Anti-Polygamy Standard.

Let every Man have his own Wife, and Let every Woman have her own Husband.—1 Cor. 7: 2.

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To the Women of America:

Let every happy wife and mother who reads these lines give her sympathy, prayers and efforts to free her sisters from this degrading bondage. Let all the womanhood of the country stand united for them. There is a power in combined enlightened sentiment and sympathy, before which every form of injustice and cruelty must finally go down.

—Harriet Beecher Stowe.

A Vision.

INSCRIBED TO LITTLE CARL COLE BY A FRIEND OF HIS MOTHER.

The faint, sweet golden of the winter moon
Gleamed softly through the twilight of my room;
Quiet I lay upon my dying bed,
Awaiting calmly the last hour of doom.
Yes, calmly, for my spirit was at peace,
And I, though dying, yet could feel new life,
The mystery of death, I feared it not,
Though it might only prove a rest from strife.
I saw the angel Death steal gently in,
And smilingly I looked up to his face,
While friends with passionate, despairing words
Entreated respite for one last embrace.
He heard their prayer, but he would not relent,
He had forestalled their love alone in this,
But though all powerless to give response,
I felt upon my lips a *babe's pure kiss*—
A kiss so exquisitely pure and sweet,
It freed my soul from lingering alarms.
Ah! Christ, I said, in memory of Thy birth,
My child commits me to Thy tender arms.
I saw him well, and for the nonce, a pang
Shot through my soul, that I alone was blest,
As through the mystic purple gloom, the gates
Of Glory opened in the golden West.
The angel Death then gently touched my hand;
Whispering softly, "Rise, let us go hence."
We rose, and passed into the inner realm,
Leaving behind this outer world of sense.
But ere I crossed the threshold of the door,
I turned and looked upon my own dead face,
Scarce aught of beauty in its faded lines,
Except the imprint of that last embrace.
Oh sweet it was to see it linger there
Where suffering so long had left its mark.
I bent and kissed it, from my earthly lips,
Then passed forever from earth's gloom and dark.
I followed then the angel messenger,
And joyful, mounted high the stairs of bliss,
And when the seraph oped the gates of pearl,
I gave him, as my passport, my babe's kiss!

J. A. F.

SALT LAKE CITY, January, 1881.

Sketches from the History of Polygamy.

Jo eph Smith's "Special Revelations."

It has been claimed by many Mormons who do not believe in the doctrine of plural marriage, that it was not originally a part of the Mormon creed, but that the pretended revelation was cunningly devised by Joseph Smith to cover up his own immorality, and to pacify some of the more virtuous of his followers, who were disgusted with the amount of scandal which the loose conduct of their leader occasioned. This statement is universally accepted as a fact among non Mormons, and it is substantially true, but those who have studied closely the early history of Mormonism, are convinced that polygamy was latent in it from its very conception, and its practice and the ideas of the revelation were no mere accidents or afterthoughts on the part of the natural born libertine who propagated them. Stenhouse, in the *Rocky Mountain Saints*, speaking of the early days of Mormonism, says even at that time "a few of the new converts appear to have exhibited loose notions of morality. Of these, some charged with being adulterers and adultresses were stated to have been turned away, and others were warned to beware and repent speedily." And why, it may be asked, were these irregularities so perceptible, even in the first days of the new sect? Stenhouse answers this question very satisfactorily in another sentence: "All through the history of the church, during the lifetime of Joseph, may be noticed a disposition to free loveism."

During the year 1831 Joseph claimed to have received thirty-seven distinct revelations. In the one of August of that year, occurs this one very peculiar statement: "With whom God is angry, he is not well pleased," and there is another dated March 8, 1833, which commences, "Verily, my son, thy sins are forgiven thee, etc." As Stenhouse remarks, another revelation is almost required to explain their meaning, but there are persons living in Utah to-day who know the reason why these revelations were obtained, and who can also point out the precise nature of the sin for which "the Lord forgave his servant Joseph." One particular case will be sufficient for illustration. Emma Smith, Joseph's wife, had a young girl in her employment, by the name of Fanny Olger or Alger. It was at the time the present Joseph Smith was an infant, (he was born in November, 1832) and in consequence of the free-loveism of the prophet, Emma's recovery was very much retarded, and for several months she was in a very low condition. She discovered that Joseph had been celestializing with this maiden, Fanny, who acknowledged the truth, but Joseph denied it in toto, and stigmatized the statement of the girl as a base fabrication. Emma, of course, believed the girl, as she was very well aware that no confidence could be placed in her husband, and she became terribly worked up about it. She was like a mad woman, and acted so violently that Oliver Cowdery and some other elders were called in to minister to her, and "cast the devil out of sister Emma." Whatever may have been sister Emma's other faults, she certainly must have had a very forbearing and forgiving disposition, for she condoned this offense as well as innumerable other similar ones.

The revelation proper appeared first in the *Millenial Star*. That periodical was publishing the auto-biography of Smith, and under date of July 12th, 1843, the revelation was given after this brief and unsatisfactory introduction:

"I received the following revelation in the presence of my brother Hyrum and Elder William Clayton."

Joseph was always very reticent about the *modus operandi* of his obtaining the communication. Several persons have sworn to the fact that Joseph told them at different times, but always in strictest confidence, that the time had come for the practice of the doctrine, and an angel with a drawn sword had appeared, threatening him with eternal destruction, if he did not step forward and establish it. It has been claimed that the angel threatened him with instant annihilation if he did not write after his dictation, but this statement rests on very vague and doubtful authority. Even Wm. Clayton, who would be willing to give it as much "divine" authenticity as possible, simply says that he wrote it word for word as Joseph dictated to him.

In this auto-biography, Smith states that when he was about the age of fifteen, there was a religious revival in Manchester, N. Y., where he lived, and he received religious impressions. It was while praying in the woods one day that he had his first vision, two glorious appearances being presented to him. It was three years and a half before he had another vision, when he received the communication relative to the "plates," on which the "Book of Mormon" was inscribed. Smith gives a very full account of what the angel said to him on this occasion, but nothing is mentioned about the peculiar doctrine; yet Brigham Young is on record as having said that "the principle of celestial marriage was one of the first things the angel showed to Joseph"—and this before Mormonism started!

In the summer of 1878, Apostle Orson Pratt addressed the Josephite Mormons in Illinois, and in the course of his remarks he stated that as early as 1831 the prophet Joseph told Lyman E. Johnson confidentially that polygamy was a true principle, and would yet be introduced into the Mormon church, but the time had not yet arrived. This Lyman E. Johnson, who was a brother of Mrs. Orson Hyde, was the first apostle called when the quorum of the twelve was established in Kirtland, Ohio, in 1835. Orson Pratt said that he and Johnson traveled and ministered together, and he confided this to him during the intimacy engendered by this close companionship. Pratt probably told this to the Josephites, to controvert their statements that Smith was the originator of polygamy, but it also proves what we have before stated, that polygamy was not a graft, but the legitimate fruit of Mormonism, and what Johnson told Pratt was really true. The following incident verifies this without a shadow of doubt:

On Saturday night, March 25, 1832, Sidney Rigdon and Smith were tarred and feathered at Hiram, Ohio, and the latter especially was very roughly handled, being left for dead. Smith was then staying at the house of old "Father Johnson," father of the before mentioned Lyman Johnson. Father Johnson was a good friend to the Mormon leaders, and it was by his assistance that they obtained their first possession of "Kirtland Flats," a few miles from Hiram. There was a large family of these Johnsons, both sons and daughters, some of whom opposed Mormonism, notably Olmstead Johnson. In addition to Lyman, three others, Eli, Edward and John, Jr., joined the new church, but "apostacised" in the winter of 1831–32. When the fact is known that these brothers assisted in the tarring and feathering of the prophet, it is not a very far-fetched conclusion to arrive at that they knew of what Smith had told their brother Lyman about polygamy.

There are many other authentic instances of a similar nature which go to prove that Smith never received a revelation unless there was special necessity for it.

HISTORICUS.

A Valuable Book.

"Counsel to Parents on the Moral Education of Children," by Dr. Elizabeth Blackwell, is a book which discusses, with singular intelligence, delicacy, plainness, wisdom and earnestness, a subject the importance of which it is impossible to exaggerate—the moral education of youth considered in relation to sex. This is the third edition. It is a book worthy of the widest circulation. "It is with a keen sense of responsibility," says the author, "that I venture to lay before the wide community of parents a subject which must necessarily bring forward questions not generally considered suitable for public instructiou. I know, however, from long medical experience, that such instruction is now needed and ought no longer to be withheld by physicians. If not given by those authorized to give it—those who are immediately responsible for the health of the nation—it will be given by those who are not qualified to instruct; given in a wrong way, and with injurious results." The reasons for chastity, purity, for perfect morality, in early life, and all through life—reasons relating to the physical health, to mental vigor, to the home, to society, to the nation, to the very foundation of Christian character in young and old, are extremely well presented. The work done by Mr. Anthony Comstock gives to some of these reasons a terrible emphasis. (New York: Brentano's Literaay Emporium. pp. 162. 60 cts.)

—Advance.

We take pleasure in announcing that we have arranged to club with *Our Union*, the organ of the Woman's Christian Temperance Union. This paper has lately been enlarged and improved, and is now, without exception, the best temperanee journal in the country. The name of the editor—Miss Margaret Winslow—is sufficient guarantee for its literary excellence; while Miss Pugh, who has charge of the publishing department, is well known for her managing ability. We will furnish *Our Union* and the STANDARD together for $1.25, only 25 cents more than the regular subscription price of our paper. We are also making arrangements to club with other well-known journals.

We heartily thank those of our subscribers who have renewed their subscription to the STANDARD, especially those who have sent other names with their own. Will not those who are still in arrears kindly settle up, as well as renew.