

and allow the husband and father to confine himself to one wife, while he cares for the balance and cares for and protects his children, I see not but what you may do this with honor to yourselves and without sacrificing any principles of the law of God, or going back upon your covenants, providing this be agreeable among yourselves. I was somewhat with others, congratulating myself in being able to do this without sacrificing any special principle or going back on our families, but it would seem that these noble, aged sires in Israel were not to be let out quite so easily as this, for I am a little inclined to feel it was a little dishonorable, and yet perhaps not altogether before God. The idea was that they might possibly escape, while their sons and others who might have taken wives and raised families, and entered into those sacred relations which are to them dearer than life itself, would have to abide the consequences. But it seems that under Judge Zane's ruling it is not these who are raising families that are always liable; for you may raise a family by your sister-in-law, if you don't call her your wife, as you understand from the case I have referred to. No sooner had Judge Zane sustained Prosecuting Attorney Dickson's view of the case, than this Mr. Aimes was brought before him on *habeas corpus* and discharged, and he (the Judge) fully announced the doctrine that a man could have as many children by sister-in-laws as he pleased; that no matter how much a man might seduce his neighbor's wife, or neighbor's daughter, if he is not in the marriage relation with them, it is no offense against the Edmunds law. But with a Mormon, whether he is raising a family or not, if he is even so unfortunate as to have no chil-

dren, or if his wives are past bearing children, and he has entirely separated himself so far as bed is concerned, and there is evidence of entire restraint on his part, still, unless he goes back on himself and on his wives and children, he comes under the law. In other words, if he continues to "hold them out" as wives he is guilty of cohabitation. Hence, Brother Smoot and myself, and others, have been congratulating ourselves a little too soon. You will find that the old men and the young men are all coupled together, their feet still in the trap, while the adulterer, fornicator, whoremonger, harlot and libertine, the trap is open just enough to let their feet out. Now they can vote, they can hold office, they can raise children providing they do not do it in the marriage relation, and they hold out this inducement to you and me: "Become like one of us." "I wish you out there could be like the rest of us." "I wish you would only disown your wives, then do what you will you are secure—that is, you must only own one wife, for this is the popular idea, the sentiment of the age. This is the voice of fifty millions of people. You must listen to it. Congress has said it. If you hesitate (some go so far as to say), you will be held to answer for treason. Treason against what? Treason against the law. Well, then, of course every thief is guilty of treason. Every man that steals an axe handle shall be tried for treason because he disobeys the law, by the same parity of reasoning. Again, if you try to avoid the law and we can catch you, why you are doing a terribly wicked thing. Yes; if spotters are hunting down some luckless fellow or his wife, and they slip out at the back door, or hide in a haystack, why,