"Marriage is the mother of the world and preserves kingdoms, and fills cities and churches, and heaven itself. Like the useful bec, it builds a house, and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and obeys and keeps order, and cxer-cisés many virtues, and promotes the interest of mankind, and is that state of good to which God hath designed the present constitution of the world."

LOVE OF A GOOD WOMAN.

the present constitution of the world. LOVE OF A GOOD WOMAN. Now, you prate to us about our be-that divine personages are in this holy relationship. But tell me, what if is that has been the great civilizing force of this and all other ages? What is it that best tempers man, and fits him for the society of his fellows and for holy communion with God? There is no force in this world, within the ex-perience of man, that is so beneficial drow of a pure, good woman; and for woman there is nothing that is so woman there is nothing that is so honorable man, whose arm protects the evils of the world. These re-tations, blessed with the piedges of the drete of man's happiness and there in this world it is the exhibiting force the drete of man's happiness and there in this world it is the exhibiting force the drete of man's happiness and there in this world may be trust-ties that are to come; but on the con-trary will still contribute to his ex-ting that is glory. That is our that at least, and we would not produce existences that your warped minds plant in such glowing colors. THE WORLD IS MOVING. THE WORLD IS MOVING.

minds paint in such glowing colors. THE WORLD IS MOVING. We offend again in our doctrine that men are of the same race with the divine personages that we call Gods. Great stress is laid upon the idea that we believe that "as man is, God once was, and that as God now is, man may become." The world usually shouts "blasphemy" and "sac-rilege" at one when he talks of such a possibility. But the world moves, I am happy to say. Just now, in Eng-land especially, there is a thought revolution under way. Some have declared that in importance and ex-tent its as great as was the revolu-tion of the sixteenth century, led by Martin Luther. The present recou-nized leader of that movement is the Rev. R. J. Campbell, of the City Tem-ple, London, whose book I referred to a moment ago. This "New Theology," socalled, has the out-spoken support of the Christian Cemmonwealth, of London, a publi-cation of wide influence. A "Society for the Encouragement of Progressive Religious Thought" has been organ-ized to champion the ideas of the "New Theology." Mr. Campbell num-bers among his champions Dr. John Cifford, the leading figure in the English Baptist church, also Dr. R. F. Horton, chairman of the London his sympathizers and opponents seem to be about equally numerous. Mr. W. T. Stead, of the Review of Re-logical ardor in London to that which w. T. Stead, of the Review of Re-views, compares the present theo-logical ardor in London to that which marked the Alexandria of Athanasius, "when fishmongers at their stalls dis-"when fishmongers at their stalls dis-cussed the doctrine of the trinity." The strife of tongues has reached even to Germany, where Prof. Har-nack, the eminent theologian, inter-prets it as a proof that the "formal theology of the creeds [your creeds, gentiemen], is being gradually dis-placed by the wital theology of ex-perlence." NEW THEOLOGY.

I want to read to you some key-words of this new theology that is making its way among all churches. It is not an organized movement. No rone appears to know whence it springs. Indeed, it is spoken of as being one of those pulsations of the "cosmic mind" which moves over the at intervals and proclaims some great truth. Now, you will be aston) hed at the fundamental truth of this new movement and the great number of people who are accepting it as the "the logy of experience." Its fundamental principle is the recognition of the identity between human nature and the divine nature.

for divine personages as for you im-percet men? Can it be that your ideas of the relationship of the sexes are go impure that you must needs regard that association as so unholy as to be unworthy of divine beings? Let me read to you what a great English au-thor—Jeremy Taylor—says on this sub-ject of inafriage: "Matriage is the mother of the world in greserves kingdoms, and fills citles and preserves kingdoms, and fills citles and preserves and heaven itself. Like

human nature: "The conception of the Godhead formed by some divine philosophers and mystics has quite rightly been so im-measurably vast, though still assured-

formed by some divine philosopners and mystics has quite rightly been so im-measurably vast, though still assured-ly utterly inadequate and necessarily beneath reality, that the notion of a God revealed in human form—born, suf-fering, tormented, killed—has been ut-terly incredible. "A crucified prophet, yes; but a cricified God! I shudder at the blasphemy," is a known quotation which I cannot now verify; yet that apparent blasphemy is the soul of Christianity. It calls upon us to rec-ognize and worship a crucified, an ex-ecuted God. . . The world is full of men. What the world wants is a God. Behold the God! (referring, of course to Jesus,) "The divinity of Jesus is the truth which now requires to be re-per-ceived, to be illumined afresh by new knowledge, to be cleansed and revivilied by the wholesome flood of scepticism which has poured over it; it can be freed now from all trace of grovelling supersition, and can be recognized freely and enthusiastically; the divinity of Jesus, (Mark you—'the divinity of Jesus') and of all other noble and saintly souls, in so far as they too have been inflamed by a spark of Deity—in so far as they too can be recognized as manifestations of the Divine."—(Hilbert Journal for April, 1906, pp 654-5.) That is the doctrine, gentlemen, that is sweeping the earth, "the divinity of Je-sus," and the divinity of 'all other no-ble and saintly souls"—the kinship of men and God. That is Mormonism, and it was proclaimed by the great prophet of the nineteenth century, half a cen-tury before those modern minds were awakened to its grandeur and to its up-lifting 'power. I rejolce to see it run-ning in the earth to be glorified, for in it I recognize the very root principle of all religion and out of it grow al the re-I recognize the very root principle of all religion and out of it grow all the re-lations that link us with God, and with all that is pure, uplifting and divine." IMMANENCE OF GOD.

IMMANENCE OF GOD. Now do not misunderstand me. There is much nonsense in this "New Theology:" but this root principle of it is true, and it is in ac-cord with the principles that Joseph Smith proclaimed years ago. The doctrine of the immanence of God in the world, by which we mean the uni-verse, and the divinity of man, in-stead of its having its origin some 15 or 20 years ago, and now finding expression in the beautiful diction of Mr. Campbell and Sir Oliver Lodge and others, it was taught by the Prophet Joseph Smith at least over 70 years ago. Concerning the immanand others, it was taught by the Prophet Joseph Smith at least over 70 years ago. Concerning the imman-ence of God he taught the following in 1832: He first represents that the spirit of Christ is "in all and through all things, the light of truth; which truth shineth." Then he adds: "This is the light of Christ. As also He is in the sun, and the light of the sun, and the power thereof by which it was made. As also He is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand. And the light which now shineth, which giveth you light, is through Him who enlighteneth your eyes, which is the same light which now shineth, which giveth you light, is through Him who enlighteneth your eves, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things; which is the law by which all things are governed; even the power of God who sitteth upon His throne, who is in the bosom of eternity, who is in the midst of all things." The prophet further declared in 1853, that "the elements are eternal, and spirit and element inseparably" connected receive a fulness of joy. The elements are the tabernacle of God, even temples." Again, I say, there is much in the so-called "New Theology" which we cannot accept, such as the denial of the atonement, its treatment of the Scriptures and the like, but in so far as these fundamental principles of it are concerned—the immanence of God in the world and the identity of the race of man and divine beings— there can be no question as to their accuracy. And those Christian peo-

the race of man and divine beings-there can be no question as to their accuracy. And those Christian peo-ple who are not accepting these ideas are not moving forward with the far-flung thought-line of God's revelations on these matters.

them forth." That is to say, no law or rule en-acted, or revelation received by the Church, has been promulgated for the state. Such laws and revelations as have been given are solely for the gov-ernment of the Church. "The Church of Jesus Christ of Lat-ter-day Saints holds to the doctrine of the separation of church and state: the non-interference of church authority in political matters; and the absolute freedom and independence of the in-dividual in the performance of his po-litical duties. If, at any time, there has been conduct at variance with this doctrine, it has been in violation of the well settled principles and policy of the Church. "We declare that from principle and policy, we favor: "The absolute separation of church and state; "Not demination of the state by the

and state; "No domination of the state by the

<text> since that time there has been no ques-tion in the Church, or out of it, as to where the Church stands on the sub-ject of discontinuing plural marriages, and I do not believe that there is any doubt on that subject existing in the minds of the gentlemen who formu-lated this review.

J. W. TAYLOR RESIGNS.

In confirmation of all this I submit he letter of resignation of John . Taylor:

"Salt Lake City, Oct. 28, 1905. To the Council of the Twelve Apostles: Dear Brethren—I hereby tender to you my resignation as a member of the council of the twelve apostles, as it is clear to use that I have near out of clear to me that I have ocen out of harmony with you on some very im-portant matters which have apparent-ly brought repreach upon the Church of Jesus Christ of Latter-day Saints. I wish to state in the first place that I have not violated the laws of the United States, nor of the State of Utah, in relation to polygamous or plural marriages; also that the authorities of the Church have not directed or authorized me to do so, or to do any-thing contrary to the rules of the Church as adopted by that body. But I find that I have been out of harmony with the said authorities us to the scope and meaning of the mani-festo issued by President Woodruff and adopted by the general conference or out, 5, 1850, and also as to the meaning of the last clause of the petition for ammesty to President Benjamin Har-rison in December, 1891. I have always believed that the government of the United States had jurisdiction only within its own boundaries, and that the term "laws of the land" in the manifesto meant merely the laws of the United States. I find now that this opinion is different to that expressed by the Church authorities, who have declared that the prohibition against plural marriages extended to every place and to every part of the Church. nat I have been out you on some very imdeclared that the prohibition against plural marriages extended to every place and to every part of the Church. It is doubtless true that this view of the matter has been given by President Woodruff and others, but I have never taken that as binding upon me or the Church, because it [such interpreta-tion] was never presented for adop-tion by "common consent," as was the manifesto itself, and I have disputed its authority as a law or a rule of the ts authority as a law or a rule of the I acknowledge that I received a rcquest from President Joseph F. Smith, by letter, to appear as a witness in the Reed Smool case before the senate Reed Smoot case before the senate committee on privileges and elections, but I declined to do so because, while I recognized his right to direct me in Church affairs. I did not think his au-thority extended to civil affairs to the extent that I should expose my fam-ily concerns and be questioned and held up to public ignominy as some of my brethren were before that body; and I still hold the same views upon and I still hold the same views upon that matter. Inasmuch as I have not been in har-mony with my brethren on these sub-jects, and I have been called in ques-tion concerning them. I now submit to their discipline, and to save furthar controversy, tender this my resigna-tion, and hope for such clemency in my case as they may deem right and just and merciful. just and merciful.

<text><text><text><text><text><text><text><text><text><text><text><text>

MORE JUGGLING.

MORE JUGGLING. Again the review says. "No denial is made of the practise of polygamous living. The "address' admits that au-thoritative figures official," collect d show 897 such male polygamists in the year 1962. The fact that later reports are not quoted leads to the reissonable belief that since that date the number of male polygamists has not dimin-ished but rather increased." It is true the address brings down the figures no further than 897 in 1962: but the address does say "and many of these have since passed away." Be-sides there was a statement made upon the floor of the senate of the United States, based on official figures, to the effect that the number had been re-duced to at least 500. Here is the pas-sage: "Careful statistics have been taken

sage: "Careful statistics have been taken and preserved, and will be found in the testimony, which show that this number has gradually decreased until

the testimony, which show that this number has gradually decreased until there was at the time the testimony closed (before the senate committee on privileges and electious, having in charge the Smoot case) not to exceed 500 such households in existence.'--(Congressional Record, p. 3269.) New, gentlemen, here was an oppor-tunity for you to exercise a little gen-erosity. Instead of juggling with al-leged conditions in Utah, so as to ex-press your belief that these cases of polygamous living have increased rath-er than diminished, you could have called attention to what were the facts in the case-that it was said upon the floor of the senate of the United States that the reduction had been to 500, and that time would soon obliterate this question from among our problems.

our problems. POLYGAMOUS LIVING.

POLYGAMOUS LIVING. Let us discuss for a moment this subject of polygamous living. It is doubtless a difficult problem. It has been difficult for some men to disern the line of duty in the matter; but, thank God, the most of our brethren have not found it difficult to detremine what their duty was in the premises. Notwithstanding that through inter-pretations the meaning of the Maul-festo has been made to cover polygam-ous living as well as new matriages; and logically, however nuch it may have been misunderstood, that conclusion was thevitable; and it is conceded that the law of the land forbids the con-tinuance of those relations—yet in the face of these conditions, men have concluded that they should be true to the relationships into which they had entered in good faith, and under what they regarded as the sanctions of the law of God. You gentlemen do me the bonor to quote some words of mine uttered seven years ago, while in at-tendance upon Congress, and trying to maintain the seat that had been giv-en me by the suffrazes of the people of my state. I wish now to repeat what I said then, though In better form, because at that time the words I uttered were somewhat garbled by the report made of them; not intent-ionally garbied, by Mr. Arthur Mc-Ewen, who reported them. I will say that for him, because I believe it, and Ewen, who reported them. I that for him, because I believe he is since and recently dead. he is since and recently dead. But so far as I am concerned, I stand exactly where I did seven years ago, namely, that though the Church proclaimed against the continuance of this rela-tionship, though the state by statute proclaimed against it, neither Church nor state can dissolve the moral ob-ligations I feel I am under, to dis-charge what I regard as a mourl duty. I ask you gentlemen to consider this proposition: What prompts this ad-herence to these relationships by my-self and other men in our Church? You must concede that the most of those involved in these relations have passed middle life. They have en-tered upon the period of "the sere and yellow leaf." You cannot say their conduct is prompted by passion or lust; for the "heyday in the blood is cooled and waits upon the fudgment." What is it then that prompts so many men and women in the Mormon Church to remain true to those re-lations entered upon in plural mar-riage? They look into each other's faces—the bloom of youth has passed; the brightness of the eye is somewhat dimmed; the suppleness of the form has passed away. But these men and women have lived their lives under circumstances that tend to endear men and women to each other. The trials of life, even under ordinary cir-cumstances, result in that; but when what they regard as oppression and danger surround them, it is calculated all the more to draw them more closely to each other in their affections. These men and women have endured all sorts of trials for each other in addi-tion to the ordinary trials of life. They, as well as monogamists, have stood hands clasped by open graves, and have known the purifying effects of great sorrows. In addition to such experiences many of the men have en-dured exile and imprisonment, and wives have been exiles from their hand sciasped by open graves, and have known in this community. These men and women were not of the trim-inal element; their conduct was not prompted by a desire to defy law; they were acting and are acting mow from the highest

I say that Joseph F. Smith's position

our own nation in particular. One of the ablest of our rising youn nembers of parliament, a man of strong religious convictions and so-cial sympathies, recently declared that we were witnessing the melancholy spectacle of a whole civilization breaking away from the faith out of which it grew."

29

c) coession, before the court in this is construction. This fact the entert of the reliest of

MOUNTAINS OF MOLE-HILLS.

MANGOD WILL APPLAUD. I say that Joseph F. Smith's position needs only to be stated to the vorial point in sufficient of America volt up the associations and show million women's creating atoms to the contrary method in the state of talking in the strain to your gentlemen. This is a gestion for statesenia and you cannot be accused of possessing any of these unalities. That, however, is perfar-you have done so were not possible the accused of possessing any of these transformer constraints and the strain to a different in the strain the vocation is not always left to your own choics. The position is frequently chosen for you by your parents, having in view merics. The ministry is generally re-sional life and struggle. It takes you out of the turnoil of trade and com-merec, and out of the freece collests of political life, and from the dangers of a cuteer in army and in mays. The-you know, you were not physically the rate consumptives, neurotics, anem-to the red in arms and in a settic, profession is quite frequently select, you, you pass into the secoles colleges and unit, the rate consumptives, neurotics, and the red entry of the disce to the setter than any profession is quite frequently select, you, you pass into the secoles colleges and the the red entry of the disce to the setter than any step from your of the setter, you have to step from your of the setter, you have step from your of the setter than any this the red and speciel for you your parents, and f

PROOFS SUBMITTED.

In proof of it I submit the follow-ing passages: "Whence springs the deep-seated hostility of so many of the represen-tatives of labor to the churches? It can only be from the fact that organ-ized religion has, in the immediate past, lost sight of its own fundament-al, the divinences of man." (Rev. R. J. Cambell in Hubbert Journal April

al, the divinencess of man," (Rev. R. J. Campbell, in Hibbert Journal, April, 1907, p. 487). "When the man with a burdened conscience comes to us for relief, let us tell him that we all bear the bur-den together, and that until he be-comes a Christ all the love in the uni-verse will come to his bein and share verse will come to his help and share nis struggle. His burden is ours, the burden of the Christi incarnate for the redemption of the world." (Ibid, p. 493)

⁴¹³⁾. "The starting point of the New Theology is belief in the immanence of God, and the essential oneness of God and man. . . We believe man to be a revelation of God, and the universe one means to the self-manifestation of God. . . We believe that there is no real distinc-tion between howen by and the Univ believe that there is no real distinc-tion between humanity and the Deity. Our being is the same as God's, al-though our consciousness of it is limit-ed, . . . The new theology holds that human nature should be interpreted in terms of its own highest (natura): therefore it reverences Jesus Christ." Jesus Christ was divine, "but so are we." . . Every man is a potential Christ, or rather a manifestation of the eternal Christ." . . The new theo-logy . . . is the gospel of the hu-manity of God, and the divinity of man." (Campbell, London Daily Mail, (uoted in Current Literature, April, 197.)

1997.) "I shall continue to feel compelled to believe that the power which produced Jesus must at least be equal to Jesus, so Jesus becomes my gateway to the in-nermost of God. When I look at Him I say to myself. God is that, and if I can only get down to the truth about myself I shall find I am that too. . . .

can only get down to the truth about myself I shall find I am that too. In Him (Jesus) the humanity was di-viaity, and divinity humanity. . . . But you make him only a man! No rea-der, I do not. I make him the only man, and there is a difference. We have only seen perfect manhood once, and that was the manhood of Jesus. The rest of us have got to get there. . . We have to get rid of the duelism which will insist on putting humanity . "Unitarianism used to declare that Jesus was man net God. Triniturianism maintained that He was God and man the older Christian thought, as well as the youngest, regards Him as God in man-God manifest is the flesh. But have emerges a great point of differ-ence between the new theology would escription "God manifest in the flesh to Jesus alone; the new theology would manifest in a lesser degree to all hu-manifiest in a lesser degree to all hu-manifiest in sheller that in the end it will be as true of every individ-ual sonificance to the earthly mission of Jesus; he came to show us what we potentially are. "C'The Now Theology. Campbell, p. \$2 and \$3. There is much more. CONCEPTION OF GODHEAD.

CONCEPTION OF GODHEAD.

I am now going to read to you from a

on these matters.

PRIESTHOOD DEFINED. We next come to the subject of Priesthood. It is declared by the re-viewers that the teaching of the Church upon this important doctrine is not candidly set forth in our ad-dress. Then they give us a long line of quotations, most of them from the Seer, upon this subject of priest-hood; and insist that the priesthood involves the possession and exercise of arbitrary power in all things, in things both spiritual and temporal. I read to you a passage or two from the Address on the subject of priest-hood that you may see the injustice you may see the injustice of this charge.

"We affirm that to administer in the ordinances of the gospel, authority must be given of God: and that this authority is the power of the holy priesthood

"We affirm that through the minis-tration of immortal personages, the hely priesthood has been conferred upon men in the present age, and that under this divine authority the Church of Christ has been organized.

Church of Christ has been organized. The reviewers quote this far, and then stop to remark—but without re-turning to quote again from the ad-dress—"so it is declared; but the teaching of the Church on this import-ant doctrine is not herein candidly set forth." Then why did not you re-viewers go to another part of the document where the matter is more explicitly set forth and quote that? Following the fragment you do quote occurs this passage which declares the express purposes for which the priestexpress purposes for which the priesthood was given:

"We proclaim the objects of this organization to be, the preaching of the gospel in all the world, the gather-ing of scattered Israel, and the preparation of a people for the coming of the Lord."

of the Lord." But you reviewers say this "power extends not only to things spiritual, but to secular matters as well." Within certain limitations, granted: and the acknowledgment of the fact is found in the Address itself which you charge with being uncandid. Here is the passage: "That the Church claims the right to counsel and advise her members in temporal as well as in spiritual affairs is admitted. Leading Church of-ficials, men of practical experience in pioneer life, have aided the people in establishing settlements throughout the inter-mountain west, and have given them, gratuitously, the benefit of their broader knowledge of things, through counsel and direction, which the people have followed to their advantase: and both the wisdom of the leaders and the good sense of the people are vindicated in the fe-suits achieved. All this has been done without the exercise of arbitrary pow-er. If has resulted from the count without the exercise of arbitrary pow-er. It has resulted from fise coun-sels, persuasively given and willingly followed."

fellowed." But you insist that there is "tyranny end arbitrary rulership" over a com-munity which inderses the priesthood's high claims. I deny the existence of such iyranny as a fact among thu Mormon people who endorse the priest-hood's high claims; and I deny the ex-istence of arbitrary power as a doc-trine of the Church, and so does the Address which you pretend to review. Here is the passage:

Here is the passage:

'No church interference with the functions of the state; "No state interference with the functions of the church, or with the free exercise of religion;

"The absolute freedom of the individ-ual from the domination of ecclesi-astical authority in political affairs; "The equality of all churches before the law."

PRIESTHOOD DEFINED.

CLAIMS WELL SUPPORTED. Again I read from the Review, and this time I deal with a passage which the Reviewers themselves say "dwarfs

b) the Reviewers themselves say dwarfs. We shall see what comes of it: "Apparently the foundation of the Mormon Church is in the Book of Mor-mon, the Doctrine and Covenants, thu Pearl of Great Price, and the testimony of the living oracles delivered from time to time. But whoever algs down to the lowermost foundation will find that, as last, everything rests upon the re-ported visions of Joseph Smith. When any matter of vital importance is pre-sented for the belief of mankind, if that matter, either in its nature or the chr-cumstances attending it, lies very much outside the ordinary, a due regard for human intelligence demands that, whatever testimony is produced in sup-port of it shall be battressed by corrob-orative evidence. But here we have a system of religion which claims sole authority as being alone divinely accre-dited. It ansts for the acceptance of mankind on the ground of being so accredited. It anathematizes all who finally reject it. Yet this religion, making such an astonishing claim, is founded upon the unsupported asser-tion of a young person whole probity was never so well established that his naked word would be taken concerning any matter transcending ordinary ob-servation and experience; and that as-sertion touches supernatural appear-unces, and messages which. If true, are of the most profound importance to markind; and yet that assertion is wholly without corroberative evidence.' Gentlemen-Christian gentiemen-you who are such sticklers for capdor-have you spoken truly here, and in a matter which you say dwarfs everything men-tioned in the Address? What of the testimony of three certain witnosses, who claim that they stood with Joseph Smith wrapt in open vision, in the light of day; who give their most sol-erm asseveration that a hoty angel came into their presence on that occa-sion, jaid before them certain ancient documents, turned over the leaves, con-varsed with them, and at the sume they heard the voice of God suying that the world-which they did, over their own sig own signatures, and that testimony is to find the section of the Book of Mormon? What of the testimony of the section is the the book of Mormon gives to the work of the section of the se

and service the provide the service of the service

Your brother. JOHN W. TAYLOR." (Signed)

The explanation accompanying the resignation of Elder Cowley was of similar import.]

BELIEF NOT UPROOTED.

deal most with christenings, with w deal most with christenings, with wad-dings, with funerals; but you shine most at social functions, more espec-ially at pink teas. So that, all things considered, neither by your original ch-dowments nor by your environments nor by your training are you prepared to meet the broad questions that con-cern humanity.

DO NOT COUNT FOR MUCH.

DO NOT COUNT FOR MUCH. As was stated in the passage I read from Mr. Campbell's book a while ago, your class "do not count for much in the ordinary affairs of life." On practical questions you are rele-gated to the rear and your influence in community life grows less and ever less with the passing years. Do you think I overstate the case? Then let me quote to you what one of your own number says of you-again Mr. Campbell in his up-to-date book be-fore quoted. Before giving the quota-tion, however, let me disclaim the ex-isience of any personal animosity to-wards you. All that I say is meant in the very best of feeling. I speak not from malice concerning you, but from experience. I have been meeting your class, gentlemen, for now 30 years; class, gentlemen, for now 30 y and have had controversies of ous kinds with it during that and I know you as a class quite variand I know you as a class quite thor-oughly. I speak from experience, not malice, and comparing you as a class with other classes of men whom I have known, it is just a plain solemn truth that you are, as a class, nar-row, bigoted, intolerant, petty, and I say that in the very best of feeling. And now the passage from Mr. Camp-bel's book. Speak? I or the decline of organized Christianity and its ministry, he says:

<text><text><text><text><text><text><text><text><text><text>

TESTIMONY OF NON-MORMON.

The chairman said: "Will you state why it is that those who live in polyg-

The chairman said: "Will you state why it is that those who live in polyg-amous cohabitation today are not pros-ecuted?" The witness: "I will do so as well as I can, and I simply state here the views, as I know them, of what are termed the 'old guard' of the Liberal party. Republicans and Democrats, who fought the Church party in the days when it was a power. These men have felt, and still feel, that if the Church will only stop new plural mar-riages and will allow this matter to die out and pass away, they will not interfere with them. First of all, of course we want peace in Utah. We would like to be like the rest of the country. We want to make of it a state like the states of the rest of the Union. We want the Mormon people to be like the rest of the American people; but we realize that there is a condition there which the people of the east do not-and. I presume, canot--understand. You can not make people who have been brought up under our system of government and our system of mar-riage believe that folks can sincerely and honestly believe that it is right to have more than one wife, and yet those people believe it. They are a for fearing people, and it has been a part of their faith and their life. "Now, to the eastern people their manner of Uving is looked upon as inmoral. Of course it is, viewed from their 'standpoint. Viewed from the standpoint of a Mormon th is not. The Mormon wives are as sincere in their helief in polygamy as the Mormon men, and they have no more hesitation in declaring that they are one of several in the east has in declaring that she is the single wife of a man. There is that condition. There are those peo-ple----" "Enator Hopkins interrupted to say: "Do you mean to say that a Mormon