent to prison and fined for unlawful cohabitation, then the door would be thrown wide open for many others to follow for the same offense. Hence such a construction was considered an element of danger to themselves, to the representatives of the federal government and their aiders and abettors in this country; that such a construction of the Edmunds law as had been the popular construction and the understanding of the masses, and as was the professed understanding of the Christian world—that they urged its passage to repress immorality and sexual crime—that if this construction was allowed to prevail in Utah and the surrounding Territories, and the District of Columbia, and other places where the United States exercise jurisdiction, it would operate very hard on a great many who would not be so well prepared to bear it as the Latter-day Saints. Hence it seemed very de-

sirable that their feet should be slipped out of the trap and ours left in. Accordingly their wits were brought to bear in this direction, and on the occasion of the trial of President Angus M. Cannon on the charge of unlawful cohabitation a plan was concocted and carried out, with all the leading attorneys of the land and the Chief Justice upon the bench, to discuss this question and decide upon it. In this connection the representative of the government boldly came to the front and threw off the mask and proclaimed at the outset of this trial that he knew he could not prove sexual intercourse between the parties at bar, and that he should not attempt it. Furthermore he stated that he did not consider sexual intercourse any element of crime; that the Edmunds law, so called, was a blow aimed at the status of the Mormon system of marriage alone, and that the third section of that law relating to unlawful cohabitation had no reference to sexual sins; that it was not designed to repress adultery, fornication, lust, or any term of sexual sin; that that was left to local legislation; that the legislation of Congress in the third section of the Edmunds law, as well as all other legislation upon that subject was aimed directly at the status of the marriage alone. In this regard, therefore, he took precisely the ground that Governor Murray did when he first issued his oath for notaries public, and which was afterwards adopted by the board of Utah Commissioners and incorporated in their test oath for registration, referring to cohabitation with more than one woman in the marriage relation. Mr. Dickson took this view, that Murray was right; that the Utah Commissioners were right; that this was the sense of the country; that this was the