SALT LAKE CITY, UTAH TERRITORY, SATURDAY EVENING, JANUARY 25, 1879. Count of anti-VOL XII. not be of an

DESERET

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THE SUPREME COURT DECI-SION. INTERVIEW WITH PRESIDENT JOHN TAYLOR. An interview with President John Taylor, having been requested by 0. J. Hollister, Esq., United States Collector of Internal Revenue for Utah Territory, and correspondent of the New York Tribune, on Mon-met by appointment in the Presimet by appointment in the Presi-interfering with religious matters; Mr. I dent's office, Salt Lake City, when the Constitution declares it shall the following conversation ensued, not.

Mr. P.-That is easily answered. as reported by Mr. Geo. F. Gibbs, When one's religion assumes to in-terfere with the rights and libertles most sacred oblightions to sustain phonographer, Mr. Hollister having his questions prepared in writ-ing. President Taylor is not in

ing his questions prepared in writ-ing. President Taylor is not in the habit of granting such requests the habit of granting such requests the fabit of granting such requests was going to ask you. Mr. H.-I consider that you in for interviews, and met Mr. Hol-

lister simply because he was in terfere with men's rights and children's rights. Mr. T.-How can we interfere with men's rights or with women's rights if all enter into it voluntari-ly? The man is not injured by it, some sense a representative of the Federal Government. The report is now published in full because

it embodies many important statements, and because it is hardly to for he assumes premeditatedly and be expected that the whole conver- knowingly the responsibilities that sation, unabridged, will appear in the paper for which it was obtained. In connection with current events vitally affecting the religious lib-

vitally affecting the religious libas well as the responsibility she as- tations pertaining to that, the U. S. erties of the Latter-day Saints, we have no doubt that It will be read

with interest by many persons of cause when a man marries a second hands of God, and we and they also various creeds, as well as by the woman, some other man must do must abide the issue. people who are chiefly concerned in without any. Travelers such as the issues alluded to therein, and the bearings of the recent decision of the Supreme Court of the United States:-ED, NEWS.]

wives or concubines in polygamous MR. HOLLISTER.-I would like, as a representative of the New York ism will be universally received, Tribune, to ask you, Mr. Taylor, but polygamy cannot become uni-whether you dissent from Judge versal, because the sexes are born Waite's decision, and if so, in about equal numbers. How can whether you dissent from Judge versal, because the sexes are born tutions I would respectfully say we hypochical whether as individual to get are not the parties who produce this or nations. How can a principle, net of universal appli-matter, I suppose you want some- or sound in any sense? wherein? matter, I suppose you want some- or sound in any sense? thing from me for the purpose of laying it before the public?

of Utab? Mr. H.-Yes, sir.

of ill fame, and our women were not seduce Mr. T.-Then, although I am

sorry to say it, yet I believe that both of these exsited branches of

ing, the sentiment of the American

polygamy? Mr. T.-O yes, it is, for under the

with that sacred devenant. Mr. H.--If not, can you expect

judiciary as well as all the powers

Mr. H.-I think it interferes with of this government are in the the rights of men and women, be- hands of God, and we are in the

Mr. H .- Viewed socially or philo-Livingston and Sweinfurth tell us sophically, apart from all religious

Mr. T .- Without any interpreta-

laws is another matter.

en, such as physi

feared that, in consequence of such

practices, the original stock of peo

out. It is said that they arrange

the size of their families to suit

the rest must be killed either before

they come into the world or after-

wards, thus making murderers and

murderesses of all who engage in

it, imbruing their hands in the

ives of those whom God committed

to their care. And it must be ad-

people are doing far worse things, according to their own admissions,

oriated with monogamy than we

are even charged with. And that

while these things are sanctioned

and protected to a certain extent

lood of innocence and taking the

Congress?

Mr. H .- Yes, sira

countrymen? Mr. T.-However we may respect the government and its insti-tutions I would respectfully say we

Mr. H .-. No. I have not access to Mr. H.-No. I have not access to the Church records; you must have all the members recorded who, are more than eight years of age. Mr. T.-That is as near as I could give it, which is about correct. Mr. H.-How many of the men of members are provided. more than eight years of age, Mr. T.—That is as near as I could give it, which is about correct. Mr. H.—How many of the men of marrisgeable age are practical polygamists? Mr. T.—That I could not say, I

TRUTH AND DIBERTY.

have no idea. Mr. H.-Mr. Cannon I under-stand said in Washington, before a

BNBNING

committee, one in every ten; did Mr. T.-I think he did.

Mr. E .- Would that in your Mr. H.-Would that in your Mr. H.-Would that in your Judgment be correct? Mr. P.-It is a difficult thing to my also give us the first account of get at, there being no statistics ept that I am aware of.

prostitution? Mr. T.-To a very limited extent, but it was punishable by death in connection with the polygamie law. In the prostitution is not but it was punishable by death in connection with the polygamie law. In the polygamie law. I necessarily a concomitant of mo-nogamy any more than it is of not afraid of being caught, we have polygamy?

Mr. T.-O yes, it is, for under the polygamic law adulterers were pun-ished with death. And it is known to the world that prostitution is a

to the world that prostitution is a nogamy to be found in all monoga-mous countries, and is really one of the prominent institutions of mo-nogamy, having been licensed in some parts of the United States, and it is also licensed in France and other f(Christian, "countries," and it seems Mr. T .- You have the same portunities and advantages of arrivng at such conclusions, as we Mr.H.-I think not. You must

have records, and it seems to me that somebody must have some and it is also licensed in France and other "Christian" countries. Mr. H.—I might reply to this that Christian nations regard prostitu-tion as an evil, to be regulated where it cannot be suppressed; that it is nowhere among them encour-sged, but universally frowned upon; that it were better for man to put

Livingston and Sweinfurth tell us soprically, apart from an target of the serie batter for and on the serie batter for ages by the demand for plural the cost of perpetual antagonism between your people and their or religion. Mr. H.—Are there as many poly-Mr. T .-- I think it better te hon-

Mr. T.-I think it better to hon-cetly and honorably carry out our professions, than to act the part of hypocrites whether as individuals Mr. H.-Is there not a growing

distaste to it among the younger members of your church? Mr. T.-I think not. Mr. P. - Such assertions have

is sustained by the law, and Chriscome in on business, called a vote of those present as to whether they knew that the principle of plural marriage was of God or not. The vote was unanimous in the affirmment has, however, proscribed us in the enjoyment of the same right because we are a handful of peo-

EDITORIAL HOTES

Dorry a wat tist!

Mr. Musser .- The British Goverhment in India does protect po-lygamy by law, whilst it enforces its isws against Suttee.

ulous country, and it is perhaps im-possible for the British government to change its customs in this re-spect. This is a young country with a great future before it, and

polygamy is yet in its infancy, which are sufficient reasons for a different policy. It is deemed the part of wisdom to start right, and your being small or large, weak or strong, cuts no figure in it. Not only polygamy, but the principle of the minds of a few members, ecclesiastical control in secular af- but there was no promise of comfairs presents an antagonism to our institutions that is as complete as can be imagined. It must be mod-of June 3, 1872, the editor Mr. H.-In the DESERET NEWS ified in some way or great trouble

will one day ensue. It can not rea-sonably be complained of, it seems to me, that we should seek to sup-

press polygamy, at least, by force of isw in its infancy. Mr. Musser.—But Suites was, if anything, a custom to which the natives of Hindostan were more devotedly attached than to polygamy, and the government has suped that.

pressed that. Mr. Taylor.—You say you think it wise for the government to en-deavor to suppress polygamy. I think they should first manifest their antagonism to the practice of infanticide and forticide and the

prevailing prestitution, and in-stead of prosecuting and proscribing us, they should assist in us remov-ing these contaminating influences rom out borders. Furthermore while Great Britian is a monarchia government she can tolerate 180,-

this does not speak well for the ad-Ministration of republicanism. Mr. H.—Should Congress amend acknowledge it ended in a farce. time created the impression that Mr. H.-I have been told differ the law so as to make the offence you would give up polygamy continuous, and thus annul the statute of limitations as regards this for statehood; it was general and I driven from Linois and failed to offence, and should your leading men be convicted and imprisoned, your real intentions. Mr. T.—You are mistaken on that would not that stop the further contraction of polygamous marriapoint, our people never entertained such an opinion. Mr. H .- Section 5 of the ordive Mr. T. -- The uniform testi mony of both sacred and profane Mr. T.-No, sir. Mr. H.-Why not? from respect history among all nations answe might prescribe was adopted in the No. I am very sorry that Congre convention by a vote of two to one, and the people sanctioned it by 25,through its unwise action has placed us in an attitude of hostility. Polygamy is not a crime, per se; it was the action of Congress that vocated the retention of this section made polygamy a crime. As be-fore stated, the British government in the ordinance. Mr. T.-No sir, I was not a memallows one hundred and eigh-ty millions of their people to ber of the convention. Mr.H.-Then it was another man practice it, and by law, protect them in it. It is very unfortunate that our republican government canof your name. Mr. J. F. Smith-He was from the south. he sonth. Mr. Penrose-The entire proceednot be as generous to its provinces as a monarchial government can to as a monarchial government can to its colonies, being placed in this position by their action, and hav-ing a commandment of God which is blading upon us, not only in time, but is eternity. We have a great reverence for the admonition of our Bavior, who says, "Fear not them which kill the body, but are not able to kill the soul, but tather fear him which is able to destroy both soul and body in hell." Fur-thermore, Daniel, the three He-brew children and others, it would seem, were governed by the same principle, and absis in eight were intended merely to give Congress a , chance te admit us, er show why we were not admitted. Mr. H. — Is not, in fact, what you call revelation, the expression of the crystallized public seatiment of your people; and if a msjority of them should desire to abandon revelation deter them from doing so? Mr. Calder—Mr. Colfax, when he was here, and as he was leaving, brew children and others, it would seem, were governed by the same principle, and absistivity refused to be governed by the dictum of their oppressors. toral commission. It is not apropos tion to do away with it. Mr. H.-Myjidea of revelation is BROTS. Mr. H .- If you persist in the future as in the past in this practice, what kind of an ultimate outcome or conscience. If he were, he would case I look upon it as the crystallizdo you anticipate. Could you not consistently surrender polygamy on the ground that there is no pros-pect of changing the opinion and law of the country against it, and that nullification of the laws issure your organ, the head of Church. that case in accordance with their consciences, which were of course in accordance with their political believer in revelation? Mr. H.-Not in the sense in which you use the word, nor perto result disastrously in the end to the nullifiers? Mr. T .- Not so much so as the haps in the sense in which it is ordinullification of the Constitution; out we leave that with God. It is narily used. you can consistently apply your ideas to our faith, at least we can-His business to lake care of His sints. An eminent poet has said: Do what is right let the conse not acknowledge them. ace follow." Mr. Penrose-Joseph Smith re-Mr. Musser .-- I think the Lord could better answer that question. Mr. H.—"The Lord" is a foreign where the trial comes in; but we feit that we would rather do that than disobey the command of God. Mr. H.—It is not on record that Joseph Smith enjoined this on the people as the command of God. Mr. H.—Will not Judge Waite's power to this government, in the sense in which you constantly refer to him. Mr. T .-- I am afraid he is, and best men, it was a fact. Mr. H.-Will not Judge Waite's decision throw an apple of discord among your people, if you do not cease the practice of polygamy, by strengthening those, if any, who are opposed to it; and is there not Mr. H .- If it is a fact, then it can here lies the difficulty. When na tions forsake God we cannot expect be proven them to act wisely. In doing what they have done, they have opened the flood gates of discord to this Mr. P .-- It can be proven; Lord very wisely caused to be taken the evidence of eye and ear witnesses to the fact, and their testi-mony is published. Mr. H.--No evidence imaginable se. We are now prescribed, i will be others' turn next. Congres and a most fearful resp would convince me of it. If I saw, sibility in breaking down its Con-stitutional barriers; but the flood gates once opened, it becomes quite it I should think some hallocination had possession of my senses. Mr. J. F. S.-It is very unfair, ption will end. Others may that a people who not receive these infringements or their religious rights quite as peace ably as we do; if Congress and th prescription they can control the

Mr. H.—Do you really believe that God has actually commanded you to practice polygamy — don't belief that God has spoken to us

that God has actually commanded you to practice polygamy — don't you men ever have a doubt of it? [Mr. Taylor, a few parties having come in on business, called a vote of those present as to whether they of the the principle of plurat on the question? Mr. T.-I don't know that it will

ATTRACT . . . . Jandary 25, 1979

DEPOSTATION TRATECT

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NO. 54.

Mr. H.-If not, why did your constitutional convention in Feb., 1872, agree, by a two-thirds point.

submit the question of its abandon-ment, in case Congress should leave the government no alterna-

Mr. P.—They did not. Mr. H.—They agreed to submit to the people whatever Congress should make a condition of admis-sion into the Union. Mr. P.—We did that to meet the minds of a few members was passed to entrap Daniel Mr. H .-- That is setting yourselves up to judge what laws Congress has a right to pass. Congress is the only of June 3, 1872, the editor, whom I legitimate judge of that, represent-presume was Mr. Cannon, said that ing as it does a majority of the

the Mormon representatives who Mr. T. - You have got that had returned from Washington had assurances from the House wrong end first. The people use Territorial committee that a bill for the admission of the State of Deser-ret would be reported favorably at the next session, provided poly-gamy were absolutely and uncon-ment appointed a polygamist as ditionally renounced. Does not Governor of this Territory, and rethat show that you understood pre- tained him in office, and it wacisely the terms of admission and meant to comply with them by re-nonneing polygamy?

made Governor.

Mr. P.-No. It was only an item Mr. T .- He was re-appointed afof news. Mr. H .- Then you admit that ter the publication of this revelathe calling of a constitutional con- tion to the world, and furthermore, vention by the legislature, the meeting of that convention, fram-ing a constitution, its submission to and adoption by the people, the election of a State legislature and other officers, the meeting of that berighture its election of constant ways they mude this law. I do legislature, its election of senators, and their going to Washington to urge upon Congress the ratification of these proceedings was a farce. Wards they made this law. I do not wish to cast any reflections, but I am sorry to see things taking the course they are. So far as we a principle, not of universal spatiations, it is men who place antigonism, it is men who place through we must confine the dis-or sound in any sense? Mr. H. --But if we want to get members of your charter through antigonism, it is men who place through we must confine the dis-of the law, while the United States, Mr. P. --Such assertions have of Utab? Mr. H. --If you are going to de-Mr. H. --But if we want to get Mr. H. lay them before the people, but I it is the people called It was not in con equence of poly Mr. H .- The proceedings at that gamy that we could not get protect tion in Missouri, Neither was it because of holygan ; that we were am sorry if it was not justified by tobtain reduces for the wrongs we suffered. We had a right to protection, we had purchased lands of the government and paid for them. Mr. H.-I have always understood that polygamy, practiced but nance providing for submitting to denied, was the chief occasion of the people such terms as Congress the troubles at Nauvoo. Wm, Law, deeming himself injured by approaches made to his wife, started a paper, in which the affidavit of 12 000 votes. And you, Mr. Taylor, ad- or 16 women was published to the fact of the practice of polygamy in Nauvoo; thereupon the city council had the paper destroyed, and the troubles began which ended in your expulsion Mr. T .- Your information is in-correct. That paper was an infamous and libelous sheet, started by few unprincipled men for the ings were intended merely to give purpose of making trouble and Congress a chance, te admit us, or scandalizing the people, so much so entertained by the people in favor of a free press, and considering itembodied in my question. In your self capable of judging between liberty and licentiousness, that dty ed expression of the highest wisdom council considered itself amounth of your people, speaking through for its own acts. I was a membe of that council, and know about the matter. That council was wil-Mr. T .- Of course you are not a ling to submit to the law, and is answer to a requisition did appear Wells, as we called him, who was not then a member of our Church. Afterwards Governor Ford sent a com-Mr. T .- Then I do not see that mittee to wait upon Joseph Smith, requesting him to send a committee with papers and evidence in relation to the matter then in question. Dr. Bernhisel and myself were apceived a revelation written on gold pointed that committee, Goverplates and he and three others saw nor Ford stated that he wished to it together. It was just as tangible conciliate the mobocratic feeling as that which Moses received writ-ten on the tables of stone; and it was the city council had submitted to not the crystallized opinion of our an investigation, and entered into recognizances according to law, to meet the wishes of the mob, he decil, Joseph and Hyrum Smith to comply again with a requi-sition issued by an officer in Carthage. I then asked if we were to come prepared to protect ourto do, but he said it would not be wise to do that in the present state of excitement. I then asked him what guarantee we had Mr. Hollisler, in you to even think for our protection among have suffered as this - lawless of men "I pledge you my we have for our faith, having been He then said,

to my views being made to the public, and as averse known Mr. P.—But we only practice it is a part of our religion. Mr. H.—But if it is a true princi-Mr. H.—But if it is a true princi-what we term an unconstitutional Mr. T.—The o ierstand, are a United lear, I may take the liberas a part of our religio ty of interviewing you.

Mr. H .- If you will answer my questions, I will answer yours. Mr.T.- (By way of introduction)

This is Mr. Penrose, one of our editors, whom I have invited to be resent, as he is also a public man. Well, Mr. Hollister, what do you

Mr. H.-I have a number of quesas polygamy. tions written down, which, if you Mr. T.-I do not think it nece se, I will present; and, to com-nce, I will ask, Do you dissent ry to enter into a discussion on these ints. I speak of facts and conse from Judge Waite's statement of quently I do not think they can be take it that the words themselves

the scope and effect of the amend-ment to the constitution guarantee-ing religious freedom? Mr. T. - Yee, sir. Mr. H. - That Congress was there-by deprived of all legislative power mere opinion or bellef, but England and law respecting an establishment of was left free to reach actions which are in violation of social duties or ubversive of good order? MR. PENROSE, Associate Editor of

the DESERET NEWS .- That is, it is the woman. If there should be assumed that a religious people have the right of belief, but have not the any disparity, as you refer to-if while they have the power, bein there should not be two wives for in the majority, the justice of the right to carry out and practice their one man, why then he could not get them.

Mr. H .- Viewed as above do you Mr. T .- I regard that a religious regard polygamy as superior to mo-Mr. H.-Is it not a trespass on faith amounts to nothing unless we negamy as the form of law of mar-riage, and if so wherein? Mr. T.-I consider it altogether the rights of others? those of men, are permitted to carry it into effect. because when a man marries two Congress and the Supreme Court women, some other man must do are carrying out the same princiwithout any? those of women, be- superior to the law of mon ples that were practised in the percause they are each entitled to a in a great many particulars. First husband, and because the essence of I base it upon the will and com-conjugat love is exclusiveness; mand of God both in ancient and those of children, because they modern times; second, I base it upecutions against the Huguenots in France, the Waldenses and Albigenses in Piedmont, the Nonconformists in England, and cannot have that care from a poly

others who have been persecuted have my. There is in all monogamic gamic they ought to and do on account of their religion. from a monogamic father? All of those people had the right in Mr. Calder-Let me ask you, Mr. cepted, a terrible state of things their respective governments any-Hollister, if you think a person has arising from the practice of monogawhere and everywhere to entertain the right to practice polygamy in my, infanticide and feoticide pre their religious beliefs, but it was

our faith unless he accepts Joseph Smith as a prophet of God? valing to an alarming extent Statements are on record of reliable the practice of that faith that made it effensive, And I look upon this in Smith as a prophet of God? Mr. H.-No, nor then either. the same way. Article I. of the amendments to the Constitution states that "Congress shall make no Mr. C .- How then can it affect and others, to the effect that they sthers that do not believe in him? Mr. T.-You propose to interview law respecting an establishment of me in relation to this matter; and ple in certain districts would run religion or prohibiting the free ex- on the other hand I propose to inercise thereof." They will allow us terview you. You give me credit. for my good faith; I give you cred- themselves, generally calculating it for yours. You are a United to have about two children, and to think - what an unspeakable privilege that is but they will not allow us the free exercise of that it for yours. You are a United States officer, and I am a believer faith which the Constitution guarin the United States government. antees. Here is the injustice and [ have taken the oath of allegiance

the manifest breach of faith. to the United States government, Mr. H .- Is it not true that marnot being American born, and riage is the basis of society, that out have always admired its institu-of it spring the social relations, ob-tions; and I have been very desired as and duties with which ous to see the practice and carrying governments mu-t recessarily concern themselves? And is it not of these fundamental principles mitted that whoredoms and other therefore within the the of our government; I have been abominable practices, which are therefore within the legitimate therefore within the legitimate scope of the power of every civil government to determine whether marriage shall be polyga-tatesmanlike form in all things. people are doing far worse things, And as to the trials attending it, marriage shall be polyga-mous or monogamous under its These have been my sentiments;

dominion' presume they are yours. Mr. T.-I do not look upon it in would like to see the Governm that way. I consider that when take a course that would be calc the Constitution of the United lated to promote union, confidence and fellowship among all classes. by government-at least winked at, I am not one of those that feel like all those highly moral and religious States was framed and adopted, those high contracting parties did positively agree that they would not interfere with religious affairs.

damning and destroying those that do not believe as I do. I believe that God is the Fa-ther of all; and I believe that this government was instituted by God for certain purposes, in the inter-Now, if our marital relations are not religious, what is? This ordi-

August 1831 specifically tion of polyg fend polygamy as a sound philoso-phical principle, I don't see how states that if we keep the laws of the number of the adherents of y Ged we need not break the laws of church, and is not that object erstanding about the principle of plural marriage than ever before nd consequently their belief in it

ently in my travels through the

Mr. H.—But if it is a true principle of universal application of the principle of polygamy, and there we should not set yourselves up the judges of the judges of the Constitution.
Mr. H.—But if it is a true principle of polygamy, and there we should abey God or the judges of the Constitution.
Mr. P.—There are certain principle of polygamy, and there we should abey God or the judges of the Constitution.
Mr. H.—But in taking that po-tieved in and practised before the sition do you not set yourselves up the judges of the Constitution.
Mr. H.—But in taking that po-tieved in and practised before the sition do you not set yourselves up the judges of the Constitution.
Mr. H.—But in taking that po-tieved in and practised before the sition do you not set yourselves up the judges of the Constitution.
Mr. H.—But in taking that po-tieved in and practised before the sition do you not set yourselves up the judges of the Constitution.
Mr. H.—But in taking that po-tieved in and practised before the sition do you not set yourselves up the judges of the Constitution.
Mr. H.—You yourself, Mr. Tay-tors it could not apply the any but the process the provide the the true the time time the time time the time time time the time time the time the time the time the time the t was passed proscribing polyfore it could not apply to any but whereas the laws (Sec709 R. S.) make me to know that He has His own believers in those principles as well the Supreme Court the judge of the purposes in doing so; and furtherthe Supreme Court the judge of the purposes in doing so; and further constitutionality of the laws of more, our covenants are associated gamy

with starnity as well as time. Mr. H.-If you marry for sternit;

to the law? tions from the Sapreme Court, I how is it that you divorce so com take it that the words themselves monly? Mr. T .-- I do not think I sho nave considered consequences if I had thought it my duty to take another wife. I am pretty well on in

upwards of seventy. Mr. H .- But the law was in 1862, 16 years ago. Mr. T .-- It was not out of

to the law; for I consider the law a other Christian countries. And fur-thermore, we regard the plural or-der of marriage as being voluntary, both on the part of the man and de Court can sanction those laws; but is not the product of man but of time ago, when it was dragged into while they have the power, being in the majority, the justice of those was, the object was in the mind of cording to a direct, distinctive, po-laws is another matter.

Mr. H .- Is it not a great trial to members of that august body, as both men and women to enter into the practice of polygamy? Mr. T.-I don't think it is much of a trial; our people enter into it quite readily. Perhaps not more so than to enter into monogamy, Mr. H\_\_Ver allocate to their acts after-

udging from the number of unmar-Mr. H.-You allude to the el

ried persons everywhere. I suppose in New York alone there are not to the purpose of this interview, but on the natural results of monoga-my. There is in all monogamic countries, the United States not ex-cepted, a terrible state of things marital relations. I will say that every man has his pelitical blas, or conscience, to which he could no more be untrue than you can to your religious bias

Mr. P .--- Whatever trials there are in monogamy"to some extent are enlarged in polygamy; and what-ever benefits there are in monogabe worse than crucified, covered with such odium and contempt as no sensitive man could live junder. my are enlarged in polygamy. Mr. H.-I got the impression, from reading your published dis-courses, that its practice was any-The members of the Supreme Court I believe simply decided in hing but pleasant to either men or

Mr. T .- You say the Judges can-Mr. T.—That is in part correct. It was a very great trial for Joseph imith, and for the Two ive Apostles not give up their political bias, yet we are called upon by them to give up our religious bias. Mr. H.—To return, I was in hopes nd others, to shoulder the respon ibility of introducing a system

you would say the reason you had not taken another wife since 1862 hat was at variance with our cusms and traditions, and those of There is was out of respect to the law.

there is this which I think abould be mentioned: There are the in-creased responsibilities of a numeare opposed to it; and le there not ground to hope or fear that its op-popents may ultimately be in the to assume; and perhaps it is hardly necessary to say that only such convictions could induce women to enter into it. rous family, which religious con-viction alone could enable a man United States think that by prose-

Mr. H.-I have an idea that the cution or persecution, or the majority of the women are so influ-enced, but cannot say as to the men; some may peasibly, be, but

e people of the world.

enter into it.

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> there is some mistake about it? Mr. T.-I might answer that by asking you if there is any mistake about the authenticity of the Bible. Mn. T.-Mir. Hollister, you place yourself in the position of the scientists of the present day-your notions are predicated upon your Please West Street, iner hy Counterna the mater of E. F. PHELESS mid faithing born R an H San SORTA TRUES ST. S. L. CITE STATEST TELEMER L.E. NT... CONCEPTER CITY MAN MAN