

views pertaining to plural marriage; there is nothing else in all our acts that any man in any part of world can or would attempt to find fault with. No man can justly say this people have been disloyal to the Government of the United States, if they say so they say something that is not true, and a great many of them when they do say it know they are telling falsehoods. We are not turbulent, we do not create any difficulty, we do not get up mobs, we do not interfere with anybody's rights, socially, religiously, politically or any other way. We do not interfere with a man because his religious views are not as ours; but on the other hand, so far as we have the authority we protect all men. But there are some things we have occasion to find fault with because of men wishing to trespass upon our rights. We think this wrong, contrary to comity, good faith and correct principles, and consequently we speak about it, and that is right, we have the right to do that. If any man, either in a religious, political or social capacity, trespass upon the rights of common humanity, we have as much right to express our feelings and to defend our rights as any other set of men have under the same circumstances, and no just man would seek to deprive us of this liberty.

Now then, so far so good. While we would respect all honorable men, and would treat them justly and equitably, we do not, we cannot respect these miserable men who respect no man's rights, who would turn and give you evil for good, traduce your character and circulate falsehoods about you and seek to injure you—we cannot look upon them as honorable men. They are not so treated among any people; especially those miserable sneaks

who would go round our houses and take advantage of certain circumstances and become informers and implicate you in crime under guise of friendship. All such men in any country are despised, and would be looked upon as scoundrels not fit to associate with honorable people. There is no one more contemptible than a spy. He is looked upon as the scum of society and the filthiest dregs of a community anywhere. We do not want to associate with such, we cannot, our natural feelings revolt at it, and while we respect honorable men everywhere, we say to such characters, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united!" These are our feelings about such individuals.

In regard to our religious matters wherein our social relations are concerned—for these are as much religious matters with us as anything instituted among men. Our marriage system is one of the greatest principles that God ever developed to the human family, whether men believe it or not. But there are many who are not acquainted with these things as we are; they do not understand God nor his revelations; and they really, if it came to the point, should have nothing to say against us in relation to these matters. But they do not understand it, neither do they wish to understand it; because there are a great many very corrupt men devoid of principle, and they care not what becomes of their future if they can only accomplish their present objects.

Now then, did we seek this principle? No, we did not. Did we ask God that we might have a plurality of wives? No, we did not. Was it a matter of our choice? No. The same God that revealed to Joseph Smith the first principles of the