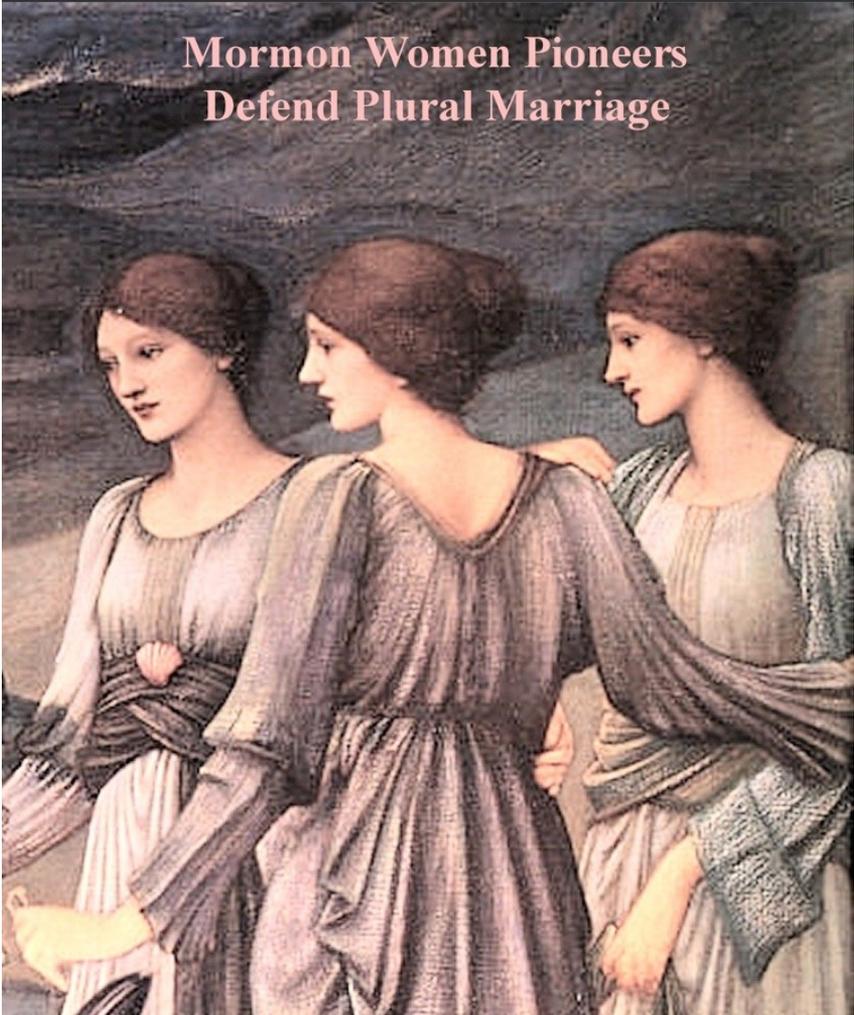


Daughters of Sarah

Mormon Women Pioneers
Defend Plural Marriage



Daughters of Sarah

Mormon Women Pioneers Defend Plural Marriage

“God commanded Abraham,
and Sarah gave Hagar to Abraham to wife.

And why did she do it?

Because this was the law;”

Revelation to Joseph Smith, 12 July 1843

Doctrine and Covenants, Section 132, Verse 34

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CONTENTS OVERVIEW

Defense of Polygamy by a Lady of Utah

Belinda Marden Pratt, 1854

Nelly & Abby (*A Conversation Between Cousins*)

Millennial Star, 1853

The Testimony of the Last Living Wife of Joseph Smith

Mary Elizabeth Rollins Lightner, 1905

Plural Marriage - As Taught by the Prophet Joseph Smith

Helen Mar Whitney, 1882

Why We Practice Plural Marriage

Helen Mar Whitney, 1884

Women of Mormondom (Selections from)

Edward W. Tullidge & Eliza R. Snow, 1877

Plural Marriage Affidavits

(Introduction of Celestial and Plural Marriage)

Joseph Fielding Smith, 1905

Appendix

Letter to Melinda Merrill

– Is Plural Marriage Essential to Exaltation?

John Taylor, 1883

The Revelation on Celestial (Plural) Marriage

Joseph Smith, 1843

Bride's Avowal - A Poem

Eliza R. Snow, 1843

Table of Contents

Preface.....	5
Defense of Polygamy by a Lady of Utah.....	6
Nelly and Abby.....	16
Remarks By Mary Elizabeth Rollins Lightner.....	29
Plural Marriage As Taught By The Prophet Joseph.....	35
Reply to Joseph Smith III.....	43
Brigham Young's Teachings on Adam.....	59
Joseph's 'New Translation' of the Bible.....	65
Charity Amongst The Mormons.....	66
Education Amongst the Mormons.....	70
America Against the Mormons.....	71
Immorality in the World.....	74
The Right of Women to Marry Good Husbands.....	75
Plural Marriage will Succeed.....	77
Why We Practice Plural Marriage.....	80
Chapter I.....	81
Letter of 25 January 1883.....	82
Letter of 1 March 1883.....	87
Letter of 6 April 1883.....	91
Letter of 15 April 1884.....	94
Chapter II.....	97
Chapter III.....	121
The Women Of The Everlasting Covenant.....	131
Women of Mormondom (Selections).....	139
Chapter XLI.....	140
Chapter XLII.....	142
Chapter XLIII.....	144
Chapter LVII.....	157
Introduction of Celestial and Plural Marriage.....	160
Appendix.....	167
Letter to Mrs. Malinda Merrill (from John Taylor).....	168
A Revelation on the Patriarchal Order of Matrimony.....	171
Bride's Avowal.....	178

Preface

Although often portrayed as victims in the newspapers and novels of the time, many early Latter-day Saint women defended their right to live plural marriage with marches, speeches, letters and pamphlets. Amongst their number were suffragettes, authors, poets, teachers, doctors, the wives of leaders, and even America's first female senator. They lacked neither education or experience of life, and experienced some of the greatest religious persecution to ever take place. Their husbands and children could be torn from them at any moment, and many were, and yet they stayed true to their faith.

This compilation is primarily a collection of defenses of plural marriage by some of the most prominent of these women, including three of the wives of Joseph Smith (considered the founder of the Mormon faith), as well as the wife of one of his apostles. A selection of affidavits published by Joseph Fielding Smith, later a Church President are also included, as well as a poem by Orson F. Whitney, an LDS apostle, to his mother.

In the appendix we have added a letter from LDS Church President, John Taylor, to the wife of another apostle, and a poem by Eliza R. Snow, who was a wife of Joseph Smith and Brigham Young, and served as the Church's Relief Society President.

Dedication

This book is dedicated to those women whose faith in what they believe to be God's law has made them criminals in the eyes of the world. One day the world will recognize your rights, and grant you your freedom.

Defense of Polygamy by a Lady of Utah

Belinda Marden Pratt

Dear Sister, -

Your letter of Oct. 2 was received on yesterday. My joy on its reception was more than I can express. I had waited so long for your answer to our last, that I had almost concluded my friends were offended, and would write to me no more. Judge, then, of my joy when I read the sentiments of friendship and of sisterly affection expressed in your letter.

We are all well here, and are prosperous and happy in our family circle. My children, four in number, are healthy and cheerful, and fast expanding their physical and intellectual faculties. Health, peace, and prosperity have attended us all the day long.

It seems, my dear sister, that we are no nearer together in our religious views than formerly. Why is this? Are we not bound to leave this world, with all we possess therein, and reap the reward of our doings here in a never-ending hereafter? If so, do we not desire to be un-deceived, and to know and to do the truth? Do we not all wish in our very hearts to be sincere with ourselves, and to be honest and frank with each other?

If so, you will bear with me patiently, while I give a few of my reasons for embracing, and holding sacred, that particular point in the doctrine of the Church of the Saints to which you, my dear sister, together with a large majority of Christendom, so decidedly object. I mean, a "plurality of wives."

I have a Bible, which I have been taught from my infancy to hold sacred. In this Bible, I read of a holy man named Abraham, who is represented as the friend of God, a faithful man in all things, a man who kept the commandments of God, and who is called, in the New Testament, "the father of the faithful." See James 2:23; Rom. 4:16; Gal. 3:8,9,16,29.

I find this man had a plurality of wives, some of which were called concubines. See Book of Genesis; and for his concubines, see 25:6.

I also find his grandson Jacob possessed of four wives, twelve sons, and a daughter. These wives are spoken very highly of, by the sacred writers, as honourable and virtuous women "These," say the Scriptures, "did build the house of Israel."

Jacob himself was also a man of God, and the Lord blessed him and his house, and commanded him to be fruitful and multiply. See Gen. 30 to 35 and particularly 35:10,11.

I find also that the twelve sons of Jacob, by these four wives, became princes, heads of tribes, patriarchs, whose names are had in

everlasting remembrance to all generations.

Now God talked with Abraham, Isaac, and Jacob frequently; and His angels also visited and talked with them, and blessed them and their wives and children. He also reproved the sins of some of the sons of Jacob, for hating and selling their brother, and for adultery. But in all His communications with them, He never condemned their family organisation; but, on the contrary, always approved of it, and blessed them in this respect. He even told Abraham that He would make him the father of many nations, and that in him and his seed all the nations and kindreds of the earth should be blessed. See Genesis 18:17-19; also 12:1-3. In later years I find the plurality of wives perpetuated, sanctioned, and provided for in the law of Moses.

David the Psalmist not only had a plurality of wives, but the Lord Himself spoke by the mouth of Nathan the Prophet, and told David that He (the Lord) had given his master's wives into his bosom; but because he had committed adultery with the wife of Uriah, and had caused his murder, He would take his wives and give them to a neighbour of his, &c. See 2 Samuel 12:7-11.

Here, then, we have the word of the Lord, not only sanctioning polygamy, but actually giving to king David the wives of his master (Saul), and afterward taking the wives of David from him, and giving them to another man. Here we have a sample of severe reproof and punishment for adultery and murder, while polygamy is authorised and approved of God.

But to come to the New Testament. I find Jesus Christ speaks very highly of Abraham and his family. He says, "Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God." Luke 13:28,29.

Again he said, "If ye were Abraham's seed, ye would do the works of Abraham."

Paul the Apostle wrote to the saints of his day, and informed them as follows: "As many of you as have been baptized into Christ have put on Christ; and if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

He also sets forth Abraham and Sarah as patterns of faith and good works, and as the father and mother of faithful Christians, who should, by faith and good works, aspire to be counted the sons of Abraham and daughters of Sarah.

Now let us look at some of the works of Sarah, for which she is so highly commended by the Apostles, and by them held up as a pattern for Christian ladies to imitate. "Now Sarah, Abram's wife, bare him no

children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarah said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid: it may be that I may obtain children of her. And Abram harkened unto the voice of Sarah. And Sarah, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband, Abram, to be his wife." See Genesis 16:1-3.

According to Jesus Christ and the Apostles, then, the only way to be saved is to be adopted into the great family of polygamists, by the Gospel, and then strictly follow their examples.

Again, John the Revelator describes the Holy City of the heavenly Jerusalem, with the names of the twelve sons of Jacob inscribed on the gates. Revelation 21:12.

To sum up the whole, then, I find that polygamists were the friends of God; that the family and lineage of a polygamist were selected, in which all nations should be blessed; that a polygamist is named in the New Testament as the father of the faithful Christians of after ages, and cited as a pattern for all generations; that the wife of a polygamist, who encouraged her husband in the practice of the same, and even urged him into it, and officiated in giving him another wife, is named as an honourable and virtuous woman, a pattern for Christian ladies, and the very mother of all holy women in the Christian Church, whose aspiration it should be to be called her daughters; that Jesus Christ has declared that the great fathers of the polygamic family stand at the head in the kingdom of God; in short, that all the saved of after generations should be saved by becoming members of a polygamic family; that all those who do not become members of it are strangers and aliens to the covenant of promise, the commonwealth of Israel, and not heirs according to the promise made to Abraham; that all people from the east, west, north, or south, who enter into the kingdom, enter into the society of polygamists, and under the patriarchal rule and government; indeed, no one can even approach the gates of heaven without beholding the names of twelve polygamists (the sons of four different women by one man) engraven in everlasting glory upon the pearly gates.

My dear sister, with the Scriptures before me, I could never find it in my heart to reject the heavenly vision which has restored to man the fullness of the Gospel, or the Latter Day Prophets and Apostles, merely because in this restoration is included the ancient law of matrimony and of family organisation and government, preparatory to the restoration of all Israel.

But, leaving all Scripture, history, or precedent out of the question, let us come to nature's law. What, then, appears the great object

of the marriage relations? I answer, the multiplying of our species, the rearing and training of children.

To accomplish this object, natural law would dictate that a husband should remain apart from his wife at certain seasons, which, in the very constitution of the female, are untimely; or, in other words, indulgence should be not merely for pleasure or wanton desires, but mainly for the purpose of procreation.

The mortality of nature would teach a mother, that, during nature's process in the formation and growth of embryo man, her heart should be pure, her thoughts and affections chaste, her mind calm, her passions without excitement, while her body should be invigorated with very exercise conducive to health and vigour, but by no means subjected to anything calculated to disturb, irritate, weary, or exhaust any of its functions.

And while a kind husband should nourish, sustain, and comfort the wife of his bosom by every kindness and attention consistent with her situation, and with his most tender affection; still he should refrain from all those untimely associations which are forbidden in the great constitutional laws of female nature; which laws we see carried out in almost the entire animal economy, human animals excepted.

Polygamy, then, as practised under the Patriarchal law of God, tends directly to the chastity of women, and to sound health and morals in the constitutions of their offspring.

You can read, in the law of God, in your Bible, the times and circumstances under which a woman should remain apart from her husband, during which times she is considered unclean; and should her husband come to her bed under such circumstances, he would commit a gross sin both against the laws of nature and the wise provisions of God's law, as revealed in His word; in short, he would commit an abomination; he would sin both against his own body, against the body of his wife, and against the laws of procreation, in which the health and morals of the offspring are directly concerned.

The polygamic law of God opens all vigorous, healthy, and virtuous females a door by which they may become honourable wives of virtuous men, and mothers of faithful, virtuous, healthy, and vigorous children.

And here let me ask you, my dear sister, what female in all New Hampshire would marry a drunkard, a man of hereditary disease, a debauchee, an idler, or a spendthrift; or what woman would become a prostitute, or, on the other hand, live and die single, or without forming those inexpressibly dear relationships of wife and mother, if the Abrahamic covenant, or Patriarchal laws of God, were extended over your

state, and held sacred and honourable by all?

Dear sister, in your thoughtlessness, you inquire, "Why not a plurality of husbands as well as a plurality of wives?" To which I reply: 1st, God has never commanded or sanctioned a plurality of husbands; 2nd, "Man is the head of the woman," and no woman can serve two lords; 3rd, Such an order of things would work death and not life, or, in plain language, it would multiply disease instead of children. In fact, the experiment of a plurality of husbands, or rather of one woman for many men, is in active operation, and has been, for centuries, in all the principle towns and cities of "Christendom!" It is the genius of "Christian institutions," falsely so called. It is the result of "Mystery Babylon, the great whore of all the earth." Or in other words, it is the result of making void the holy ordinances of God in relation to matrimony, and inducing the laws of Rome, in which the clergy and nuns are forbidden to marry, and other members only permitted to have one wife. This law leaves females exposed to a life of single "blessedness," without husband, child, or friend to provide for or comfort them; or to a life of poverty and loneliness, exposed to temptation, to perverted affections, to unlawful means to gratify them, or to the necessity of selling themselves for lucre. While the man who has abundance of means is tempted to spend it on a mistress in secret, and in a lawless way, the law of God would have given her to him as an honourable wife. These circumstances give rise to murder, infanticide, suicide, disease, remorse, despair, wretchedness, poverty, untimely death, with all the attendant train of jealousies, heart rending miseries, want of confidence in families, contaminating disease, &c; and finally, to the horrible licence system, in which governments called Christian, licence their fair daughters, I will not say to play the beast, but to a degradation far beneath them; for every species of animal creation, except man, refrain from such abominable excess, and observe in a great measure the laws of nature in procreation.

I again repeat, that nature has constituted the female differently from the male; and for a different purpose. The strength of the female constitution is designed to flow in a stream of life, to nourish and sustain the embryo, to bring it forth, and to nurse it on her bosom. When nature is not in operation within her in these particulars, and for these heavenly ends, it has wisely provided relief at regular periods, in order that her system may be kept pure and healthy, without exhausting the fountain of life on the one hand, or drying up its river of life on the other; till mature age, and an approaching change of worlds, render it necessary for her to cease to be fruitful, and give her to rest awhile, and enjoy a tranquil life in the midst of that family circle, endeared to her by so many ties, and which may be supposed, at this period of her life, to be approaching the vigour of

manhood, and therefore able to comfort and sustain her.

Not so with man. He has no such drawback upon his strength. It is his to move in a wider sphere. If God shall count him worthy of an hundred fold, in this life, of wives and children, and houses, and lands, and kindreds, he may even aspire to Patriarchal sovereignty, to empire; to be the prince or head of a tribe, or tribes; and like Abraham of old, be able to send forth, for the defence of his country, hundreds and thousands of his own warriors, born in his own house.

A noble man of God, who is full of the Spirit of the Most High, and is counted worthy to converse with Jehovah, or with the Son of God; and to associate with angels, and the spirits of just men made perfect; one who will teach his children, and bring them up in the light of unadulterated and eternal truth; is more worthy of hundred wives and children, than the ignorant slave of passion, or for vice and folly, is to have one wife and one child. Indeed the God of Abraham is so much better pleased with one than with the other, that he would even take away the one talent, which is habitually abused, neglected, or put to an improper use, and give it to him who has ten talents.

In the Patriarchal order of family government, the wife is bound by the law of her husband. She honours, "calls him lord," even as Sarah obeyed and honoured Abraham. She lives for him, and to increase his glory, his greatness, his kingdom, or family. Her affections are centred in her God, her husband, and her children.

The children are also under his government, worlds without end. "While life or thought, or being lasts, or immortality endures," they are bound to obey him as their father and king.

He also has a head, to whom he is responsible. He must keep the commandments of God, and observe His laws. He must not take a wife unless she is given to him by the law and authority of God. He must not commit adultery, not take liberties with any woman except his own, who are secured to him by the holy ordinance of matrimony.

Hence a nation organised under the law of the Gospel, or in other words, the law of Abraham and the Patriarchs, would have no institutions tending to licentiousness; no adulteries, fornications, &c., would be tolerated. No houses or institutions would exist for traffic in shame, or in the life-blood of our fair daughters. Wealthy men would have no inducement to keep a mistress in secret, or unlawfully. Females would have no grounds for temptation in any such lawless life. Neither money nor pleasure could tempt them, nor poverty drive them to any such excess; because the door would be open for every virtuous female to form the honourable and endearing relationships of wife and mother, in some virtuous family, where love, and peace, and plenty would crown her days,

and truth and the practice of virtue qualify her to be transplanted with her family circle in that eternal soil, where they might multiply their children, without pain, or sorrow, or death; and go on increasing in numbers, in wealth, in greatness, in glory, might, majesty, power, and dominion, in worlds without end.

O my dear sister! could the dark veil of tradition be rent from your mind! could you gaze for a moment on the resurrection of the just! could you behold Abraham, Isaac, and Jacob, and their wives and children, clad in the bosom, freshness, and beauty of immortal flesh and bones; clothed in robes of fine white linen, bedecked with precious stones and gold; and surrounded with an offspring of immortals as countless as the stars of the firmament, or as the grains of sand upon the sea shore; over which they reign as kings and queens for ever and ever! you would then know something of the weight of those words of the sacred writer which are recorded in relation to the four wives of Jacob, the mothers of the twelve Patriarchs, namely:." These did build the house of Israel."

O that my dear kindred could but realise that they have need to repent of the sins, ignorance, and traditions of those perverted systems which are misnamed "Christianity," and be baptized - buried in the water, in the likeness of the death and burial of Jesus Christ, and rise to newness of life in the likeness of his resurrection; receive his Spirit by the laying on of hands of an Apostle, according to promise, and forsake the world and the pride thereof. They would be adopted into the family of Abraham, become his sons and daughters, see and enjoy for themselves the visions of the Spirit of eternal truth, which bear witness of the family order of heaven, and the beauties and glories of eternal kindred ties; for my pen can never describe them.

Dear, dear kindred: remember, according to the New Testament and the testimony of an ancient Apostle, if you are ever saved in the kingdom of God, it must be by being adopted into the family of polygamists - the family of the great Patriarch Abraham: for in his seed, or family, and not out of it, "shall all the nations and kindreds of the earth be blessed."

You say you believe polygamy is "licentiousness;" that it is "abominable," "bestly," &c; "the practice of only the most barbarous nations, or of dark ages, or of some great or good men who were left to commit gross sins." Yet you are anxious for me to be converted to your faith; and that we may see each other in this life, and be associated in one great family in that life which has no end.

Now in order to comply with your wishes, I must renounce the Old and New Testaments; must count Abraham, Isaac, and Jacob, and their families, as licentious, wicked, bestly, abominable characters;

Moses, Nathan, David, and the Prophets, no better. I must look upon the God of Israel as partaker in all these abominations, by holding them in fellowship; and even as a minister of such iniquity, by king Saul's wives into king David's bosom; and afterwards by taking David's wives from him, and giving them to his neighbour. I must consider Jesus Christ, and Paul, and John, as either living in a age, as full of the darkness and ignorance of barbarous climes, or else wilfully abominable and wicked, in fellowshipping polygamists, and representing them as fathers of the faithful, and rulers in heaven. I must doom them all to hell, with adulterers, ignorant persons, who, knowing little, were beaten with few stripes. While, by analogy, I must learn to consider the Roman Popes, clergy, and nuns, who do not marry at all, as foremost in the ranks of glory; and those Catholics and Protestants who have but one wife, as next in order of salvation, glory, immortality, and eternal life.

Now, my dear friends, much as I long to see you, and dear as you are to me, I can never come to these terms. I feel as though the Gospel had introduced me into the right family, into the right lineage, and into good company. And besides all these considerations, should I ever become so beclouded with unbelief of the Scriptures and heavenly institutions, as to agree with my kindred in New Hampshire, in theory, still my practical circumstances are different, and would I fear continue to separate us by a wide and almost impassable gulf.

For instance, I have (as you see, in all good conscience, founded on the word of God) formed a family and kindred ties, which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband whom I love. We have four little children which are mutually and inexpressibly dear to us. And besides this my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering, and sisterly kindness. We all have our imperfections in this life; but I know that these are good and worthy women, and that my husband is a good and worthy man; one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, good-will, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of

morals and religion, a promoter of general education, and at present occupies an honourable seat in the Legislative Council of this territory. Now, as to visiting my kindred in New Hampshire, I would be pleased to do so, were it the will of God. But first, the laws of that state must be so modified by enlightened legislation, and the customs and consciences of its inhabitants, and of my kindred, so altered, that my husband can accompany me with all his wives and children, and be as much respected and honoured in his family organisation, and in his holy calling, as he is at home; or in the same manner as the Patriarch Jacob is in the ascendancy; the house of Israel is about to be restored: while "Mystery Babylon," with all her institutions, awaits her own overthrow. Till this is the case in New Hampshire, my kindred will be under the necessity of coming here to see us, or, on the other hand, we will be mutually compelled to forgo the pleasure of each other's company.

You mention, in your letter, that Paul, the Apostle, recommended that Bishops be the husband of one wife. Why this was the case, I do not know, unless it was, as he says, that while he was among the Romans he did as the Romans did. Rome, at that time, governed the world, as it were; and although gross idolaters, they held to the one wife system. Under these circumstances, no doubt, the Apostle Paul, seeing a great many polygamists in the Church, recommended that they had better choose for this particular temporal office, men of small families, who would not be in disrepute with the government. This is precisely our course in those countries where Roman institutions still bear sway. Our Elders there have but one wife, in order to conform to the laws of men.

You inquire why Elder W., when at your house, denied that the Church of this age held to the doctrine of plurality. I answer, that he might have been ignorant of the fact, as our belief on this point was not published till 1852. And had he known it, he had no right to reveal the same until the full time had arrived. God kindly withheld this doctrine for a time, because of the ignorance and prejudice of the nations of mystic Babylon, that peradventure he might save some of them.

Now, dear sister, I must close. I wish all my kindred and old acquaintances to see this letter, or a copy thereof; and that they will consider it as if written to themselves. I love them dearly, and greatly desire and pray for their salvation, and that we may all meet with Abraham, Isaac, and Jacob, in the kingdom of God.

Dear sister, do not let your prejudices and traditions keep you from believing the Bible; nor pride, shame, or love of the world keep you from your seat in the kingdom of heaven, among the royal family of polygamists. Write often and freely.

With sentiments of deepest affection and kindred feeling, I

remain, dear sister, your affectionate sister.

Millennial Star, July 29th, 1854

Nelly and Abby

A Familiar Conversation Between Two Cousins, On Marriage

Nelly - Dear cousin Abby, I have been very anxious indeed to see you ever since I heard of the New Revelation. I know that nothing has ever come up yet in this Church, (unless it is now) that could stumble you. But I think now, when your John comes to get two or three more wives, you will feel as keenly as any of us; for I know that he has always been your idol; and to see him bestowing his affections upon others, as he has heretofore so exclusively done upon you; now, as sure as your name is Abby - but I won't say what you may do, because you can always command your feelings; but I really believe, that if my husband should provoke me in that way, he might get a salutation from the candle-stick or broom-stick, sooner than I would ever kiss him again! Why, really, if I must ever submit to see my husband promenading about with, well, George knows better than ever to undertake such a thing with me; but I was going to say, if one or two women for him that I could select, I'll warrant that my George would learn to be content with his Nelly, ever after! Now, Abby, if wives don't look out for themselves, who will look out for them? I would get the ugliest looking women that I could find; I wouldn't much care if they were black, and if they were to throw the fire-poker at him sometimes. George knows that I love him dearly, but really I don't see how you ever can submit to it, Abby!

Abby - Well, cousin Nelly, be assured that I am very glad to see you, though rather sorry to see your mind fluttered with the New Revelation! It is true, that I have never stumbled at any of the doctrines of this Church, because they all seem so pure and so well calculated to bless and unite all who will observe them in sincerity. Whenever anything is revealed for my faith to rest upon as an abiding principle of salvation, I always give it a prayerful and dispassionate consideration, knowing that God's ways are not as ours, and the wisest ways of men are often very foolish compared with God's.

Nelly - Yes, Abby, but what wisdom is there in my being tied to my George with a lot of other women, which can flatter and simper, and make him believe anything they please? And George can be flattered into almost anything, and I must bear it! There's one thing I should like to have him know at once, and that is, I shall never work as I have done. I shall be supported like a lady; then, if he has got any surplus to bestow upon other

wives - but I interrupted you in your remarks, Abby; but if you had slept as little as I have since I heard of this, Abby - well, go on and I will hear you.

Abby - I was about to say, cousin, that I consider prayerfully whatever God reveals, before I make any harsh or severe speeches, or grieve that Holy Spirit which will always both enlighten and comfort those who are meek and lowly, and willing to learn of Christ. Now, cousin Nelly, to be plain, I do not know what right you have even to call George your husband, or that I have to call John my husband. What the Lord has not bound upon earth cannot be bound in heaven. I would not like to displease the only authority that can legally unite me to the man that I dearly love. Before I dare to set up an exclusive claim to John, who is to be Prince Regent, and heir apparent to several thrones and principalities, I would like to have my own marriage ratified and sealed, lest others should be sealed before me, and refuse to admit me into a matrimonial relationship with them.

Now if God is appointing His sons on the earth to fill thrones and occupy many principalities, and my husband means to be as worthy to fill thrones as others, then I will be content to share with him one throne, and rejoice at the same time to see others share with him other thrones, while my capacity will not allow me to share any more than my own. I know also, Nelly, that I appreciate a kind, intelligent, noble husband, that is ordained and anointed like unto Abraham, to be King over innumerable myriads of the human family, so highly, that I shall not make myself a widow or servant throughout all eternity by opposing what God has clearly revealed by all His Prophets since the world began. The consequence of my opposing the Patriarchal Order of Marriage would be the loss of my husband for all eternity. If this matter concerned us only for this life, it would then be a subject of some comparative indifference whether we are admitted to a family relationship or not, for our life is as a vapour that continueth for a little while and then vanisheth away. But dear cousin, the great question is this - will we unite with the plurality Order of Ancient Patriarchs, or will we consent voluntarily to be doomed to eternal celibacy? This is the true division of the question. One or the other we must choose. We cannot be married to our husbands for eternity without subscribing to the law that admits a plurality of wives. I know that you, Nelly, love your George, and I love my John, more than gold and silver, and all earthly treasures; and to lose all conjugal claims upon him or upon any other man whatever, is what I never can submit to while the present light of eternity shines upon my mind. The promise to me of being the mother of an innumerable posterity of intelligent lives, will neither be lessened, impaired, nor delayed if my husband should take more wives.

Consequently, it is my desire that he should bless other women even as he does me, if his doing so does not diminish the sum of my blessings.

Nelly - Let me interrupt you a moment, cousin Abby, before I forget the point that I wish to call up. Do you mean to say that a female cannot have any husband for the next world or for all the eternities to come unless she is agreeable to the same law of marriage by which Sarah and Rachel were governed?

Abby - Yes, cousin, I understand it in this light. The promise of God, to multiply Abraham, was made to all who should have true faith in Jesus Christ, in whatever period of the world they might live. And if any who were worthy of the promise made to Abraham, did not in this life receive wives and children, so that their generations can be seen, still the way is prepared so that they can receive a fulness of the same blessings. The order of plurality of wives is an everlasting and ceaseless order, designed to exalt the choicest men and women to the most superlative excellence, dominion, and glory. But I perceive the idea that is running in your mind, Nelly. You want to know if you cannot enjoy the society of your dear George as a husband in the eternal world, without allowing other females to share him with you?

Nelly - Yes, cousin, that is just what I want to know; you have expressed my idea better than I could myself, because the idea of not having my husband in all eternity is dreadful; I know that I could never submit to it! Never see my husband again while eternity wastes away! Darling George, bless him; I can hardly endure his absence for a month! If I did not love him, I should not think so much about it. And I believe that every wife that is not destitute of natural affection, and has a kind, good husband, must prize the conjugal state above all other society. And then our little Edward and Susan are so fond of their father, that I know we could never endure a separation for eternity. But why cannot I be married to him for eternity, and have him alone to myself?

Abby - I have thought very seriously of this question, cousin, as well as you; and what at first appeared to me as desirable to a wife, I must confess now seems to wear a different aspect. If your George and you should be alone by the side of such a king as Abraham or Solomon, with all his queens and their numerous servants and waiting maids in courtly livery, would he not look like a mere rushlight by the side of such suns, or rather would he be seen at all? I should almost fear that your George would be taken for a servant, and you for a waiting maid; or if they should, in the galaxy and splendour of 144,000 such suns as Solomon, happen to see you and your George with a king's coronet upon his head, they might think him short of wedding garments, or that the selfishness of his wife had stunted his growth to such an insignificant, crab-tree size!

Besides, a Queen to him that has his hundreds of wives in eternity, with children as numberless as the stars of heaven, would receive intelligence, wealth, honour, children, and dominion, in some measure proportioned to the exaltations of her husband and king; while your George, not having much to look after besides you, could not demand the same measure of wealth, honour, and dominion, because he could use upon you and your little family but a small pittance of what pertains to one moving in a wider and far more exalted sphere. Your intelligence, and that of your children, could not rise higher than the intelligence of your husband. Consequently you must see yourself and husband, and your children, continually outstripped in intelligence by all others around you. Your social circle must consequently be very limited at home. And your own offspring would not be as numerous. The motive which would lead you to retain your husband exclusively to yourself, would contribute to make you comparatively unfruitful, and also vitiate the mental and bodily faculties of your offspring, and sow the seeds of death and mortality in their systems. I have come to the conclusion, Nelly, that the one-wife system not only degenerates the human family, both physically and intellectually, but it is entirely incompatible with philosophical notions of immortality; it is a lure to temptation, and has always proved a curse to a people. Hence, I see the wisdom of God in not tolerating any such system among the celestial worthies who are to be kings and queens unto God forever.

Nelly - What's physically and intellectually?

Abby - Why, their bodies are not so well formed for health and long life, nor do their minds possess much sense.

Nelly - But what temptation is there in the one-wife system, more than in the other?

Abby - Why, even the beasts leave each other alone when there is not a prospect of increase. When God reveals the Patriarchal system of plurality to any people, He reveals it for their good, and for the blessing of both men and women; it is quite as great a blessing to the latter as to the former. And if they cannot abide that order, it shows conclusively that they cannot abide the purest and greatest blessings of eternity.

Nelly - Why, Abby, how is that? For I am sure that, if I know my heart, I can abide anything that is good. I desire to have any and every real blessing. But if George should get some women that are really undermining, and all honey to his face, it would be a queer mess; I must be altered some before I could see such things with patience.

Abby - Well, one subject at once; and if you wouldn't mix up your feelings with your questions so much, I might answer your mind more distinctly perhaps. You say that you desire any and every blessing. The new Covenant is revealed in order to bless both men and women beyond

what they otherwise could be blessed. When Jacob had many wives, he loved each of them more than he could have done any one of them that he might have had alone without the others. And his wives loved him and each other in the same ratio, and the tide and current of union and love among the whole family were stronger than they otherwise could be. For instance, Nelly, you and George, when constituted into a large family like that of Abraham, would enjoy a greater amount of intelligence, and a greater share of love also, than you possibly could in that single, contracted order which you seem to desire. One simple and irresistible reason is that God has determined to bestow His greatest blessings upon the liberal order, and only very stinted favours upon the narrow, contracted order which you seem to desire. In the former order your children are all the lawful heirs of thrones and kingdoms, and in your favourite order they are only the heirs of servile inferiority.

Nelly - Well, I shouldn't like to have my little darling Ned heir to anything very inferior. I would rather he would have a dozen wives than to be eternally a servant to somebody else. You know that Ned is as clever a boy of his age as any other, if his mother does say it. But do you mean to say, Abby, (to bring the matter right home) that if I am not married according to God's order and approbation, before the resurrection, that I shall always have to remain single, and also be your servant, or the servant of someone that is married according to that order?

Abby - That is what God has most clearly revealed in many Scriptures. If God's obedient sons and daughters are to be the reigning Kings and Queens over all people, and those only are permitted to propagate lives eternally who are thus married and ultimately crowned, then it follows, of course, that all others must obey their Rulers. And whom they obey, His servants they are!

Nelly - Well, I believe there may be some people who would sooner obey the very devil than bow to this order.

Abby - Yes, cousin, it may be that very many will be so foolish as to travel the broad road; but still, as the devils are all subject to God and His obedient sons, even then such as serve devils must be the servants of such as are crowned Kings and Queens, because devils are obliged to obey and tremble.

Nelly - You do beat all to prove your points! I wouldn't like to have George hear your arguments, for I know that he would swallow them down like so much honey. But is there not anybody to be made Kings and Queens unto God over the earth but such as yield to this order?

Abby - I have already told you that no others will be made Rulers.

Nelly - I know that Kings and Queens rule over us here on the earth, and some of them are very cruel and hard-hearted, but I shouldn't

think that God would allow kings under Him to conduct in this way.

Abby - No, Nelly; for God has said, that he that ruleth over men must be just. And people will be much better off in the next world, (even if they are the servants of such good rulers as Abraham, whose officers will be peace, and executors righteousness) than they now are in bondage to the rich and proud.

Nelly - Yes; if persons can't pay up rent the very day it is due, they are turned off with all their little ones, and their furniture sold up to pay. It does nearly break my heart to see some families turned into the street barefoot, to beg or sing for what people may please to give them. And then, so many of them are almost obliged to take to bad ways. And I shouldn't be very sorry to see some unfeeling masters have to change places with their servants long enough to see and feel the difference. You know that poor lass (and a sweeter beauty you never saw) whose father failed business and died, and her heart-broken mother went crazy, and the children were put out, and she went to service; and when the master couldn't prevail upon her in any other way, he gave her chloroform, I think they call it, in order to stupify her, and now she is riding about in her silk velvet, wholly lost to all good society? There is no chance for a poor girl in these times. I wish all the factories were burnt down, but I ought not to say so. How few poor girls can keep a good character that go to them. But it is often the best they can do, after all. When I first heard of this New Revelation, I thought it was a cunning plan laid to make men and women conduct worse among themselves than they now do, if possible, and I snatched it out of George's hand and threw it into the fire; for I have seen so much abomination of this kind, that I didn't want my George to get in such a way as most married men do. I believe there is not another place in England as bad as this. Tell about a hundred thousand common ladies in London! my scratch, it is more difficult to tell who ain't bad here, than it is to tell who is profligate. Then, to see what nice-looking females will drink and swear so! And I don't blame the women near as much as I do the men. The men! They are the scamps, they have made women as bad as they are. Then, to hear these women sneer at the idea of nursing an infant, calling them brats, saying they had rather kill two of such troublesome snarling things than to raise up one of them. It would make your blood chill, Abby, to hear their talk! Whether they have gotten so accustomed to murder the young innocents, or whether the men they associate with teach them these principles, I don't know.

Abby - Why, Nelly, how do you learn that there is such profligacy and murder in this Christian land? I believe all that you say, and even more, and much worse; but how do you find out such things?

Nelly - Why you can't walk the streets without finding out enough

to make you ashamed to be seen abroad. But, Ramsey, that keeps a large shop in Park Square, near the Opera, whose best customers are of this sort of folks, tells his wife Susan, that is George's sister you know, and she tells me. Now Ramsey, himself, has imbibed some very singular principles about these matters, and he is rarely at home with his own family, and much of his earnings are thrown away upon just such persons as we are speaking about. His wife Susan sees it, and she don't hesitate to say that she would rather Ramsey had a half-dozen of virtuous wives, who could be fit for respectable women to associate with, and would be governed by the pure laws of heaven, after the example of Abraham and Jacob's wives, than he should do as he does. But such company as he now keeps, makes him wholly unfit for domestic and social duties. And Susan says that she never wants to bring up a family that shall be obliged to witness their father's example.

Abby - My dear cousin Nelly, I am very happy to see that you are so well apprised of the awful profligacy and sexual pollution that exist in this place; although the same complaint exists in all other places, for the whole earth is defiled. I hope you are sufficiently sensible that the Lord, by this New Revelation, is determined to save a chosen few, whose garments shall not be defiled, and who will keep themselves unspotted from the world. These few He will make rulers over the rest. For righteous rulers will make happy and peaceful subjects; but when the wicked rule, the people always mourn, and vile men walk on every side. And vile men are the leading cause that produces vile women the world over. And I believe it is generally admitted that the rulers, in these times, are often the fruitful sources of the very worst examples. For oppression and avarice, and extravagant profligacy, gluttony and debauchery, they take the lead. And as long as this is the case, evil men and seducers will wax worse and worse. But you did not tell me what singular principles Ramsey had imbibed, which look so strange.

Nelly - Oh, I was just going to tell you. Ramsey believes that marriage is a mere human institution or device of men, and consequently that one man has as good a right to administer the ceremony of marriage as another has. And he says that a magistrate, while he may have a legal right, has no more moral right to marry persons than he has; and a priest that is not inspired directly from heaven, has no more right to officiate than a magistrate. In short, he thinks that all persons should be left to act in these matters for themselves, freely, as they would in any other bargain or traffic; and when they choose to dissolve partnership, they should be free to do so. He says that the magistrate or the parson has no more moral right to keep a woman that he calls his wife, than he (Ramsey) has to keep one that he calls his Dolly. He thinks that if one is prostitution, the other is

also. And if there is any difference, the prostitution of the parson is the worst, because it is the most barefaced and unblushing, being a thing legalized without shame. Now I believe that both Ramsey and the parson are wrong, and that neither of them ought to take a wife without permission from God.

Abby - I perceive the ingenuity of your brother-in-law, Ramsey. There is much plausibility in his arguments. But the Scriptures tell us that God gives men their wives; and God takes them away from transgressors; and God punishes with death the man or woman that violates the marriage covenant; and those who will not conform to God's order and law of marriage, He will judge. Ramsey's doom will be no worse than that of the parson. But both are commanded to repent, or have their part in the lake which burneth with fire and brimstone forever.

Nelly - Cousin Abby, it cheers my heart truly, to hear that the law of marriage is so strictly guarded; and those who transgress it will be so severely punished. I am sure, that God will never give any man a wife who will not take good care to cherish and support her as he ought to do. And when husbands and wives know that God watches their conduct, and for gross misbehavior and crime they are liable to lose their standing as wives or husbands, they will be very careful what they do. But it never came into my mind before now, that ministers and bishops, and those they call their wives, are really prostitutes just as much as those harlots who Christ said would enter into the Kingdom of Heaven, before the Scribes and Pharisees. I know that Ramsey has always justified his conduct by saying, the parsons were just as lewd in the sight of God as he is, and he would quit his adulteries when they would theirs. But I see now, that the priests can't throw stones at Ramsey for his conduct, till they themselves repent and practice marriage according to the order of God. But do you think that the Lord would permit me and George to be united; we have always lived very happily together? Must we separate until we can be properly married?

Abby - God has instructed us to observe most sacredly our Gentile marriage until it can be confirmed in the Temple of the Lord. I do not know any reason why you should not have your choice of a husband; yet there may be some others that will take a great liking to your George, as well as you.

Nelly - O, George is too poor to think of taking anybody besides me.

Abby - It is true he cannot take any other in this land, nor even contract with another, but he is not poorer than Jacob was when a wandering stranger from his father's house; Jacob had nothing but his staff in hand, and at that time the Lord visited him and promised him a very

great family; and soon after, we see him with many wives and children, and sufficient property to support them all, and something to give away to his brother besides. He that increases the family will increase the substance that is required in order to support them.

Nelly - But I shouldn't like for him to get other women and young girls that he would like better than me.

Abby - As to that, I suppose that young persons are not always as foxy rivals as older ones, but you have access to the fulness of the same fountain of grace that they have; but if, through your neglect, envy, or jealousy, and their greater diligence and humble obedience, they come into possession of qualities more winning, not they, but you, should lose. The place that is given to you, can only be lost through your folly or neglect. That place that you now hold, and I would advise you to keep it. George is a good man, and that should content you; although he may be but a plain, humble man, yet if he really has the same sterling faith that Abraham had, he will be sure to exalt you in a time to come.

Nelly - I don't need any caution about that. I shall be the last one that will forsake a man that I do know, for one that I don't know so well. George don't make so much show as some Elders, but I think that God must set a good store by him, if He knows him. There's Elder Print flirting about with the sisters, and some of the sisters are just silly enough to think he is somebody. Didn't you see how his eyes were roving about upon the congregation, like a hungry dog that would steal something? George says I ought not to have been looking, and I shouldn't if I hadn't heard something before. I never like to believe anybody is bad till I'm obliged to. If he ever saves one wife, it will be more than some think he will do. I should think if a man has one good wife like his, he should try to secure her confidence at home, before he undertakes to look after others, without the permission of God or His Prophet.

Abby - Yes, cousin, such a man takes the surest course to lose the one talent and precious treasure which he now possesses, by destroying his wife's confidence in his obedience to the authority and laws of the Kingdom of God. For a man that will persist in violating the laws of God cannot save even one wife.

Nelly - But what will come of those sisters that are misled by such a man? They say that they have been taught to obey counsel!

Abby - That is very true; we should all obey counsel. But we should remember well and never forget that it is only the counsel of the Lord that will stand; any other is not counsel, but a device of wicked persons or of the devil.

Nelly - How then can the sisters know the difference always?

Abby - They always have a right to know the difference. If they

are faithful, God has promised to show them the difference, and lead them into the truth by His Spirit.

Nelly - Does He really promise to do that? I do wish I could read the Scriptures as well as you can.

Abby - The Spirit is given to every one to profit withal. In the absence of proper authority, the Holy Spirit is the only teacher and comforter to show us how to act under all temptations. And this is an infallible guide. And what the Spirit dictates, is the counsel of the Lord, which we should always obey.

Nelly - Well, if George does take any others, I should like to have him take my sister, Ann, for her disposition is so obliging and mild. She is not near so hasty as I am; and if I have got to be so pure and good in order to have the favour of God and my husband, and if he should get some lass whose conduct would irritate me, then I should tell my feelings at once and afterwards be sorry for it.

Abby - This relation will inevitably lead you to be prayerful and watchful over your conduct; and you and your husband should unite your faith in the purest affection in those movements that will be designed to add to your family either wives or children. Otherwise, the Lord may give your George wives that will scorn him, as Michal did David; and children, too, that will be as wicked as were Ammon, Hophni, and Phineas. It is not every husband and wife that can regulate a large household, as could Abraham and Sarah. It was even after many years of experience and faithful trial before Abraham and Sarah were thoroughly qualified to control a large family of wives and concubines and children together, with servants and handmaids, amounting to some hundreds. If you wish to honour your George by giving him the delights of the sons of men, after the manner of holy women of old, don't be in haste, but let the will of the Lord be manifest from a proper source, else you may do more injury to George than good.

Nelly - Oh, I shan't be in any haste, if he ain't, I warrant you; only Ann may be looking out for herself and engage herself to some other one.

Abby - Oh, there are many good men besides your George; and there are many choice girls besides your Ann, whom the Lord of heaven designs to make queens, who are now on the floor of poverty as much as the Virgin Mary ever was. They may generally be found in obscure places, at service in mills and factories, and sometime in haunts of prostitution like Rahab.

Nelly - I wonder, Abby, why that should be, that the Lord should leave them in such low conditions to be thought so little of.

Abby - Why, cousin, the Lord will not leave them there, he only put them there in order that they might know by experience the evil from

the good, and in the final day bear witness against their oppressors and seducers. Oh, no, He will not leave them in obscurity, where there is no eye to pity nor arm to save, but he will bring his daughters from the ends of the earth, and carry the lambs in his bosom. The Church, the bosom of Christ, will nourish them with the milk of kindness. The world don't know them now, but they will know them when they are washed, and adorned, and beautified with embroidered work, and with pearls and glittering coronets, among the honourable women of the earth; and their feet shall scarcely touch the earth for delicateness.

Nelly - Why, Abby, I don't wonder that females are so much in love with this Gospel. But do you think that females will be so much more polished and beautiful, and men so much more noble, like objects of worship, if they are faithful to their calling? Why I almost worship George now! I wish you would read me that chapter which tells about three men that were transfigured. You know that I can't read; your father, being the oldest, had the property, and my father's children have always had to work hard, and were unable to go to school. I want to know if my George, when he comes into his glory, will look as they did? He will forget me then, unless I am transfigured too. If our husbands, Abby, have such glorious bodies as Christ had when he was transfigured, and their faces shine like the sun, and their locks, and their cheeks, and their bright eyes are surrounded with milky whiteness - you know how it reads better than I do; it's some time since I heard George read it. Won't the men look so grand that they will feel above the women? George will forget me!

Abby - I think if you will pay more attention when it is read to you again, that you will find that men's bodies are not made so beautiful and glorious until they are resurrected; and that Peter, James, and John, were allowed to see what a beautiful change in their bodies they might expect in the resurrection, if they were faithful. I suppose that the Lord knew that they wouldn't be suffered to live long here, and He wanted to comfort them by showing them that when they laid down their mortal bodies, they would not only have real bodies, faces and feet, and wear clothes again, but that their persons would be free from all blemish, and shine with a thousand fold more captivating lustre than they now do. Paul says, dear cousin, that there are bodies celestial, and bodies terrestrial, and the glory of the celestial is one, and the glory of the terrestrial is another.

Nelly - Do you think that the wicked who don't get any such handsome bodies, will know our husbands in the resurrection? It would look curious if wicked people hereafter should take our husbands to be angels or Gods, and want to bow down and worship them as though they were Gods. I think if George's master ever thought of any such thing, he wouldn't treat George so badly as he does.

Abby - I can't say how well the wicked will know our husbands, when they have such glorious bodies as Jesus Christ now has, but I do know that one man looked so much better after his resurrection, that the Prophet John was desirous to worship him, until he told him who he was. And, Nelly, if you will ask George to read you a description of a good man's righteous wives in Solomon's inspired song, you will see that his three score Queens, and four score concubines, with their virgin daughters, were greater beauties than we should suppose could exist before they were transfigured by the power of the resurrection.

Nelly - Don't you think that a great many men and women would join the Church if they only know of these things?

Abby - There will be an innumerable multitude besides, who will come to Mount Zion. But there will be a larger multitude who will come forth to shame and everlasting contempt. They will look very shabby by the side of those who shine as the brightness of the firmament.

Nelly - I am sorry I ever burnt that Revelation. I shouldn't have done it for the world if I had known as much as I do now. Can't George get another at Liverpool? Don't you think that the hundred thousand common girls of London would much rather have such husbands, and be themselves so exalted, than lead out their present miserable short lives as they do? And then, to be the mothers of such beauties as my little Susan and Ned! Come here Ned, you little Prince, bless you; there will be a good many as ready to worship you some day as I am to worship your father! I wonder how Gideon felt, with seventy such sons as my Ned! And then every faithful mother is to be blessed like Sarah and Rachel, as a mother of nations! And enough to support them, and wait before them too! I shall never say any more against this work, Ellen! And if they send George to the ends of the earth to preach this Gospel, without purse or scrip, I think I can bear it, and sing, "All is well." But I wonder if there are not as many bad men in England as there are women? I suppose the men wouldn't publish it if there were.

Abby - It is true the men might not like to see the facts that disgrace them put into print; yet, I think, Nelly, if any one will take up a late edition of geography, they will there find that the adult male population of Great Britain is carefully set down in figures. That tells the number of bad men, although, strictly speaking, a little too large, yet sufficiently accurate for round numbers. Why, Nelly, I always look at the Lord's reckoning table, and that tells me that the whole earth has gone astray.

Nelly - Surely, dear Abby, if all the wicked men in Britain are to be destroyed by wars, pestilence, famine, and their own drunkenness and debaucheries, there will be but few men left, but I hope that we shall be

moved away before that comes to pass. I expect that a great many more than seven will want to take hold of my George, when there are so few men and so many women! A man will be more precious than gold. You would be surprised, Abby, if you should hear Ramsey tell whom he has seen at those bad places where he visits - parsons, and even bishops, in disguise. But Ramsey wouldn't expose them. He knows better, it would only throw him out of good employ. And the Bible says, it is our strength to keep still, or sit still, I don't know which, because I can't read. Some people thought that Mr. M. must be a very virtuous minister, who delivered a lecture in St. Paul's Chapel against polygamy and the pollution of our Church, but Ramsey tells a queer story on him. Ramsey having heard his lecture through, stopped in the door passage to see if Mr. M. would know him. Mr. M. affected not to know him till he came alongside, when he winked at Ramsey, and whispered in his ear, "Rams, you rascal, don't you tell of me." Now, this may be only Ramsey's gammon, and I shouldn't think that a parson would be such a hypocrite and profligate, if Christ hadn't said that they were hypocrites, and like painted sepuchres, having a fair outside. Jesus Christ must know better than I do. But, I suppose it is a sure sign, when a minister lectures against the true Church, that he is a bad man. Well, it's time I was going. I left Aunt Betty to take care of Susan, only for a few minutes, and she will think I have forgot myself. Do you know what offended Sister Hugall the other night?

Abby - I think that she must have been offended at herself more than anybody else. It appears that she and Elder Gamey had some conversation on this subject of marriage, in a little circle of brethren and sisters; and you know her thoughtless manner of speaking, according to the impulse of the moment, without considering how her expression would look in the consideration of others. Why she simply said that she required a husband wholly to herself, and she would tell Brigham Young so if he were there.

Nelly - Did Elder Gamey say anything?

Abby - No, nor did anyone speak any more. It was silent as heaven for several minutes; each one seemed to think - and hang their heads, daring neither to laugh nor to speak. At length Sister Hugall, not having where to hide her face, got up and shot out at the door, and went home without so much as putting a handkerchief on her head.

Nelly - Well, I am glad that I wasn't in her shoes that time. Good evening.

*Millennial Star 15: 225-229, 241-244
April 9, 1853*

Remarks By Mary Elizabeth Rollins Lightner

Brigham Young University, April 14th, 1905

Remarks by Sister Mary E. Lightner who was sealed to Joseph Smith in 1842. She was 87 years of age at the time of this address in April 1905.

Well, my young brethren, I can say I never was more surprised in my life than to be called upon to speak to you young men who are called upon to go into the mission field to preach the gospel to the nations of the earth. It is true I have been in the Church from its beginning. Just six months after it was organized, I joined it. I have been acquainted with all of those who were first members of this Church, with all of those who saw the plates and handled them, with even those who saw the angel Moroni who came to them. I am well acquainted with every one of them and I have known them from the time that they came to Ohio until their death; and I am the only living witness who was at the first meeting that the Prophet held in Kirtland.

The Smith family was driven from New York, and a small church had been organized. Oliver Cowdery, Peter Whitmer, and Ziba Peterson were members. Well, I being anxious, though young, to learn about the plates from those who knew all about it, my mother and I went up to the Smith family the next night after they came to Kirtland. As I went in, there were two or three others present. They were all there, from the old gentleman and his wife to all the sons and daughters. As we stood there talking to them, Joseph and Martin Harris came in. Joseph looked around very solemnly. It was the first time some of them had ever seen him.

Said he, "There are enough here to hold a little meeting." They got a board and put it across two chairs to make seats. Martin Harris sat on a little box at Joseph's feet. They sang and prayed. Joseph got up and began to speak to us. As he began to speak very solemnly and very earnestly, all at once his countenance changed and he stood mute. Those who looked at him that day said there was a search light within him, over every part of his body. I never saw anything like it on the earth. I could not take my eyes off him; he got so white that anyone who saw him would have thought he was transparent. I remember I thought I could almost see the cheek bones through the flesh. I have been through many changes since but that is photographed on my brain. I shall remember it and see in my mind's eye as long as I remain upon the earth.

He stood some moments. He looked over the congregation as if to pierce every heart. He said, "Do you know who has been in your midst?"

One of the Smiths said an angel of the Lord. Martin Harris said, "It was our Lord and Savior, Jesus Christ." Joseph put his hand down on Martin and said: "God revealed that to you. Brethren and sisters, the Spirit of God has been here. The Savior has been in your midst this night and I want you to remember it. There is a veil over your eyes for you could not endure to look upon Him. You must be fed with milk, not with strong meat. I want you to remember this as if it were the last thing that escaped my lips. He has given all of you to me and has sealed you up to everlasting life that where he is, you may be also. And if you are tempted of Satan say, 'Get behind me, Satan.'" "

These words are figured upon my brain and I never took my eye off his countenance. Then he knelt down and prayed. I have never heard anything like it before or since. I felt that he was talking to the Lord and that power rested down upon the congregation. Every soul felt it. The spirit rested upon us in every fiber of our bodies, and we received a sermon from the lips of the representative of God.

Much has come and gone from me through the powers and vicissitudes of this Church. I have been in almost every mob. I have been driven about and told I would be shot and had a gun pointed at me, but I stayed with the Church until it was driven from Nauvoo. The words of the Prophet that had been revealed to him always have been with me from the beginning to the end of the gospel. Every principle that has been given in the Church by the prophet is true. I know whereon I stand, I know what I believe, I know what I know and I know what I testify to you is the living truth. As I expect to meet it at the bar of the eternal Jehovah, it is true. And when you stand before the bar you will know. He preached polygamy and he not only preached it, but he practiced it. I am a living witness to it. It was given to him before he gave it to the Church. An angel came to him and the last time he came with a drawn sword in his hand and told Joseph if he did not go into that principle, he would slay him. Joseph said he talked to him soberly about it, and told him it was an abomination and quoted scripture to him. He said in the Book of Mormon it was an abomination in the eyes of the Lord, and they were to adhere to these things except the Lord speak. I am the first being that the revelation .

I was there in all the tribulations and trials. I have been in the houses that have been stoned. The rocks have been thrown criss-cross in every direction. I have seen the brethren shot and ruined for life. I saw the first martyr dead and a more heavenly corpse I never saw or expect to see on the face of the earth. His face was so happy. I have seen our bishop tarred and feathered in the streets of Missouri. They took off his shirt and covered him with tar and then took a pillow and turned the feathers over him. I looked at him and thought if ever man was counted worthy to be a

martyr, he was. His life proved it for he lived an upright and honorable life and was beloved by the prophet while he lived and after he died the prophet honored him. Two of his sisters were Joseph's wives. Emma took them by the hand and gave them to Joseph.

I asked him if Emma knew about me, and he said, "Emma thinks the world of you." I was not sealed to him until I had a witness. I had been dreaming for a number of years I was his wife. I thought I was a great sinner. I prayed to God to take it from me for I felt it was a sin; but when Joseph sent for me he told me all of these things. "Well," said I, "don't you think it was an angel of the devil that told you these things?" Said he, "No, it was an angel of God. God Almighty showed me the difference between an angel of light and Satan's angels. The angel came to me three times between the years of 1834 and 1842 and said I was to obey that principle or he would slay me. "But," said he, "they called me a false and fallen prophet but I am more in favor with my God this day than I ever was in all my life before. I know that I shall be saved in the Kingdom of God. I have the oath of God upon it and God cannot lie; all that he gives me I shall take with me for I have that authority and that power conferred upon me."

Well, I talked with him for a long time and finally I told him I would never be sealed to him until I had a witness. Said he, "You shall have a witness." Said I, "If God told you that, why does he not tell me?" He asked me if I was going to be a traitor." I have never told a mortal and shall never tell a mortal I had such a talk from a married man," said I." "Well," said he, "pray earnestly for the angel said to me you should have a witness." Well, Brigham Young was with me. He said if I had a witness he wanted to know it. "Why should I tell you?" said I. "Well," said he, "I want to know for myself." Said he, "Do you know what Joseph said? Since we left the office the angel appeared to him and told him he was well pleased with him and that you should have a witness."

I made it a subject of prayer and I worried about it because I did not dare to speak to a living being except Brigham Young. I went out and got between three haystacks where no one could see me. As I knelt down I thought, why not pray as Moses did? He prayed with his hands raised. When his hands were raised, Israel was victorious, but when they were not raised, the Philistines were victorious. I lifted my hands and I have heard Joseph say the angels covered their faces. I knelt down and if ever a poor mortal prayed, I did. A few nights after that an angel of the Lord came to me and if ever a thrill went through a mortal, it went through me. I gazed upon the clothes and figure but the eyes were like lightning. They pierced me from the crown of my head to the soles of my feet. I was frightened almost to death for a moment. I tried to waken my aunt, but I could not.

The angel leaned over me and the light was very great, although it was night. When my aunt woke up she said she had seen a figure in white robes pass from our bed to my mother's bed and pass out of the window.

Joseph came up the next Sabbath. He said, "Have you had a witness yet?" "No." "Well," said he, "the angel expressly told me you should have." Said I, "I have not had a witness, but I have seen something I have never seen before. I saw an angel and I was frightened almost to death. I did not speak." He studied a while and put his elbows on his knees and his face in his hands. He looked up and said, "How could you have been such a coward?" Said I, "I was weak." "Did you think to say, 'Father, help me?'" "No." "Well, if you had just said that, your mouth would have been opened for that was an angel of the living God. He came to you with more knowledge, intelligence, and light than I have ever dared to reveal." I said, "If that was an angel of light, why did he not speak to me?" "You covered your face and for this reason the angel was insulted." Said I, "Will it ever come again?" He thought a moment and then said, "No, not the same one, but if you are faithful you shall see greater things than that." And then he gave me three signs of what would take place in my own family, although my husband was far away from me at the time. Every work came true. I went forward and was sealed to him. Brigham Young performed the sealing, and Heber C. Kimball the blessing. I know he had six wives and I have known some of them from childhood up. I knew he had three children. They told me. I think two are living today but they are not known as his children as they go by other names.

These are things I can testify to as the living truth, and I have told it to the Josephites. There is a great deal said about this church and the Josephites. I never knew of Joseph appointing him to be the prophet. I have never known him to say it, and I have known the boy ever since he was twelve years of age. I heard Joseph say this: "I have rolled this kingdom off of my shoulders onto the shoulders of the Twelve and they can carry out this work and build up His kingdom." Said he, "I am tired. I have been mobbed, I have suffered so much from outsiders and from my own family. Some of the brethren think they can carry out this work better than I can, far better. I have asked the Lord to take me away. I have to seal my testimony to this generation with my blood. I have to do it for this work will never progress until I am gone for the testimony is of no force until the testator is dead. People little know who I am when they talk about me, and they never will know until they see me weighed in the balance in the Kingdom of God. Then they will know who I am, and see me as I am. I dare not tell them and they do not know me." These words were spoken with such power that they penetrated the heart of every soul that believed on him.

Now about these Josephites - I have not a word to say about Joseph. He is doing a great work in the first principles. He does not believe in endowments; he does not believe in some other things; and he does not recognize this Church as the true church. But we have one criterion to go by. Joseph said, "The servant cannot be greater than the Master. If they persecute me they will persecute you." Has his son Joseph ever been persecuted? Have they been whipped and murdered in cold blood? They can go into the world as members of the re-organized church. They do not believe the right one took Joseph's place.

But let me tell you this gospel is going to spread, and you young men who are going on missions, give your hearts to God, for He said, "Young man, give me thy heart." And if you do give Him your hearts and pray to the heavens above the spirit of God and the Holy Ghost will rest upon you. If the great soul that rules in heaven and on earth, and the inspiration of the spirit comes down and rests in your bosom you will be able to speak the light to the people and you will gain a great reward. Just speaking of yourself in your own strength the spirit is withdrawn. You will have no power that will reach the heart. It may tickle the ear, but you must have the power of the Almighty. You must have the angels to be your companions and rest upon you. Let them be your guide in health and trouble. May you ever drink of the waters of intelligence that flows from the throne of God. God Almighty will guide you and direct you and you will walk in the paths of truth and you will receive your reward as His servants for the good deeds you have done on this earth.

This is my testimony and I hope and pray you will believe me for I have received it from the servant's heart, and when that servant comes he will own his people if they are faithful and humble. A trying hour and darkest hours are in the future before us and it is only those who are humble, contrite and honest before God and endure to the end who shall receive the blessings. Faith will be trampled down and there will be punishments come upon those who are not honest. These are things I tell you and they are true and you will see that they are if you live long enough. All I have said to you about the future will come to pass just as sure as the sun shines in the heavens. May God bless you and let you be on the alert to receive the words of light that are given to you by His servants. You will all be tried by darkness and the powers of darkness will come to you, but put your trust in your Heavenly Father, let Him be your guide and support for He is the everlasting light, worlds without end.

I hope you will excuse me for being a little agitated but it is a terrible tax for me to come and get up to speak. But I want you to remember what I have said, that it is my testimony, as long as you live. I want to say to you as I said before that Joseph said if I was faithful, I

should see greater things than the angel. Since then I have seen other persons, three came together and stood before me just as the sun went down - Joseph, Hyrum and Heber C. Kimball. It was prophesied that I should see Joseph before I died. Still, I was not thinking about that. I was thinking about a sermon I had heard. All at once I looked up and they stood before me. Joseph stood in the middle in a circle like the new moon and he stood with his arms over their shoulders. They bowed to me about a dozen times or more. I pinched myself to be sure I was awake, and I looked around the room to see where I had placed things. I thought I would shake hands with them. They saw my confusion and understood it and they laughed, and I thought Brother Kimball would almost kill himself laughing. I had no fear. As I went to shake hands with them, they bowed, smiled and began to fade. They went like the sun sinks behind a mountain or a cloud. It gave me more courage and hope than I ever had before.

BYU Archives and Manuscripts, typescript, BYU University

Plural Marriage As Taught By The Prophet Joseph

A Reply to Joseph Smith III, Editor
of the Lamoni (Iowa) Herald

By Helen Mar Whitney

Printed at the
Juvenile Instructor Office
Salt Lake City, Utah
1882

Introductory

The Woman's Exponent of June 1st, 1882, contained an article written by Helen Mar Whitney, in which reference was made to some statements of Joseph Smith, editor of the Herald, published at Lamoni, Iowa, which he made while delivering a lecture against "polygamy and the Utah Mormons," in Chicago. This article called forth some expressions of dissatisfaction from Mr. Smith, to which the writer will endeavor to reply in pamphlet form, as she cannot do so through the Exponent.

A feeling of delicacy takes possession of the author in attempting to perform a labor of this nature, but as her object is to open the eyes and throw light upon the minds of those who are laboring under false impressions concerning the religion and works of the Latter-day Saints of Utah, she will undertake the task, trusting in the Almighty for His assistance and guidance. She will also take the liberty of dropping the indirect style and will speak only for herself, although her sentiments are in unison with those of many of her sisters in the Church.

I should have paid attention to Joseph Smith, editor of the Herald, at an earlier date had not my time been occupied in the performance of a more pleasing and interesting labor - preparing a portion of my father's journal for publication.

Trusting to a charitable public, I commend this humble effort to my sisters and friends in Zion and to all who honestly desire to learn truths concerning a "peculiar people," or to study the philosophy of plural marriage.

Salt Lake City, Utah
September 20, 1882.

Plural Marriage Taught By the Prophet Joseph

By Helen Mar Whitney

I here reproduce the article published by Joseph Smith [III]:

“The Woman's Exponent, published in Salt Lake City, Utah, Emmeline B. Wells editor, in its issue of June 1st, 1882, contains an article entitled, 'Scenes and Incidents in Nauvoo,' the writer of which, Helen Mar Whitney, pays attention to Joseph Smith, editor of the Herald, after the following fashion:

“Joseph Smith, who professes to be his father's successor, has (in an anti-'Mormon' meeting, lately held in Chicago, a city noted for its crimes and the deepest dens of infamy and corruption, the description of which was lately given by a Rev. in that city, is so soul-sickening that it may well be called the Sodom of the west; which is ripening so fast that it may soon be wrapped again in another consuming fire) declared that it was not until 1852 that polygamy was attempted to be introduced in the teachings of the Church, and that its introduction was a shameless trick of wicked men, who were obliged to find an excuse to cover up their crimes.

“He must be blind not to see that his own tongue condemned him, not only as an uninspired leader, but an unprincipled enemy to his own father's house. For he says: 'In 1855 I began a crusade on my own hook, and in 1860, when I entered public life, it was with the avowed determination to oppose polygamy evermore.

“Now what man of God ever went to work on his own hook, or even thought to set up his own will independent of revelation from on high?

“The man, whoever he was, who told Elder Joseph Smith that if an angel were to come down from heaven and tell him polygamy was wrong he would not believe the angel, was just as much an imposter as the Prophet's son, who made the following reply: 'I would believe, but, I would tell the angel to go to some one else, for I would not preach the doctrine.'

“A poor captain and soldier of the cross he would make to stand as his father's representative to carry out the purposes of the Almighty, for which the Prophet was willing to suffer with his people, and endure every kind of persecution as well as imprisonment and death, for the sake of the religion which his son Joseph, under the inspiration of the evil one, has denied, and has now united himself with the worst enemies of his father to destroy the work for which he had to suffer so much and at last lay down

his life.

“His son declared that, although he had been accused of being an apostate, he had always been true to the faith taught by his father, and says, 'I have eagerly sought for a proof of the divine inspiration of polygamy but cannot find it, and believe the doctrine to be infamous, root and branch.'

“Here he contradicts himself, which is another proof of his infidelity and lack of inspiration and wisdom from on high. He was hardly old enough when his father was killed to know or understand of what his faith consisted; but if he entered public life with this avowed determination, which he declares he did, how could he expect to obtain any proofs either one way or the other? For the Lord requires of His children honesty and sincerity of heart and purpose, in which selfishness must have no place, and

“This prayer pray: Lord God! thy will be done;
Thy holy will howe'er it cross my own,
Hard labor this for flesh and blood.'

“Subduing our wills and the pride of our hearts is the deepest and hardest lesson that mortals have to learn. If Joseph Smith was in possession of the true faith and gospel of Christ, such as his father enjoyed, he would now be treading in his footsteps; being hated of all men 'for righteousness sake,' instead of being where he is and lowering himself by joining in the hue and cry of the low contemptible and foul-mouthed hypocrites, who can scarcely say that which is mean enough against his martyred father and his most true and humble followers.”

The following are Joseph Smith's comments upon the above article:

“Honesty and sincerity of heart and purpose are undoubtedly good things to have, but very inconvenient things, sometimes. We had hitherto supposed that heart and purpose, were in many senses synonymous with desire and intention, and these are certainly the will. If this writer were as honest as she would have her readers believe that Joseph Smith is dishonest, she would probably have given the reasons assigned by him for the statements made respecting crusading on his 'own hook,' and the course he took in public life, in refusing to teach polygamy; for he assigned as the principal reason for his course what was and is to him a fact in revelation, that the doctrine was not authorized of God, and that it was his duty to proclaim against it, and if, from the day conviction of such duty was fastened on him till now, he had forgotten, neglected or refused to perform the duty enjoined by that conviction, he is

unaware of such refusal, neglect or forgetfulness.

“The editress of the Exponent is not responsible for the statement of Helen Mar Whitney, as a matter of course; but the writer herself would far better conserve the interests of truth if she would point out somewhere specifically, what part or portion of the faith and doctrine contained in the Book of Mormon, Doctrine and Covenants, Bible and Times and Seasons, edited, authorized or declared publicly by Joseph Smith as the faith of the Church as organized in 1830, according to the 'everlasting gospel,' that we are at war with, or fighting against.

“We were not aware that the 'evil one' inspired men to preach Jesus Christ, and Him crucified, the Book of Mormon, the Doctrine and Covenants, the revelations of God in this generation, the faith and doctrines of the Church as stated by Joseph Smith himself in 1844, both to the Democrat, of Chicago, and to I. Daniel Rupp, publisher of the History of all Denominations, issued in that year, and Joseph Smith a Prophet of God, until we saw it stated by this writer. The religion that Joseph Smith taught is found in the records he gave to the Church for their guidance; and Joseph Smith the younger, was not so young, nor so small, nor so foolish, nor so devilishly inspired that he was not taught the common principles of the faith and that the gospel of salvation from sin was revealed in the New Testament, in the Book of Mormon and the Doctrine and Covenants; nor has he since been so dull and uncomprehending a reader that he has forgotten the precepts taught him in his youth.

“As to the date of the introduction of polygamy into the public teachings of the Church, we cite Helen Mar Whitney and Emmeline B. Wells, and the readers of the Exponent to the published minutes of a special conference held at Salt Lake City, August 29th, 1852, and to what the late lamented President Brigham Young, and Apostle Orson Pratt both said of it then. If these women exponents care to impeach the testimony of the 'Lion of the Lord,' and one of the leading Apostles of the Utah host, we have no possible objection. However, we call the attention of the saints and readers of the Herald to an article published in the Ogden Pilot for June 30th, 1882, and this article we would commend to the readers of the Exponent, if we could get them to read it.

“The work that Joseph Smith did, lay in the States of New York, Ohio, Illinois, Iowa, Missouri and other States, and ended in Illinois in 1844, so far as his personal contact with it, was concerned. The character of that work in its spiritual phase' can only be determined by reference to the records and teachings of himself and compeers up to that date. Whatever those were, he who holds to them is in the faith he held.

“The work of the Utah Church began after 1844, and was carried on under the direction and tutelage of Brigham Young; and there seems to

be proof that it was his wisdom and will that prevailed until his death; and lies in Utah principally, a place not known before 1844, and not contemplated by Joseph Smith. This work is not the work of Joseph Smith.

“The work of the reorganization, including Joseph Smith, son of the Seer, lies in the places where the first work lay, and is being carried on with a direct view to its upbuilding and establishing according to the records and published formulas of faith and doctrine as left by Joseph Smith and others of the Elders, and neither Helen Mar Whitney, nor any other can truthfully say that the work of the first Joseph and his co-workers is the one his son is trying to destroy.

“The meeting at Chicago so much complained of by the Utah people and press, was advertised as an anti-polygamy meeting and was an attack upon that only. 'Mormonism' proper, as a religion, it was conceded, was at the option of any one to believe unmolested, and undisturbed. Joseph Smith was there as an avowed believer in the doctrines of 'Mormonism' as taught by his father, and was not there as an anti-'Mormon.'

“If Joseph Smith, the son of his father, had followed in the footsteps of President Brigham Young, he might have been in Utah, fostering and upholding that which was and is foreign to the gospel his father died in the service of, if not for, and would have been detested not for the righteousness sake referred to in that gospel, but for the teaching and practice of what the Lord has said was 'abominable in His sight.' We confess that we have no ambition to be hated for that kind of righteousness.

“Whether we make a poor, or a good soldier of the gospel, or not, we are wonderfully glad that the decision lies with Christ, and not with the people who say that we are unprincipled and in league with the enemies of Joseph Smith; for if found a poor soldier, the mercy of the Judge will palliate the poverty or our service. 'He doeth all things well.'”

The cause for my saying so little and not giving “the reasons assigned by Joseph Smith for the statements made respecting crusading on his 'own hook,'” etc., were these: Reference was merely made to show his infidelity as well as the falsity of his statements, which were copied into the Deseret News, and which everyone had the same opportunity of reading as myself. Besides, the Woman's Exponent is entirely too small to admit of all that might otherwise have been said, as there are many others who are more capable of contributing to our little sheet, which is only published semi-monthly.

In the foregoing article, Mr. Smith says: “We had hitherto supposed that heart and purpose, were in many senses synonymous with

desire and intention, and these are certainly the will.” These may be his “convictions,” but through the early teachings which I received of the gospel of Christ, I had been led to believe that we must, subdue our wills and bring them into perfect subjection to the will of God - that ours must be swallowed up in His whose works are altogether upon a broader scale than those of man. The following impressive words also assisted me in arriving at this conclusion: “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Again, our Redeemer, when His sufferings were so great that He bled from every pore, exclaimed, “O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.”

“Man proposes but God disposes.” The Latter-day Saints do not desire tribulation, but they look for little else in this life. Jesus said, “If the world hate you, ye know that it hated me before it hated you. If they have persecuted me, they will also persecute you.” When His disciples came unto Him privately as He sat, upon the Mount of Olives, saying, “What shall be the sign of Thy coming,” etc. He said, “Take heed that no man deceive you. For many shall come in my name saying I am Christ; and shall deceive many ... Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. ... But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (Whoso readeth, let him understand.) Then let them which be in Judea flee into the mountains. ... For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days shall be shortened, there shall no flesh be save: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or lo there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

The life of the Prophet Joseph was very different from that of his son's, who says, “'Mormonism' proper, as a religion, was at the option of any one to believe unmolested and undisturbed,” etc., but if he was actuated by the same spirit he would certainly have had a similar experience. His father's life was similar to that of every true prophet; and every one who enlists in the true service of Christ, if he is valiant for that cause, may look for persecution, which will be just in proportion to his

diligence in opposing the enemy of all righteousness and his agents.

Jesus said, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil for the Son of Man's sake." And here is the testimony of the Prophet Joseph, in a letter written to the Saints in Nauvoo, September 1st, 1842.

"Forasmuch as the Lord has revealed to me that my enemies, both in Missouri and this State, were again in the pursuit of me; and Inasmuch as they pursue me without a cause, and have not the least shadow or coloring of justice or right on their side, in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehoods of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety, and the safety of this people. ... As for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life. ... Deep water is what I am wont to swim in. It all has become a second nature to me and I feel like Paul, to glory in tribulation, for to this day has the God of my father, delivered me out of them all, and will deliver me from henceforth; for behold and lo, I shall triumph over all my enemies, for the Lord God has spoken it.

"Let all the Saints rejoice, therefore, and be exceedingly glad, for Israel's God is their God, and He will mete out a just recompense of reward upon the heads of all their oppressors.

"And again, verily thus saith the Lord: Let the work of my temple, and all the works which I have appointed unto you, be continued and not cease; and let your diligence, and your perseverance, and your patience, and your works be redoubled, and you shall in no wise lose your reward, saith the Lord of hosts; and if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven."

He also spoke thus in relation to the baptisms for the dead: "I will say to all the Saints, that I desired, with exceedingly great desire, to have addressed them from the stand on the subject of baptism for the dead, on the following Sabbath. But inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it to you by mail, as well as many other things.

"I now close my letter for the present, for the want of more time, for the enemy is on the alert, and as the Savior said, the prince of this world cometh, but he hath nothing in me. ... I subscribe myself your servant in the Lord, Prophet and Seer of the Church of Jesus Christ of Latter-day Saints.

“JOSEPH SMITH.”

Reply to Joseph Smith III

If Joseph Smith, the younger, had not been “so young” when his father was martyred, and could have been “under his direction and tutelage,” he would probably have learned more about the revelations and principles which were restored through him to the earth, as he declared in the above letter that the Lord was about to do.

From the day that, the prophet Joseph Smith attempted to serve God, he began to receive the sneers and scoffs of the world, and he suffered the most bitter persecution from all the sects. This continued to increase until 1844, when he sealed his testimony with his blood, and if his son will not see and understand these things then he is blind, yes, wilfully and hopelessly blind.

Concerning persecution, Paul said, “We glory in tribulation, also knowing that tribulation worketh patience; and patience, experience; and experience, hope: for therefor we both labor and suffer reproach, because we trust in Thee the living God.” Again, in writing to Timothy concerning the wickedness of the last days, He says: “Remember that Jesus Christ, of the seed of David, was raised from the dead - according to my gospel, wherein I suffer trouble, as an evil doer, even unto bonds, but the word of God is not bound. ... Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. ... If we suffer, we shall also reign with Him: if we deny Him, He will also deny us. ... Yea and all that will live godly in Christ Jesus shall suffer persecution.”

I can certainly testify that the Saints have rejoiced in persecution.

There will be no necessity for my departing from the “truth” in pointing out that “part or portion of the everlasting gospel” with which the Prophet's son Joseph is “at war” and against which he is “fighting.”

As I have a copy of the “original” edition of the Book of Mormon, in which he says, in his editorial, that “polygamy is prohibited,” and that “any intelligent and fair reader in reading the Book of Mormon finds the prohibition of 'Utah's pet theory,’” I can testify that in this edition I find the same as I do in all the rest. What was said by Jacob, the brother of Nephi, had reference to those times and after speaking of their pride and abominations, as also of that of David and Solomon, he says: “Therefore, I the Lord God, will not suffer that this people shall do like unto them of old. Therefore, my brethren hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God,

delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes.” Mark the following: “For if I will, saith the Lord of hosts, raise up seed unto me I will command my people; otherwise they shall hearken unto these things.”

The history of his father informs us that the “evil one” inspired men who professed to preach Jesus Christ.

In his first vision, when a boy of fifteen, in answer to his first vocal prayer to know which of all sects was right, he was told that he should join none of them for they were all wrong; and all their creeds were an abomination in the sight of God, and that their teachers were all corrupt. “They draw near unto me”, saith the Lord, “with their lips, but their hearts are far from me, they teach for doctrine the commandments of men, having a form of godliness, but denying the power thereof.”

If his Satanic majesty did not mix in a goodly number of God's truths with error he would not be the cunning deceiver that he is. “He is abroad in the land,” and “he goeth forth deceiving the nations.”

As the Lord has said, “The wicked will come and say, We have prophesied in thy name, and in thy name done many mighty works,” and the Lord will say, “I know you not.”

A revelation upon the eternity of the marriage covenant was given to the Prophet long before the year 1843, as he asserted, and I am pleased to be able to testify to his son that on a certain Sabbath morning, previous to the return of the Apostles from Europe, in 1841, he astonished his hearers by preaching on the restoration of all things, and said that as it was anciently with Abraham, Isaac and Jacob, so it would be again, etc. He spoke so plainly that his wife, Emma as well as others were quite excited over it. Seeing the effect his sermon had upon them, he consoled them in the afternoon by saying that the time of which he had spoken might be further off than he anticipated, at all events the Lord would assist them to understand and perform His will in the matter if they were faithful. My mother was present and heard him deliver both discourses, and I recollect hearing her with others of the sisters express their astonishment at the things they had heard that day.

This affair weighed so heavily upon Joseph's mind that he longed for the time to come when he could have the Twelve Apostles with him to deliver this message to them; and after he had rolled off the load or delivered into their hands the keys of the kingdom, he jumped and clapped his hands like a young school boy let out to play. This is the testimony of my father. It seems that the revelation received by him in 1843, was given in answer to an inquiry to know wherein the Lord justified certain ones

anciently in having so many wives and concubine. This is his testimony, and he further affirms that he was commanded to teach and enter upon the practice of it. In the revelation he was told that he was of the loins of Abraham, who received great promises concerning the continuation of his seed and the fruit of his loins forever. These are the words of the Lord on that occasion: "This promise is yours, also because ye are of Abraham; and by this law" (celestial marriage) "are the continuation of the works of my Father, wherein He glorifieth Himself. Go ye, therefore, and do the works or Abraham enter ye into my law, and ye shall be saved. But if ye enter not into my law ye cannot receive the promise of my Father, which He made unto Abraham. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, Nay; for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness."

He also said that because Abraham, Isaac and Jacob "did none other, things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods. David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the beginning of the creation until this time; and in nothing did they sin, save in those things which they received not, of me. David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and receiveth his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord."

This is but a small portion of the revelation, and Joseph's own testimony was, that an angel was sent to command him to teach and to enter into this order. This angel, he states, stood over him with a drawn sword prepared to inflict the penalty of death if he should be disobedient.

I never doubted that young Joseph was exemplary, for he always had the reputation of being strictly moral, and I know that he was taught, as were many others, the first principles of the faith, which were all good and necessary for a foundation: but because we believe the precepts taught us in youth it does not excuse us for refusing to accept more revelation when given as the majority of the world have done - rejecting all revealed principles without investigation.

We might upon the same principle, and with quite as much propriety say that the first simple rudiments of learning are all that is necessary to complete our education. When we have understood and thoroughly digested one lesson or principle we are to go on unto perfection. But how can we receive light from those who show such palpable ignorance of the Prophet and the principles which I testify before God and His angels that I heard him teach! I know, as well as I know that the sun rises in the east and sets in the west that he commanded my father and other men to enter into this order of matrimony, and that he bestowed the holy Priesthood with all its keys and ordinances upon the Twelve Apostles, and told them to stand in their place and bear off the kingdom of God." He frequently declared that, he was rolling off the kingdom from his own shoulders to those of the Twelve, and I know that he maintained this feeling to the day of his death.

It would be well for his son to read up his father's history before going any farther, for none but the ignorant or dishonest would ever contradict this statement, or say that he gave no endowments.

I know of the blessings received by my father and mother through this man of God, and of their daily associations with him and his wife Emma. When he could do nothing with her he would send for my father, for whom she had such love and unbounded respect that he could always make peace between them, and this was how he received the appellation of the "peace-maker."

I have in my possession a daily journal, written by my father, of events which transpired in Nauvoo in 1842, 1843 and 1844, from which I extract the following:

"STRANGE EVENTS."

"In June, 1842, I was invited into the ancient order - was washed and anointed, sealed and ordained a Priest, etc., in company with nine others, .viz: Joseph Smith, Hyrum Smith, William Law, William Marks Judge Adams, Brigham Young, Willard Richards, George Miller and N. K. Whitney.

"January, 1844, my wife, Vilate, and many females were received into the holy order and were washed and anointed by Emma Smith."

In addition to these proofs I have a personal knowledge that the Prophet did teach and perform every ordinance which has ever been administered by Brigham Young, or any of the Presidency of this Church, and that they were first administered by him, his wife, Emma, being a co-worker with him, notwithstanding all her statements to the contrary. I could tell more if I desired to concerning her before and after she rejected

and denied the principle, and sought to impress her children and every one else with the idea that Brigham Young was the founder of polygamy in Utah. I solemnly testify that he gave her husband to wife four young women, who were living with her. Their names were Maria and Sarah Lawrence, who are now dead, and two daughters of Bishop Partridge, Eliza and Emily, the two latter are now living in Utah, and are still true and faithful advocates of the principle of celestial marriage as taught them by the Prophet Joseph Smith. Being aware of this fact, and knowing that there are a dozen or more of his wives still living and dwelling in Utah, who were sealed to him in Nauvoo, besides hundreds of others that were aware of these things, it would be useless for me or any one to undertake to deny it even if we wished to.

Here is another proof that this principle was instituted in the days of the Prophet Joseph: Mrs. Frink, of Ohio, sister to Brother John Gleason, who moved to Nauvoo as early as 1842, came to this city on a visit eleven years ago, and, with her husband, joined the Church of Jesus Christ of Latter-day Saints. She told me that when her brother John left the East for Nauvoo he brought with him their sister, Esther Gleason, who had joined the Church, and their eldest sister was so angry over it that she said she knew he had taken her off to be "old Joe Smith's spiritual wife."

Sister Esther died in Nauvoo without entering into the order and I think that she never heard it taught. Mrs. Frink was then but twelve years old, and if "Joseph Smith the younger was not so young, nor so small, nor so foolish," etc., as he states, he must have some remembrance or the reports that were afloat not only in the city of the Saints but throughout the country. At that time spiritual wife was the title by which every woman who entered into this order was called, for it was taught and practiced as a spiritual order and not a temporal one, though it was always spoken of sneeringly by those who did not believe in it; but the day will surely come when those who have mocked and derided this principle and the servants and handmaidens of God who were brave enough to take upon them the cross and bear the stigmas which have been heaped upon them without measure will be among those whom the Savior meant when saying, "Woe unto you, Scribes and Pharisees, hypocrites! for you are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

The Prophet's son can never make many proselytes among the Nauvoo "Mormons," for they have too much knowledge, and are so familiar with his parents' history that they cannot be duped.

I was not so young nor so small as Joseph Smith the younger, but

I confess that I was too young or too “foolish” to comprehend and appreciate all that I heard his father teach, and if my parents at that early day had disagreed and my father been taken away by death, I am not able to decide what the consequences would have been to me; but my mother, though quick and plain to speak her mind, learned to respect the authority of the Priesthood, and she understood it too well to stand in opposition to it. She never deceived nor taught her children an untruth. Had it not been for her abiding faith in the principles that were advanced by the Prophet and Seer and the confidence which she felt in her husband as a man of God, she could never have borne up under all the trials with which her life's path was filled. She often testified to me that she never opposed my father, no matter how much cause she thought she had for doing so, without losing the Good Spirit and making herself tenfold more wretched than before; and he felt the same respect for the ones who held the Priesthood above himself; he was never guilty of standing in opposition to that power, and no one who ever saw Heber C. Kimball would accuse him of cowardice. Those familiar with the holy scriptures will remember how David, when the Lord delivered King Saul into his hands, cut the skirt of his robe, when his heart smote him, and he “stayed his servants, for he feared to stretch forth his hands against him, because he was the Lord's anointed.”

The Prophet Joseph revealed the plural order to but few of the honest and pure-in-heart, who accepted it in the true spirit in which it was taught, as a celestial law that would eventually redeem and exalt the human family. He charged them not to divulge it, as he was harassed by day and by night by his enemies, and on their secrecy depended his life. The Twelve and others who were his most staunch friends were willing to lay down their lives for him if called upon. Under such circumstances he was not very likely to publish it to the world; and it was through the treachery of men and women professing righteousness who, under the cloak of religion; proved them-selves too corrupt to live within this celestial law of matrimony, and who, because Joseph rebuked them for their iniquities, turned against him, that he and his brother Hyrum were brought to a speedy death.

I will refer Joseph Smith to his father's history for proofs that Brigham Young was not father to the idea of bringing this people to the Rocky Mountains. He will find them plainly written on page three hundred and ninety-eight of the book which E. W. Tullidge wrote.

If Brigham Young had been an impostor, instead of a man of God, he could never have led this people here; and if they had not enjoyed a goodly share of the same spirit of inspiration that guided him, they would, years ago, have sought a more congenial, or at least a less forbidding spot

than they found in this desolate, barren and out-of-the-way place; and if he had not been led by some other spirit than selfishness and a desire to gratify his own worldly ambition he would have accepted the tempting offers held out to settle upon the Pacific coast, in a land of gold mines. If he had not allowed wisdom to lead and control his actions he would not have chosen the path that he did - struggling on for years with the untoward circumstances that met him in every shape, and the care of a great people dependent upon him and his brethren, not only for counsel, but many for food, raiment and shelter. If there was ever a great father upon this earth he was one; and if it had not been for the deep-rooted faith which they had in the revelations and predictions of Joseph Smith, and if they had not been of the true metal, they could never have endured and carried out the programme which he, by the light of revelation, had marked out.

In the book of Doctrine and Covenants it is written, "Let them therefore who are among the Gentiles, flee unto Zion. ... Go ye out from among the nations, even from Babylon, from the midst of the wickedness, which is spiritual Babylon." The Prophet Isaiah said, "in the wilderness shall waters break out, and streams in the desert, And the parched ground shall become a pool, and the thirsty land springs of water." "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

How can these predictions be fulfilled by those who call themselves the "Reorganized church" if they remain in the midst of Babylon and do not separate themselves from the wicked? Where are the deserts and "the parched ground" spoken of by Isaiah? not in the fruitful land of Iowa, nor Missouri, nor in any of the places around about that portion of America. And where are "the mountains" where "the Lord's house" is to "be established" and "exalted above the hills," if not here? Where are the temples that were to be built to the Lord in the last days if not in these mountains? Isaiah said, "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths." We also read in the book of Isaiah these words: "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace: ... for the Lord hath comforted His people."

All these prophecies have reference to these times, and the Latter-day Saints accept them just as they are written, nothing doubting, and I would like to know how we are to get around any one of these predictions. Nothing could be plainer, and those who try to gainsay them or to deny one had better deny the whole book and cast it into the flames.

Has not the Lord opened “rivers in high places, and fountains in the midst of the valleys?” for He said, “I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.”

No people can appreciate these sayings as do the Saints who first settled these valleys of the Rocky Mountains, for we have witnessed their fulfillment, to the very letter. Nor could any one with a spark of the gospel light misunderstand the prophet's meaning; and I think that we are nearing the time when the “sinners in Zion” will be “afraid; and fearfulness will surprise the hypocrite.” The “ensign” which Isaiah foresaw, has been lifted to the nations, and do we not see the people coming “with speed swiftly” from all the nations of the earth and building up the waste places? Who is so blind as those that will not see? Where on this earth is there a people who stand in so little fear of the threats of men as do the Latter-day Saints? It is true that were our trust in man alone we should tremble; but our trust is in God, who has said to His people: “Fear them not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness;” and can we not “sing unto the Lord a new song,” who said, “Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing; let them shout from the tops of the mountains.” This is the true secret of our strength, and no man can take to himself the glory. We also read: “Behold all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing and they that strive with thee shall perish.” “For I the Lord thy God will hold thy right hand, saying unto thee, Fear not I will help thee.” “This people have I formed for myself; they shall show forth my praise.” “Behold I have refined thee, but not with silver, I have chosen thee in the furnace of affliction.”

The “Mormons” of Utah do not admit that it was the wisdom or the will of Brigham Young, as Joseph's son, appears willing to credit him with, but it was the wisdom and the will of the Almighty that prevailed, and which led and guided His servants to this secure place in the Rocky Mountains, in fulfillment of prophecy, and which we well know was previously “contemplated by Joseph Smith.” But his son speaks truly when he says, “This work is not the work of Joseph Smith.” No, no mortal man can take the credit of it to himself.

The Saints of Nauvoo well remember how the Prophet was warned by the Lord to flee to the Rocky Mountains, and had it, not been for his wife, Emma, and a few faithless and frightened brethren, he would have come west, but it was otherwise ordained.

We cite Joseph Smith to other items (which he must have forgotten if he ever knew them) that are contained in his father's life,

which was written and published by E. W. Tullidge. It contains an address delivered by Lieutenant General Joseph Smith to the Nauvoo Legion, in the afternoon of June 18th, 1844, which was listened to by hundreds who are still living here in Utah, and from it I take the following extracts:

“It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the gospel.

It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation. We have turned the barren, bleak prairie swamps of this State into beautiful towns, farms and cities, by our industry; and the men who seek our destruction and cry thief, treason, riot, etc., are those who themselves violate the laws, steal and plunder from their neighbors, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon this innocent people.

“We are American citizens. We live upon a soil for the liberties of which our fathers periled their lives and spilt their blood upon the battlefield. Those rights, so dearly purchased, shall not be disgracefully trodden under foot by lawless marauders without at least a noble effort on our part to sustain our liberties.

“Will you stand by me to the death, and sustain, at the peril of your lives, the laws of our country, and the liberties and privileges which our fathers have transmitted unto us, sealed with their sacred blood?” “Aye,” shouted thousands. He then said: “It is well. If you had not done it, I would have gone out there,” (pointing to the west), “and would have raised up a mightier people.”

This alone proves, that Joseph Smith “contemplated” coming west, and “Helen Mar Whitney” can truthfully say that the work of the first Joseph and his co-workers is the one his son is trying to destroy.

Drawing his sword, and presenting it to heaven, the Prophet said: “I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt upon the ground like water, and my body consigned to the silent tomb. While I live, I will not tamely submit to the dominion of a cursed mobocracy. I would welcome death rather than submit to this oppression; and it would be sweet, oh, sweet to rest in the grave, rather than submit to this oppression, agitation, annoyance, confusion, and alarm upon alarm, any longer.

“I call upon all friends of truth and liberty to come to our

assistance; and may the thunders of the Almighty, and the forked lightnings of heaven, and pestilence, and war, and bloodshed come down on those ungodly men who seek to destroy my life and the lives of this innocent people.

“I do not regard my own life. I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body, and their power is then at an end. Stand firm, my friends; never flinch. Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end, and we shall be resurrected, and become like Gods, and reign in celestial kingdoms, principalities and eternal dominions, while this cursed mob will sink to hell, the portion of all those who shed innocent blood.

“God has tried you. You are a good people; therefore I love you with all my heart. Greater love hath no man than that he should lay down his life for his friends. You have stood by me in the hour of trouble, and I am willing to sacrifice my life for your preservation.

“May the Lord God of Israel bless you forever and ever. I say it in the name of Jesus of Nazareth, and in the authority of the Holy Priesthood, which He hath conferred upon me.”

In previous chapters he speaks of the exodus of the Latter-day Saints to the Rocky Mountains, and here are extracts from one:

“Take up Joseph’s diary note, made within a fortnight after the issuance of his manifesto:

“Tuesday, February 20, 1844, I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location where we can build a city in a day, and have a government of our own.

“On the evening of the following day the Twelve met at the mayor’s office, and, according to the above instructions, appointed the following committee Jonathan Dunham, Phineas H. Young, David D. Yearsly, David Fullmer, Alphonso Young. Jas. Emmet, George D. Watt, Daniel Spencer. Subsequent action was also taken upon the same subject, and volunteers were added to the committee.”

On the 22nd of June, 1844, Joseph Smith and his brother Hyrum bade their families farewell. When he came from the house, the record says, “His tears were flowing fast. He held a handkerchief to his face, and followed after his brother Hyrum without uttering a word.”

They were accompanied by Willard Richards and O. P. Rockwell, and it was after midnight when they started to cross the Mississippi. Bishop N. K. Whitney and others of their wise and faithful friends also followed them shortly afterwards. Joseph sent O. P. Rockwell back for horses, and the brethren were packing their provisions when messengers

came with a letter from Emma Smith, asking them to return and deliver themselves up, but at the same time those who were with them begged them not to return. Joseph sent a messenger to his wife to inquire if she would take her children and flee with him, but she said she “could not give up the mansion.”

Those men who were fearful of their lives, and more especially of the destruction of their property, accused Joseph of cowardice for leaving his people, but he replied: “If my life is of no value to my friends, it is of none to myself.” He further remarked to his brother Hyrum: “If you go back I shall go with you, but we shall be butchered.” He showed that he loved his family and his people far more than his own life by returning and giving himself up, and going, as he said, “like a lamb to the slaughter.”

Now I again affirm that if Joseph Smith the younger, “was not so young, nor so small, nor so foolish,” as he declares, he must remember this sad event, and the circumstance attending it.

In the matter of certain things being pronounced upon the head of young Joseph, they, like all other promises made by the Priesthood, were upon certain conditions. Other persons besides him, who were children of promise, have had great and wonderful things pronounced upon their heads, and they seemed to think that nothing could prevent them from receiving the same in this life, but in many cases these promises have apparently remained unfulfilled. We are all children of one Parent and have had certain blessings and rewards promised us, but whether we, can ever claim them or not depends entirely upon the course which we pursue. The Lord gave each of us a free agency and He “is no respecter of persons,” but says to every one, “You must choose whom you will serve.”

We read that Lucifer was the son of the morning, but he, with a third of the heavenly host, fell and was cast out of heaven. David though beloved, “a man after the Lord's own heart,” and though chosen and anointed by the Prophet Samuel as a mighty king, fell from his exaltation, and lost all because of transgression. We read however in the New Testament that when Christ “rideth into Jerusalem, they that went before, and they that followed, cried, saying, Blessed is He that cometh in the name of the Lord: Blessed be the kingdom of our father David,” etc.; and the blind man the son of Timeus, who “sat by the high-way begging,” though charged by many that he should hold his peace, cried aloud, “Thou Son of David, have mercy on me.”

We read also in the scriptures that the following was said to David's son Solomon:

“And if thou wilt walk before me as David thy father walked in integrity of heart and in uprightness, to do according to all that I have

commanded thee, and wilt, keep my statutes and my judgments, then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father.”

Thus we see that every promise is made upon certain conditions, and if the son of the Prophet Joseph was the one destined to continue the work that his father began, the Lord would certainly have made it manifest to His servant, that he should deliver him this message, and administer to him all the ordinances. The power of the holy Priesthood would have been conferred upon him to administer, not only to the living, but to the dead, and he would also have been taught the doctrine of celestial marriage, which principles his father previous to his death established. The authority would have been conferred upon him, as it was upon the Twelve Apostles, to seal for time and for all eternity, and would never have been left to be deceived and led by lying spirits and such men as William Law and others who apostatized and leagued together with his mother for the establishment of their new organization. Emma Smith admitted this to be a fact in an interview with an Elder of this Church who called to see her, and she denied and scoffed at the sacred and holy ordinances of the gospel, and railed against those whom she knew held the authority of the Priesthood.

The name of Joseph is all that they care for, and if he was not in darkness he could readily see that they have no love for the truth. The Prophet said, in his address to the Nauvoo Legion, the literal fulfillment of which we have experienced: “I tell you, as soon as they have shed my blood they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fullness of the gospel. ... It is not only to destroy me, but every man and woman who dares believe the doctrines that God has inspired me to teach to this generation.”

If the Prophet's son had been living up to the light of the true gospel as his father taught it he would have been inspired to teach the same, and would know better than to teach what comes in contact with his father's revelations and teachings or join in with those who hate and speak all manner of evil against him and his brethren; he would know better than to accept of an ordination through an apostate and a traitor to his father and his God. The Lord would have shown him that to obtain the keys of the Priesthood he must apply to the Twelve Apostles who received them from his father, and stood by him in life and have never varied from the principles he taught them; he would be engaged in temple building and in working for the dead according to the order as it was revealed through his father; and his anxiety and desire to perform this work would be unbounded, and he would have so much to occupy his mind and his time that he would have none to spare in looking for evil in those who have

enough to do without persecuting their neighbors, and who would be at peace with all mankind if they were left alone and could be allowed to serve God according to the revelations and commandments of the Almighty through His Prophet Joseph.

If the principle of a plurality of wives was not a tenet of the "Mormon" Church it would prove Joseph Smith to be a false prophet, and, in the words of his son Joseph, an unprincipled sensualist; and again, if the women who obeyed the principle taught them by him as a celestial one and one that would exalt them in the eternal worlds, were really the victims of a gross and corrupt system "which panders to the lust of men," how much holiness would there be left in such a religion or confidence in a man who taught such a doctrine?

We are quite as glad as is Joseph the younger "that the decision lies with Christ, and not with the people" who set themselves up as our judges, and say that we are a low-lived, ignorant and unprincipled set; that "the number of wives and illegitimate children" in Utah depends "upon the size of the purse; that the women have deliberately consented to their own degradation and abasement, binding themselves to lechers, and selling themselves to such persons, body, and soul. Joseph has also stated that our daughters were not fit for wives, he having been informed, as he says, by a "single man, thirty-nine years old, that he could not get a wife because he and others like him feared that the young women had been contaminated by some Elder of the Church."

Now who but the evil one could inspire a man to utter or repeat such a baseless fabrication told against those about whom he knows nothing, and whom we know to be, as a rule, innocent, pure and free from every evil thought! The real truth of the matter is that choice grapes hang too high for such creatures, and, as a matter of course, they are pronounced "sour." Wisdom is too high for a fool, and a "lying tongue hateth those that, are afflicted by it."

The Prophet Isaiah said, "Wo unto them that draw iniquity with cords of vanity, and sit, as it were with a cart rope! Wo unto them that call evil good, and good evil; and put bitter for sweet, and sweet for bitter!"

And, as Paul said, "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled."

If polygamy is the only thing among the Utah "Mormons" that comes in contact with the law of the land, why was Joseph Smith's father and uncle so hated and persecuted, even from the time that the first revelation was given until they were murdered in Carthage jail? For Joseph Smith's son to say that "the introduction of polygamy was a shameless trick of wicked men who were obliged to find an excuse to

cover up their crimes,” is throwing an awful stigma on his own name and that of his father; for hundreds of the old Saints in Utah and even some who have since denied the faith know that he both taught and practiced it, and in the face of all the proofs that can be, gathered, it is worse than folly for his son to try to palm this, as well as other things, off as a trick of Brigham Young and the Utah “Mormons.” Brigham was no more the author of plural marriage than was Mr. Spaulding the author of the Book of Mormon; and Helen Mar Whitney still declares that Joseph Smith's own words condemn him as an uninspired man, and if his father had been like him, he would probably have told the angel “to go to some one else, for he would not preach the doctrines” of the Church.

The first copy of the revelation upon celestial marriage was in Bishop N. K. Whitney's possession, when Emma Smith demanded it; but he was too much of a practical and businesslike man to neglect to retain an exact copy of the original, which she destroyed as soon as it came into her possession. She thought that this act would put an end to the practice, but she was disappointed in her wicked idea.

In the winter of 1847, when settled at Winter Quarters, President Brigham Young, never having had the revelation, asked the Bishop for this copy, which was the only one in existence, and he could hardly be expected to publish it until after he came in possession of it.

Previous to letting the president have it, the Bishop got his son, H. K. Whitney - my husband - to copy it for him. The day and circumstance I distinctly remember, for he told me that his father locked him in his store while he wrote it, in order that no one should disturb him.

If some have become degraded in the practice of this celestial order, it is because they were naturally low and depraved, and have occasionally dragged others with them into corruption. The Prophet said this order would damn more than it would save, because it was a holy principle that could not be trifled with. There are good and bad in every community, for “the net gathereth of all kinds,” but there are not so many persons of a bad character in Utah as in other parts of the world among pretended Christians and corrupt monogamists. They are growing more depraved and wicked every day; and if the charitable people of the world wish to find the greatest example of human misery in order to show their Christian charity, they must go outside of “Mormon” polygamy to do it.

I have been a spectator and a participator in this order of matrimony for over thirty years, and being a first wife, I have had every opportunity for judging in regard to its merits. The scriptures declare, “By their fruits ye shall know them; so I know that this system tends to promote and preserve social purity, and that this alone can remedy the great social evils of the present day. When lived up to as the Lord

designed it should be, it will exalt the human family, and those who have entered into it with pure motives and continue to practice it in righteousness can testify to the truth of these statements. There are real and tangible blessings enjoyed under this system which cannot be obtained in any other way. Not only can the cares and burdens be equally distributed among the members of the family, but they can assist one another in many ways, and if blessed with congenial natures and filled with the love of God, their souls will be expanded, and in the place of selfishness, patience and charity will find place in their hearts, driving therefrom all feelings of strife and discord.

I do not wish to be understood to say that all this can be brought about in a moment. It must not be forgotten that it takes many trials before any work of importance can be accomplished, or before one can arrive at any degree of perfection. We feel no self-righteousness, for we have the same fallen natures that other human beings have with which to contend. But this is not the work of man. We could as easily turn the waters of the Mississippi and make them flow back as to undertake to accomplish this great and wonderful work of regeneration if the hand of the Almighty was not in it. We could not accomplish it, neither could we withstand such opposition if it were not for His assistance and interference in our behalf. Our efforts would have been useless, and we, instead of holding up our heads and facing the world as we have done, would have been covered with shame and ignominy, which we would have most richly deserved. But the prosperity, which we have enjoyed since we first set foot in these mountain vales, is truly wonderful; and this could certainly never have attended a wicked, lawless and corrupt people, such as we are represented to be.

The experience we have gained has disciplined and prepared us for real usefulness in this world; and God is our witness that we have ever been true and loyal citizens. We claim, however, the right to worship Him according to the dictates of our own consciences, and why should Congress interfere if a few of the Latter-day Saints are willing to make sacrifices in order to fulfill a command of the Almighty?

There are sufficient proofs in the holy scriptures of the purity of polygamy. We read that it was a law in Israel, and it was an express command of the Almighty that if a brother should die without offspring the surviving brother (no exception was made if he were married) should marry his widow. We read in the thirty-eighth chapter of Genesis that a certain son of Judah, who, according to this law, should have taken his brother's widow, was put to death by the act of the Almighty because of his wickedness in taking a course to prevent rearing offspring by this woman.

What do we read about Hannah, Rachael, Ruth, Bathsheba and other holy women? Were they in a shameful condition of legalized prostitution, or were they lawful and honored wives? Was it considered degrading for Abraham, Isaac and Jacob, Joseph, Samuel and many other distinguished saints of old to live in, or be born through the practice of polygamy? How was it with Boaz when he espoused Ruth, the Moabite? was it looked upon as a low and debasing practice by the people? O no; the people that were at the gate and the elders said: "The Lord make the woman that is come into thine house like Rachael and Leah, which two did build the house of Israel." "Lo, children are a heritage of the Lord. and the fruit of the womb is His reward. As arrows are in the band of a mighty man, so are the children of the youth. Happy is the man that hath a quiver full of them." "Thy wife shall be as a fruitful vine by the sides of thy house, thy children like olive plants around about thy table. Behold that thus shall the man be blessed that feareth the Lord."

We read that Abraham, who was called the friend of God, practiced it without rebuke, and that his wife, Sarah, offered to him her maidservant, Hagar. It is also related that Abraham used deception with Abimelech, the king of Gerer, telling him that Sarah was his sister, and when the Lord reproved him for taking her, Abimelech said, "in the integrity of my heart and innocency of my hands have I done this, saith he not unto me she is my sister? and she, even she herself said, He is my brother." And God said, "I know that thou didst this in the integrity of thy heart; ... now, therefore restore the man his wife; for he is a prophet."

God apparently did not look upon it as a debasing, disgusting practice, and demoralizing in its influences. It was practiced at the time of Christ's advent, and through all the New Testament there is nothing written against it. Jesus said, "Think not that I have come to destroy, but to fulfil," and "Had ye believed Moses, ye would have believed me, for he wrote of me." The Savior was unsparing in His rebukes where merited. Both He and His apostles denounced the sins of hypocrisy and adultery, but they never rebuked any one for living in polygamy. John the Baptist reproved King Herod for adultery, and because he had the boldness to do this he was thrown into prison, where he was afterwards beheaded.

If polygamy were so great a sin these holy men certainly would not have remained silent upon this subject; but we do not find a single passage within the Holy Bible which condemns it. Even Paul, in his exhortations, expressed only his opinion. "Nevertheless," he said, "neither is the man without the woman, neither the woman without the man in the Lord."

Brigham Young's Teachings on Adam

In Joseph Smith's Advocate of July 1st, 1881, I read an article in which he asks, "By what authority did Brigham Young teach the Saints that Adam is our Father and our God?" etc. He then says, "Let the saints then judge Brigham Young's strange doctrines and practices."

Brigham Young did not happen to be the author of this doctrine, and to prove the truth of my assertion, I will produce some of the Prophet's teachings, given May 16th, 1841. These were written, together with other things, by his clerk, William Clayton, as they were spoken, and as I had the privilege of reading them when quite a young woman, I took the liberty of copying them. The copy I have retained, and this is what the Prophet said upon this subject, commencing with the

Joseph Smith's Sermon on Priesthood

"The Priesthood was given to Adam - he obtained the first presidency and held the keys of it from generation to generation. He obtained it in the creation before the world was formed. ... He had dominion given him over every living creature; he is Michael, the archangel spoken of in the scriptures. Then Noah who is Gabriel - he stands next in authority to Adam in the Priesthood. He was called of God to his office and was the father of all living in this day, and to him was given the dominion. These men held the keys first on earth and then in heaven. The Priesthood is an everlasting principle and existed with God from eternity and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven - it is by Adam's authority.

"Daniel, in the seventh chapter of his book, speaks of the Ancient of days - he means the oldest man, our father Adam, Michael. He will call his children together and hold a council with them to prepare them for the coming of the Son of man. He (Adam) is the father of the human family and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of man stands before him and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as the keys of the universe, but retains his standing as head of the human family.

"The spirit of man is not a created being, it exists from eternity, and will exist to eternity. Any thing created can not be eternal.

"The fullness of times has come of which Daniel writes: 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool:

his throne was like the fiery fame, and his wheels as burning fire. 'A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.'

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations. and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that shall not be destroyed" (Daniel, vii, 9, 10, 13, 14).

When the Saints first heard this doctrine advanced it looked strange and unnatural to them; it was strong meat and required a little time before it could be digested; but this was owing to the narrow, contracted ideas which had been handed down from generation to generation by our forefathers. We were like babes and had always been fed upon milk; but, as Jesus said, we have to be taught "here a little and there a little." When I was able to comprehend it, it appeared quite consistent. There is something in this doctrine that is very home-like, grand and beautiful to reflect upon, and it is very simple and comprehensive. It teaches us that we are all the children of the same parent, whose love was so great that He gave His beloved Son, our Elder Brother, Jesus Christ to redeem us from the fall. He came down upon this earth in the meridian of time and descended below all things that, He might rise above all things, and thus rescue us from everlasting death. It teaches us that our Father was once mortal, and that if we remain faithful we will finally become as He is - immortal, even if we must first, pay the penalty for the transgression of our first parents.

We here produce some other remarks of the Prophet:

"As the Father hath life in Himself, so hath He given the Son to have life in Himself. God the Father took life unto Himself precisely as Jesus did. ... We were all present and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it. We came to this Earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil had no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none at all.

"Beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at any thing which comes from God the devil takes power.

"O ye Twelve and all ye Saints profit by this important key, that

in all your trials, and troubles, temptations afflictions, bonds, imprisonments and death see to it that you do not betray Jesus Christ, that you do not betray your brethren, that you do not betray the revelations of God. ... Yea in all your kickings and flounderings see to it that you do not this thing lest innocent blood be found on your skirts, and you go down to hell - other sins are not to be compared to sins against the Holy Ghost, and proving a traitor to your brethren.

“I will give you one of the keys of the mysteries of the kingdom - it is an eternal principle that has existed with God from all eternity - that that man who rises up to condemn others - finding fault with the Church, saying that they are out of the way - while he himself is righteous, then know assuredly that that man is on the high road to apostasy, and if he does not repent will apostatize as God lives.

“The devil may appear as an angel of light; every spirit and vision is not of God. ... The devil is an orator - he is powerful - he took our Savior to a pinnacle of the temple and kept him in the wilderness for forty days. ... The Lord has told us to flee, not delaying, or we shall be scattered one here, another there, etc. The gospel net gathers in of every kind. I prophesy that that man who tarries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand - we must not delay. We ought to have the building up of Zion as our greatest object, When wars come we shall have to flee to Zion. The cry is to make haste. The last revelation says, Ye shall not have time to have gone over the earth until these things come. It will come as did the cholera. Wars and fires, burning, earthquakes - one pestilence after another, etc. Wherever it may be - if it be a place of refuge, the devil will use his greatest efforts to trap the Saints. ... The time is soon coming when no man will have any peace but in Zion and her Stakes. I saw men hunting the lives of their own sons, and brothers murdering their brothers, women killing their daughters, and daughters seeking the lives of their mothers I saw armies arrayed against, armies I saw blood and desolation and fire, etc. The Son of man has said that the mother shall be against the daughter and the daughter against the mother, etc., etc. These things are at our doors - they will follow the Saints of God from city to city; Satan will rage, the spirit of the devil is now enraged. ... I know not how soon these things will take place, and with a view of them shall I cry peace? No! I will lift my voice and testify of them. How long you will have good crops, and the famine be kept off I do not know. When the fig tree puts forth its leaves, know then that the summer is nigh at hand. We may look for angels, but we are to try the spirits and prove them - is often the case that men make a mistake in regard to these things. ... Lying spirits are going forth in the earth. There will be great manifestations of the spirits both false and true.”

One of the greatest discourses that was ever preached by the Prophet was at the funeral of Elder King Follet, in April, 1844. A great multitude of people was present. In this discourse He said, "What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to prove it to you by the Bible and to tell you the designs of God in relation to the human race: ...

"God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. ... If you were to see Him to-day you would see Him like a man in form, like yourselves in all the person and image, in form as a man; for Adam was created in the fashion, image and likeness of God, and received instruction from and walked, talked and conversed with Him, as one man talks and communes with another.

"In order to understand the subject of the dead, it is necessary that we should understand the character and being of God, and how He came to be God.

"We have imagined and supposed that God was God from all eternity. I will refute that idea. and will take away the veil, so that you may see. ... God Himself, the Father of us all, dwelt on an earth the same as Jesus Himself did. I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease forever.

"What did Jesus say? 'As the Father hath power in Himself, even so hath the Son power.' To do what? Why, what the Father did. The answer is obvious. Jesus, what are you going to do? 'To lay down my life as my Father did, and take it up again. Do you believe it? ... Here then is eternal life, to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those enthroned in everlasting power. And I want you to know that God in the last days, while certain individuals are reclaiming His name, is not trifling with you or me.

These are the first principles of consolation. How consoling to the mourners when they are called to part with husband, wife, father, child or dead relatives, to know that although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint heirs with Jesus Christ.

"What is it? To inherit the same power, the same glory, and the

same exaltation, until you arrive at the station of a God and ascend the throne of eternal power, the same as those who have gone before.

“What did Jesus do? Why He did the things He saw His Father do when worlds came rolling into existence. His Father worked out His kingdom with fear and trembling, and Jesus had to do the same; and when He gets His kingdom He will present it to His Father, so that God may obtain kingdom upon on kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and the Savior will take His place, and thereby become exalted Himself. So that Jesus treads in the tracks of His Father, and inherits what God did before, and God is thus glorified and exalted in the salvation and exaltation of all His children. It is plain beyond disputation, and you thus learn some of the first principles of the gospel about which so much has been said.

“When you climb up a ladder you must begin at the bottom and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel; you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have gone through the veil before you will have learned them. It is not all to be learned in this world. It will be a great work to learn our salvation and exaltation even beyond the grave.”

Joseph then spoke on the subject of the resurrection, the immortal spirit and the redemption of the dead. He said:

“The greatest responsibility in this world that, God has laid upon us is to seek after our dead. The apostle says, 'They without us cannot be made perfect,' for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fullness of the dispensation of times - a dispensation to meet the promises made by Jesus Christ, before the foundation of the world for the salvation of man. ... It is necessary that those who are gone before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence God said, 'I will send Elijah the prophet, and he shall turn the hearts of the fathers to the children,' etc.

“I have a declaration to make as to the provision which God has made to suit the conditions of man, made from before the foundation of the world. He has made a provision that every spirit in the eternal world can be ferreted out and saved; He has wrought out salvation for all men unless they have committed the sin against the Holy Ghost, and every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can see how far each can be a savior. ... A man is his own tormenter and his own condemner hence the saying, they shall go into a lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite is a lake

burning with fire and brimstone.”

This is but a small portion of the sermon, which occupied three hours and a half, during the delivery of which the audience sat, like they often did, as if spell-bound. I have listened to him when he was so full of the power of God that his face was as white and shone like that of a heavenly angel. Very little of any of the sermons delivered in those days was written.

The following is an extract from the Prophet's last sermon, preached June 16th, eleven days before his death, at the grove west of the temple. I copied it from the writings of Brother William Clayton, and it contains some important items. A heavy rain fell in the forenoon, but, the congregation did not disperse until the sermon was finished. The meeting was opened with prayer by Bishop Whitney, and the choir sang, “Mortals awake! with angels join.”

Joseph Smith's Last Sermon

Joseph began by reading the third chapter of Revelation. He then said: “If it rains I will preach this doctrine, for the truth shall be preached. I will preach the plurality of Gods. ... I say there are Gods many and Lords many, but to us only one, and we are to be in subjection to that one. ... Some say I do not interpret the scriptures as they do. They say it means the 'heathen gods. I have it from God Himself. I will show from the Hebrew Bible that I am correct. The first words show a plurality of Gods. An unlearned boy must give you a little Hebrew.”

He analyzed the Hebrew and corrected the translation of Genesis, and then continued “In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation. ... The word Eloheim ought to be translated in the plural all the way through - Gods. The head of the Gods appointed one God for us; and when you take a view of the subject it sets one free to see all the beauty, holiness and perfection of the Gods.

“Jesus Christ was, the Son of God, and John discovered that God, the Father of Jesus Christ, had a father also. Where was there a son without a father? And where was there a father without first being a son? ... Hence, if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such doctrine, for the Bible is full of it.”

These are powerful testimonies, and Joseph's son must be indeed dark in his mind if he cannot understand them, but will still accuse Brigham Young of being the author of this doctrine. He very truly says,

“He doeth all things well;” but “If found a poor soldier” we doubt if “the mercy of the Judge will palliate the poverty of our service” when,

“The time accepted for repentance, faith,
And pardon, is irrevocably past;
And justice unaccompanied, as wont,
With mercy, now goes forth, to give to all
According to their deeds.”

In conclusion he remarks, “Ponder it well. Are not those who teach and those who endorse Brigham Young's Adam God doctrine guilty of damnable heresies, even denying the Lord that bought them?”

Now if he feels it his duty to proclaim against this people and deny the doctrines which his father felt authorized of God to teach as revelation from on high, I shall only regret it for his own and his father's sake.

In my younger day, in the early scenes of trial and temptation, I thought that I would be perfectly happy if the plural wife system could be relinquished. I felt unwilling to sacrifice, my earthly happiness for the promise of future reward. I thought I could content myself with a lesser glory. But I found that there was no real substance in any religious doctrine outside of “Mormonism,” and I could not disbelieve one part (as many have professed to do) without rejecting it completely and considering Joseph Smith an impostor. I therefore listened to the counsel of my brethren until I became more firmly rooted in the true faith of the gospel.

The Latter-day Saints are reaching after those things that are durable. We do not want the shadow but the substance of what is hoped for, and the evidence of things not seen.

As for the late lamented President Brigham Young and Apostle Orson Pratt, they, like all others, are responsible for their own acts, and must settle their own accounts in the courts above. I am satisfied that they are associated there, as they were here, with their beloved Prophet and Seer of latter days.

I have not seen the article to which Joseph Smith refers that was published in the Ogden Pilot of June 30th, 1882; but let it be what it may it would not change my mind, nor my testimony, for I speak of that which I know, and not of what somebody has said.

Joseph's 'New Translation' of the Bible

He also accuses President Young of condemning the new

translation of the Bible, but I never heard him condemn it. I heard him say (in answer to a question that was asked him concerning it) that he had advised the Elders not to make use of it in preaching to the world. The young men, he said, who were sent out to preach the everlasting gospel, must meet the Gentiles with their own Bible, as they would ridicule the new translation.

There are other articles printed in the Woman's Exponent entitled, "Scenes and Incidents in Nauvoo," which I would like Joseph Smith to read, as they contain nothing but truths and are calculated to destroy error.

I could have none but the purest motive in copying the letters of my parents. Let the strangers read them and then ask themselves if they can discover anything in the language or sentiment that is immoral or unchristian-like. They bear a powerful testimony to the truth and purity of the plural order of matrimony as taught by Joseph the Prophet, and nothing that his son or the whole world may write or say will be able to gainsay this testimony. It is a subject that can bear investigation.

I think if some of the columns of the Herald and Advocate, the organs of Joseph Smith and his co-workers, were used in defense of his own name, instead of being full of falsehoods about those of whom he personally knows nothing, he would be serving both God and himself to better advantage.

We would commend to him the reading of an article lately published in a "Hand-Book on Mormonism," which begins with a scandal about his grandmother Smith, entitled "The Origin of Mormonism." This article, together with others of like nature I have refuted and contradicted in the Woman's Exponent. They were compiled and published by the Rev. J. M. Coyner, to meet, as he said, "public necessity."

Charity Amongst The Mormons

"Union is power," and we know that it is our unity that makes Satan tremble, for he knows that his time is short, and he is inspiring his agents to do his work, but the Lord will suffer them to go no farther than is consistent with His plans. If it would be of any use I would propose to Joseph Smith and all others, who are so blinded by prejudice that they think "nothing good can come out of Nazareth," to read the letters of the correspondent of the New York World. These will give them some few correct accounts of the people who first settled Utah.

For the benefit of such persons I will copy a few interesting paragraphs from the pen of this gentile:

"Who are those children? said I to my host at Monroe, pointing to two ragged little shoeless waifs that were standing in his yard and

evidently waiting to be taken notice of. Instead of replying my host turned towards them, 'Well, Jimmy,' said he, what is it, today?' The wistful eyes looking out from under the tattered, broad-brimmed hats brightened into intelligence. 'Another chicken for mother,' said both together, promptly. ... And my host looked at them from under his tilted straw hat. ... All right, go and get one,' suddenly said my host, 'Take the young rooster that's blind of one eye' etc. ... Away down the middle of the road scudded the little fellows in a confusion of dust, and scrawk. Who are those children? I asked again, thinking I had chanced on that unknown thing, a pauper Mormon. 'Oh!' said my host, 'he's a bad lot - an outsider - who came in here as a loafer - deserted his wife. She's very ill and pretty nigh starving. And she would starve, too, if her boys there didn't come around regular begging of us. But loafers know very well that 'those ____ Mormons' won't let any body go hungry, and they act as if they knew it, too.'

“In other settlements there are exactly such similar cases; but I would draw the attention of our readers - I wish I could draw the attention of the whole nation to it - to the following notice, which stands to this day with all the force of a regular by-law in these Mormon settlements:

NOTICE TO ALL.

“If there are any persons in this city who are destitute of food, let them be who they may, if they will let their wants be known to me privately or otherwise, I will see that they are furnished with food and lodging until they can provide for themselves. The Bishops of every ward are to see that there are no persons going hungry.

“EDWARD HUNTER,

“Presiding Bishop of the 'Mormon' Church.'

“Now it may be mere sentiment on my part, but I confess that that 'Notice to All,' in the simplicity of its wording in the nobility of its spirit, reads to me very beautifully. Its tenderness would have won the great poet heart of Longfellow; and what a contrast to turn from this text, of universal charity that is no respecter of persons, to the infinite meanness of those who can write, as in the Salt Lake Tribune, of the whole community of Mormons as 'the villainous spawn of polygamy.'”

“Does it not seem astonishing, and lamentable too. that for all these years such men should have been permitted to hold undisputed the ear of the nation? - that the Mormons should not have told the world the truth? - that so generous a people as the Americans should not have

insisted on hearing 'the other side? - that a press so searching as American journalism should not have exposed this contemptible local fraud?

“The only Gentile paper here is in the hands of an unscrupulous clique, who run it on anti-Mormon principles, with the avowed expectation of wrecking the present prosperity of the Territory. ... The local correspondent of the associated press is as unfit for the place as a Colorado beetle would be to report upon a potato crop. Not from his want of intelligence, but simply from his strong anti-Mormon prejudice.

“Sectarianism is rampant here, and the reptiles of religion,' as one of the largest-hearted of Christians calls the mean sectarians, perpetually at their work of embittering class against class.

“Now these three agencies, being simultaneously and industriously in operation, explain a great deal of that misunderstanding which to-day holds the sympathy of the American nation aloof from these hard-toiling, sober, charitable and honest-hearted pioneers. The same distorted version of facts goes out day after day throughout the year to a hundred different towns at once, and the public finding identical opinions echoed in so many places, naturally accepts them as any rational and sensible individual would, as a unanimous judgment. But once let him know that A, B, C and all the rest of the alphabet are one and the same identical person, and that this person is grossly ignorant and grossly vindictive, and he immediately appreciates at their true worth the statements which he finds so singularly 'corroborated.' The statement of one man repeated a hundred times is a very different kind of authority from 'the concordant statements of a hundred different men. And I can honestly assure all those who read these letters that in all Salt Lake City, and therefore in all the valleys of Utah, there are barely, a dozen intelligent Gentiles who could be found to calumniate a people among whom they see such honesty in every-day business, such ceaseless industry, such conscientious piety and such a universal charity. All of them, no doubt, have just as sincere an aversion to polygamy as I have. But very few of them, I find, are so base as to deny the Mormons those virtues which are everywhere and every day so conspicuous.

“Many of the Gentiles here are on the best of terms with the Mormons, and I have even spoken with so-called 'apostates who retain the utmost respect in many ways for the believers in the faith which they have themselves rejected.

“Preeminent in their administration is always the charity of the Mormons. It is a recognized law among the Mormons that no tramp shall pass by one of their settlements hungry; if it is nightfall he is to be housed. ... For their own people their charity commences from the first Emigrated to this country by the voluntary donations which maintain the

'Perpetual Emigration Fund,' he is, on arrival, met with immediate care, and, being passed on to his location, finds (as I have described in a previous letter) a system of mutual kindness prevailing, which starts him in life. If sick, he is cared for. If he dies, his family is provided for. All this is fact. I have read it in no books, heard it from no hoodwinking elders. My informants are lads just arrived in Salt Lake City - within an hour or two of their arrival in fact; young men just settling down in their first log huts in rural settlements; grown men, now themselves engaged in the neighborly duty of assisting new-comers. This has been one result of my thousand miles of traveling. I have met and talked to those men - Germans, Scandinavians, Britishers - in their own homes, here in Utah, and have positively assured myself of the fact I state, that charity, unquestioning, simple-hearted charity, is one of the secrets of the strength of this wonderful fabric of Mormonism.

“Brigham Young, as I have said, insisted upon a conciliatory policy towards the Indians. He made in person repeated visits to the missions at work among them, and was never weary of advising and encouraging. Here is a portion of one of his letters: does it read like the words of a bad man? - 'Seek by works of righteousness to obtain the love and confidence of the tribes. Omit promises where you are not sure you can fulfill them. Seek to unite your hearts in the bonds of love. ... May the Spirit of the Lord direct you, and that He may qualify you for every duty, is the constant prayer of your fellow-laborer in the gospel of salvation, Brigham Young.' Here is a part of another letter: 'I trust that the genial and salutary influence now so rapidly extending to the various tribes may continue till it reaches every son and daughter of Abraham in their fallen condition. The hour of their redemption draws nigh and the time is not far off when they shall become a people whom the Lord will bless. The Indians should be encouraged to keep and take care of stock. I highly approve of your design in doing your farming through the natives; it teaches them to obtain a subsistence by their own industry. ... You should always be careful to impress upon them that they should not infringe on the rights of others, and our brethren should be very, careful not to infringe upon their rights in any particular, thus cultivating honor and principles in their midst by example as well as by precept. As ever your brother' in the gospel of salvation, Brigham Young.' ... These and other letters are exactly in the spirit of the correspondence which, in the early days of England in Hindostan, won for the old Court of Directors the eternal admiration of mankind, and for England the respect of Asia. Yet in Brigham Young's case is it even carried to his credit that he spent so much thought, and time and labor over the reclamation of the Indians by policy of kindness, and their exaltation by all example of honorable dealing?

“It was in this spirit that the Mormon missionaries went out to the Indians then living in the Territory over which I have just traveled, and Jacob Hamblin was one eminently characteristic of the type.”

This writer has looked at matters as they really are, and is honorable enough to give the “Mormons” the praise which they so well deserve.

His illustrations, as he says, are not like those of “Mormon-eating publications, anonymous fictions, etc.” He gives a very fair account of things which he saw and heard in traveling through the Territory. On the subject of education he appears to think, and doubtless with good cause, that we as a people are rather indifferent; but when all things are considered we have done remarkably well. The majority of the people who are settling up these waste places are of the poor and laboring classes, who have been gathered, either by their own means or through the assistance of the emigrating fund, from foreign countries, where they have been kept in the greatest ignorance and bondage, therefore it requires considerable time to accomplish this great work of regeneration.

If Brigham Young and this people were not prompted by religious motives in bringing the Saints from the old countries, which are overflowing with inhabitants, and placing them where they can make themselves independent they would nevertheless be doing a noble work. Being a slow people, in one sense of the word, they are not so far advanced in the great arts of civilization as are their “American cousins” in the east but they are more prolific, and are helping to populate the country.

The Latter-day Saints are creating wealth and power in the Territories; and, instead of being ignorant, poverty-stricken peasants, they are independent land-owners, seeking the welfare of others besides themselves. Their great desire is to gain a heaven that has something more substantial than the glittering imaginings which they have heard praised by the teachers of the false systems of religion.

Education Amongst the Mormons

The “Mormons” in Utah, notwithstanding all that has been said, will compare very favorably in point of education with the people of other parts of the United State. I have been astonished to learn that there are so many people in this republic who have never attended school, and have no education whatever. Many of this class are people who have always lived in the very center of civilization. While we have been driven from place to place, they have dwelt in the States unmolested, surrounded with colleges and possessing every facility for learning.

We have among us the educated and refined; those enjoyed wealth and have sacrificed it for the purpose of gathering with the people of God. Many among us are self-educated, and those who have not had the opportunity of attending school are exceedingly anxious that their children should. Many of our youth, although they have probably never been outside of the Territory, will compare favorably with others who have had greater opportunities for acquiring knowledge.

These are facts; but it is not to be expected that an outsider could learn everything about a whole people, and understand all their feelings and sentiments without having access to their houses or mingling in their social gatherings.

The highest aim and ambition of my life have been to see my children accomplished in the true sense of the word, that their appearance may be pleasing, not only at home but abroad, and in the society of the educated, the noble and refined of the earth. My aspirations, however, do not end here: they reach to a higher sphere. The true Latter-day Saint desires above all other things to become a fit subject for the kingdom of God, that he may dwell and associate with the nobility of heaven.

America Against the Mormons

The correspondent of the World thinks the “Mormons” have been foolish in not publishing to the world the true state of affair in Utah, thinking that this would have corrected the misunderstandings and removed much of the prejudice which, he says, “holds the sympathy of the American nation aloof” from us. He naturally judges others by himself; but past experience has taught us that there is no justice to be obtained in this nation for “Mormons.” We found none in Ohio, Missouri or Illinois. It was not “polygamy” then, but it was the gospel of Jesus Christ - a warfare between God and Satan. We had all we could do for years after coming to these valleys to keep the “wolf from our doors.” We had no reason to look for charity at the hands of those who had driven us from their midst. There were very few in those days who had sufficient moral courage to stand up in our defense in the face of the fierce opposition which was instigated by sectarian bigots, and there are less who will do so now. The unwarrantable and ceaseless assaults which are made on us compel us to defend ourselves as best we can, and when we have done this we will leave the result in the hands of God.

Though isolated as we have been for years, we are well posted in the state of affairs among the so-called Christian monogamists. We know, not only from their daily publications, but from confessions of non-“Mormon” women whom we have met, how great the infidelity is

among husbands. We are satisfied that the majority of the women have more real sorrows and heart achings, and their burdens are more intolerable to bear than all the sorrows that befall the wives of an honest "Mormon" polygamist.

Though not free from, jealousies, trials and vexations, we have, at least, one satisfaction - we can place confidence in our husbands, having no fear that they will violate their most sacred marital vows by deserting their families, and not only outraging and dishonoring women, but thus bringing ruin and everlasting misery upon themselves and connections. Men who will thus disgrace themselves find no fellowship among "Mormons," but are shunned as being unfit for the society of decent persons. We have not forgotten the character of those who first sought to introduce this part of Christian civilization among us - they were United States officials. Judge Drummond, whom we have cause to remember, brought with him a mistress instead of a wife, and she occupied a seat by his side in open court. It was received as an insult, and the indignation of the people was so apparent that they could not mistake it. The consequence was that he and his associates returned to Washington, making a terrible howl about the rebellious "Mormons." Against the introduction of such civilization we have rebelled and expect to do so in the future as long as God gives us breath.

The government received the oath and believed all the falsehoods which this notorious lecher and his companions could circulate, and on the strength of their statements President Buchanan sent an army to this land to "wipe out the 'Mormons.'" This adventure, however, was an everlasting disgrace and a humiliation to them besides costing the nation millions of dollars.

It may not be amiss to here insert the following interesting episode which I have preserved to be handed down to posterity. Would that it might serve as a warning to others:

"Judge Drummond. - While President Smoot, whose return from the States was noticed yesterday, was in St. Louis on the 5th of last December, he was called upon by a reporter of the St. Louis Republican, who entered the former's room at the hotel, accompanied by a man between sixty and seventy year" of age, stoop-shouldered, seedy-looking and wearing an air of general dejection. The reporter, after interviewing Brother Smoot for some time (the result of which appeared, with numerous errors, in the columns of the Republican shortly afterwards), indicated his companion, and said: "Mr. Smoot, I presume you know this gentleman."

"Not that I am aware of," answered the one addressed.

"Why," exclaimed the reporter, 'he was a United States judge in

your Territory many years ago. Just here the aged and seedy-looking person came forward and said his name was Drummond.

“Is it possible,” said Brother Smoot, ‘that this is Judge Drummond of Utah notoriety!’”

“The person thus designated, blushed deeply, and visibly cowed beneath the piercing glance of him whom he had once known as the mayor of Salt Lake City, but recovering himself, said, ‘Yes, I believe I am the person.’ He expressed great pleasure at seeing the ex-mayor, asked about Gen. Wells, Brother George A. Smith and other prominent ‘Mormons,’ and on leaving, repeatedly urged President Smoot to call upon him during his stay in St. Louis. The latter declined the courtesy, on the plea of a lack of time. Shortly afterward, on asking the hotel clerk what Drummond’s avocation was, he received the reply, ‘He’s not very well known here; I think he is a sewing machine agent.’

“The people of Utah remember Judge Drummond as the individual who fabricated the untruth of the ‘Mormons’ burning the U. S. court records about the year 1857, which vile falsehoods served as a pretext for sending General Johnston with the flower of the U. S. army out to Utah, to exterminate all the inhabitants. What followed is well known. The ‘Mormons’ were not exterminated any more than the court records were annihilated. The papers and books which the “Mormons” had ‘burned’ were discovered by Governor Cumming safe and sound, and W. W. Drummond was forevermore branded as one of that class of characters ‘who love and make a lie.’”

Through the misrepresentations of men of this stamp the officials of the nation are again trying to deprive us of our liberty - a boon which is as dear to us as it is to any other class of people on the earth.

New York was the native State of my mother and myself, and my father was born in Vermont. My ancestors were among the pilgrims who faced the dangers of the deep and sought refuge in the midst of savages and wild beasts that they might free themselves from oppression. They helped to purchase the freedom of this nation with their blood. They suffered nearly every privation, endured untold sufferings and were even willing to lay down their lives in the service of their country, that they might gain the blessings of liberty for themselves and their posterity. Yet after these great sacrifices their children are, by the action of Congress robbed of their privileges as citizens or the republic, and the glorious constitution which was framed by wise men and designed to permit every individual to live and to follow his own inclinations, inasmuch as he does not infringe upon the rights of others, is to be trampled in the dust by cruel and lawless oppressors! It is terrible to contemplate!

If a wife can become so unselfish as to regard the interests of

others and be willing that her husband should follow the example of the ancient patriarchs and take other women to wife who desire husbands and homes; if they can be satisfied to share his affections, desiring above all earthly things to secure the blessings of offspring that their children may bear their name and be honorable, virtuous, upright, receive support and education; would this not be much better than to be in constant fear of being deceived?

Immorality in the World

That deceit is practiced generally in the world no one can deny, and unfaithfulness to the marriage vows is winked at and allowed as a "necessary evil." It is, however, none the less wicked, immoral and degrading. It ruins both men and women, and because the latter have no rightful claim upon the affections, name, or support of the man, the heartless libertine feels under no obligations to maintain her. His vows of constancy are disregarded, and when weary of her he casts her off as a thing of naught. He feels no remorse of conscience nor does he have any fear for an Edmunds bill, but with perfect complacency the vile knave seeks another victim. Yet, notwithstanding the vileness of this human fiend who robs innocence of her purity he is allowed to move and mingle in what is considered the highest and most refined society, while the doors of Christian charity are closed against, his victim.

Despised by herself and shunned by society, the desolate, heart-broken and abandoned daughter of Eve too often ends her hopeless and dreary existence by committing suicide. But what of the innocent offspring of the guilty paramour? If not murdered outright, they often meet a fate that is still worse; they are cast into the streets, where they must beg, steal or starve. They have no friends and their only home is in the dark allies and loathsome dens of filth and degradation, where, exposed to every low vice they soon become corrupted and hardened in sin. Who, let me ask, will have to answer for this life-long degradation of human beings, when the day of reckoning comes and the great book of accounts is opened?

But are these wicked and soul-destroying crimes confined to the lower classes? No; the very worst iniquities are practiced among the rich, the educated and exalted professors of Christianity, and are hidden with such a thin covering that it scarcely needs to be lifted in order to disclose the hell-brewed hypocrisy of these modern Christians.

The crime of infanticide has lost its horrors and has become very fashionable in the high life and boasted civilization of this age, but it is nothing more nor less than murder in the sight of God, for His first great

commandment was, "Be fruitful and multiply and replenish the earth." Every woman was designed to be the glory of some man instead of being prostituted to administer to his wanton pleasures and to be bought and sold like goods and chattels. Those who have no regard for virtue and keep not the laws of God, fail to answer the end of their creation. It is useless to try to shut our eyes to the fact that "real men are rare," especially such as have souls sufficiently large to take upon themselves the responsibility of families. This being the case there are thousands of good women, among whom are those who have been born and nursed in the lap of luxury, who, under the present system of monogamy are denied the blessings of matrimony. They are deprived of their birthright and forced by this tyrannical and unjust law to live and die "old maids."

The Right of Women to Marry Good Husbands

Under such circumstances should those who are so fortunate as to obtain true and honorable husbands be altogether selfish and unmindful of the wants of others? Unless there are those among the more favored ones who are able and generous enough to allow their husbands to take a plurality of wives, thousands of our sisters must remain single and thus "waste their sweetness on the desert air." Could this system of plurality of wives be adopted and practiced as it should be, it would give opportunity for every good woman to marry, and there are thousands who would gladly embrace it. Even a small share in the affection, care and attention of a good husband would be far better than no husband or family at all. It is a woman's right to become an honorable wife and mother, but only through the adoption of plural marriage can this right be extended to all. Were this permitted and recognized the present wicked and licentious practices, that monogamy only feeds and encourages, would find fewer victims.

The Latter-day Saints would not enter into this holy order of matrimony unless they had received some stronger and more convincing proofs of its correctness than the testimony of a man, for in obeying this law it has cost them a sacrifice nearly equal to that of Abraham. The promise attached thereto is the object for which they are struggling; without sacrifice no person can gain a glory in the celestial kingdom. For my part there is nothing that would induce me to go back to the pit from which I was dug or to lose my hold upon that crown which awaits all those who have laid their willing but bleeding hearts upon the altar.

We claim, as the ancients did, that it is of divine origin, and if lived up to according to the spirit in which it was given, it can in no way injure society. With us it is a matter of conscience, therefore no man has

the right to prescribe or to interfere with us or our domestic arrangements. The world should allow us the privilege of working out what they are pleased to call “the problem.”

This system is the only panacea that can eradicate and cure the great evils that prevail in Christendom, which are to-day poisoning and eating at the very heart-strings of our nation. Our opposers talk about virtue, Christianity and freedom from priestcraft; they howl about “Mormon” hierarchy, trammled consciences and women in thralldom, etc., but who are in the greater bondage? those women who are fruitful, and multiply and replenish the earth and subdue it in obedience to the great command of our Maker, or those who, thinking to preserve their beauty and feminine attractions, take drugs, etc, to prevent fruitfulness and extra burdens, in order that they may be free to go and come as they desire, hoping by this means to retain a hold upon their husbands affections?

If the destruction of offspring was such a sin in the sight of God in ancient times, why should it not be the same now? and if to have a plurality of wives was not a sin then, how can it be now, when we read in the holy Bible that He is the same yesterday, to day and forever?

“O consistency, thou art a jewel!”

There is a sorry day in store for those who are guilty of this awful sin - disobeying and trifling with the laws of God and nature. Those who are guilty of this crime will yet mourn as did the disobedient anciently, and in bitter anguish of soul they will beg in vain for offspring.

Joseph the Prophet said, “The whole of America is Zion, ... and it is described by the prophets, who declared that it is the Zion where the mountain of the, Lord should be, and that it should be in the center of the land.” The Lord has said that He would “chasten the daughters of Zion” (as well as the sons) “because of their vain pride and haughtiness,” and I believe that the day which Isaiah saw in vision is at hand, when, “Thy men shall fall by the sword and thy mighty in the war, and her gates shall lament and mourn and she being desolate shall sit upon the ground. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.”

“Mormon” women prefer men who will marry and acknowledge them before the world as honorable wives and mothers, to those who prohibit marriage and prevent the propagation of our species. The Saints abhor those who permit women to be prostituted to minister to the wanton pleasures of the wicked and lawless who are so low and debased that

corruption is indelibly written upon their foreheads.

This people desire to adhere to the laws of God and nature, which do not doom the fair daughters of Eve to live in an unmarried state of loneliness, nor to become unlawful mistresses, contracting incurable and soul-sickening diseases to bequeath as a lasting legacy to their offspring, thus bringing them to a wretched and untimely grave.

There are bad husbands as well as bad wives in this Church, as there are in every community, but if a man abuses his wife or wives, they can find redress, if they seek for it and they are always befriended. The second wife is just as honorable as the first if she performs her duties equally well. Her children, are also treated as are those of the first wife. There has been no compulsion used in our marriage relations, but it is optional with every man or woman to act as he or she may feel to be right.

Plural Marriage will Succeed

I feel thankful, however, that God has finally drawn a dividing line between His people and their traducers. The act of the commissioners in preparing the registration oath has not only disfranchised us who are now living in polygamy, but also those who were formerly members of the Church and had a plurality of wives, therefore no inducements are held out to us to forsake our religion. This people rejoices in being separated from prostitutes and unclean men, who may cast their votes, even if they continue in their diabolical practices, just so it is not in the marriage relation. We are pleased to note these distinctions, and in serving God we are willing to endure every trial which He is pleased to send us, knowing full well that it is for our good. If corrupt men can afford to disregard all law and justice, we can stand it.

Every thing of an evil nature that happens among the “Mormons” is attributed to polygamy, no matter how inconsistent or inapplicable the comparisons may be. In this way our opposers show neither wisdom, greatness, nor nobility of character, but their ignorance and folly are made so manifest that we can only look upon them with pity and a feeling bordering on contempt. Why do they not reflect and learn wisdom by the past experience of this people? Every effort they have made to trample upon our rights and to obliterate any principle pertaining to the kingdom of God has only been the means of doing good. They always commence wrong, and though they see it at every step, and wish they had done differently, they continue in their folly, trusting in their own strength and wisdom, intent only upon trampling us under their feet; but their course is having the very opposite effect from what they designed. They are only creating and keeping alive the very elements that are necessary to keep the

system in good working order, for many who were at ease in Zion are now waking up, and the drones are leaving the hive to make room for diligent workers. The harder the pressure that is brought to bear upon us as a people, the more faith and enthusiasm it instills into our bosoms and the faster we shall gain power. We can “stoop to conquer,” but can never cringe to a foe nor shrink from a duty. We never forget that, there are many honest souls yet to save, some of whom are in the midst of a cold and selfish world; and as long as we retain the use of our faculties and the liberty of speech, we shall endeavor to maintain truth, uphold righteousness and assist in teaching suffering humanity the truths of heaven. The threats and taunts of our enemies will only help to keep us awake and upon the watch tower.

What, did Jesus say about the gentiles and the wedding garment? He “sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent, other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their way. ... And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wrath: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

“Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore, into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment, and he saith unto him, Friend, how camest thou in hither not having a wedding garment? and he was speechless.

“Then saith the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called but few are chosen.”

How plain are these words, but how few understand their meaning!

The Saints may be compared to the importunate widow who came unto the judge, saying, “Avenge me mine adversaries.”

“And shall not God avenge His own elect, which cry day and night unto Him though He bear long with them?”

Is He not already vexing the nations that have rejected His people, as He said He would, “with a sore vexation?” And they will be “sifted with a sieve of vanity” and soon will be like “water spilled on the ground,” or “like chaff upon the summer threshing floor,” until the wicked

stewards are cut off, and the following scripture will be fulfilled:

“Jesus said unto the chief priests, Did ye not read in the scriptures; The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?”

And as Peter said, “This is the stone which was set at naught of your builders, which is become the head of the corner.” “Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.”

Why We Practice Plural Marriage

By a "Mormon" Wife and Mother

Helen Mar Whitney

Salt Lake City, Utah,
Published at the Juvenile Instructor Office
1884

Chapter I

My purpose in publishing another pamphlet on the subject of plural marriage is to throw more light upon it, and to show forth the foolishness and inconsistency of those who hold it up as a “foul stain that pollutes the very soil where it exists.” Those who are striving to convert our children from the faith and principles so plainly set forth in their own Bible, and which were practiced by the old patriarchs, inspired prophets and mouth-pieces of God, whom Christians quote from as His sacred oracles, and yet wish to take away the civil and religious rights of a people whose belief and practice are confirmed by that very book. Those who disfranchise, without trial, every man and woman who has ever been connected with this plural order, (though the women may have been widows for twenty years or more, and have been pardoned by government for their supposed transgressions) and wish to take away our Territorial charter, confiscate our homes and property, compelling wives to testify against their husbands on pain of greater punishment if they refuse, in order that hungry adventurers, who practice all manner of licentiousness but are screened from the laws which they themselves or their own kind administer, may possess themselves of our hard-earned homes in these mountain fastnesses. In short, those who make our religious faith a pretext for stirring up the public mind against us to accomplish their own selfish ends.

I have received numbers of letters of inquiry from the States, requesting the forwarding of my former pamphlet. I have reason to believe that through my humble labors the spirit of truth, which inspired me to write, has found its way to the hearts of many who have been so accustomed to the extravagant and malicious tales published against us, that a plain, unadulterated truth has become a rarity which sensible people will appreciate. A spirit of inquiry has taken possession of them, who, though they may not accept the gospel, are opposed to the unconstitutional course that is being taken against us by our government. There are also some few who are honest enough to admit the superiority of our marriage system to the prevalent monogamic mode, which had led to the greatest vices and social evils that are daily increasing, and degrading the human family; making both husbands and wives a perpetual prey to the “green-eyed monster.” and the more awful torment of a guilty conscience. I believe that my testimony will carry conviction to the hearts of some of the wise and thoughtful, who will look at matters as they are, squarely in the face; who view the wreck that is being made of the great charter of human rights, and of honor and virtue, by the slackness, dishonesty and

corruption of men who have violated their official oaths, made a farce of religion and morality, and had their consciences seared as with a hot iron, until now this professedly free and liberal government can condescend to punish the innocent by taking from them their inherent rights, and the privileges guaranteed by the constitution which these “statesmen” have sworn to maintain and defend.

An elderly gentleman, who belonged to no church, and whom I judged to be will-to-do in the world, wrote to the Juvenile Instructor Office for one of my pamphlets. He also expressed a wish to correspond with some lady who had “lived in polygamy and knew all about it by actual experience,” his “object being to learn the feelings of the “Mormon” ladies on that subject.”

This letter was forwarded to me. I was little prepared for anything of the kind. It was not so pleasant to think of corresponding with one who was not a believer in our faith. But having entered the field, I had no disposition to shirk the task. I therefore replied in behalf of the women who have taken upon them the cross and honored this celestial principle. I assured him that there would be no objection if his motive was honorable, as we desired that the world should know of our faith and doctrines; though few in the various denominations were willing to honorably meet us, but had shown a cowardly spirit by shunning argument and gathering up every vile falsehood to publish against us - making us appear as the most ignorant, degraded and unprincipled beings upon the face of the earth. I used no flattery, but gave him plainly to understand with whom he was dealing. Thinking some portions of this correspondence might prove interesting to my brethren, and sisters, and others, who, like him, are curious to know of our inner life and doctrines, I wrote him, after concluding to publish this pamphlet, asking if he had any objections to my inserting extracts from his letters. Previous to this I had shown them to no one but my husband, to whom, I gave him to understand at the first, I should submit them. He answered that I was at perfect liberty to use them as I pleased, as he had written nothing but what he considered truth.

Letter of 25 January 1883

His first letter was dated Alabama, January 25, 1883.

After assuring me that his object was strictly honorable he commenced by expressing his views concerning the “murderous jealousy and deadly hatred” which he thought “existed less where law and custom tolerated plural marriage, than where such things are not allowed.” He had “thought that if the demon, jealousy, could be done away with, plural marriage would be the greatest blessing to womankind; for if they lived

together and felt towards each other as sisters, they could be of great benefit to each other through the journey of life.” He could not believe that “taking a second wife would rob the first wife of any part of the love her husband had for her, any more than the birth of a second child robbed the first born of the love its parents had for it.” “But the common opinion here,” said he, “is that if a man loves a second woman any at all, his affection for the first is gone, and the wife would be ready to kill him and her both.” He supposed that it was not so bad here, and wished to know the experience of myself and others of my acquaintance; also to know what effect the Edmunds and other oppressive bills in Congress against the “Mormons” would have.

“I think sometimes,” said he, “of going to the Mormons; for they express my views more than any people I ever knew anything about, and I think there is more genuine Christianity among them than among any other people. I have read several of their books and papers. But I am afraid this oppression by Congress will destroy them as a people or drive them from the limits of the United States, as they were driven from Nauvoo many years ago. I sympathize with you in your troubles with Congress. Write to me freely and be assured that you are writing to a friend. In my next letter I may tell you some of my personal experience and troubles.”

I answered this letter as follows:

“Jealousy is something which the human family have inherited. We are told in the Bible that jealousy was the cause of the first murder committed - when Cain became jealous of his brother Abel. We are all of the earth, earthy, and were born and begotten in sin, and the human family have been degenerating down through all the ages until the greater portion have even sunk, in some things, below the brute creation; and in their corruption have become as a stench in the nostrils of the Almighty. In the beginning we read that God created Adam and Eve and every living thing, male and female, and commanded them to be fruitful and multiply and replenish the earth. I believe that if the human family had always strictly lived up to the laws of God and nature, and had not transgressed and abused their privileges, there would not have been the same necessity for a plurality of wives in this life, though there are still other important reasons to justify and require its practice. 'Neither is the man without the woman, nor the woman without the man in the Lord,' says Paul. If the ancient laws and ordinances had not been changed by man, and every one had filled the measure of his creation as he was commanded to do in the beginning, there would have been husbands and homes for all womankind. She could then have filled 'proper sphere,' which seems a favorite theme for some men to harp upon, never thinking that through

their own wicked and unnatural course thousands of women are denied their privileges and are forced to seek employment outside of home, which 'sphere' they would have been only too glad to have occupied, had such been provided them.

“Polygamy, at different periods, has been practiced as a corrector of evils and a promoter of purity; because of the wickedness and corruption into which the world has sunk; and this is the present condition of all civilized nations. Every sign goes to show that we are nearing the end - the winding up scene which all the ancient prophets have foretold, as well as the Prophet Joseph Smith. It was revealed to the latter that there were thousands of spirits, yet unborn, who were anxiously waiting for the privilege of coming down to take tabernacles of flesh, that their glory might be complete. This, Lucifer and his armies, who were cast out of heaven down upon this planet, have been doing their utmost to prevent. Their greatest punishment is in not having bodies; and their mission is to throw dust in the eyes of the children of men, that they may not see the truths of heaven. It is through Lucifer's wicked schemes that so many thousands of tabernacles have been and are being destroyed and thereby those choice spirits have been hindered from coming into this state of existence, which event is of the greatest importance to them. But the work of the Almighty is rushing towards its completion, which makes this plural wife system an actual necessity. It was our Father in heaven who commanded that it should be established, and we have nothing to fear for what we have done. It is a controversy between God and Satan. The principle was established by the Prophet Joseph Smith, and all who have entered into it in righteousness, have done so for the purpose of raising a righteous seed; and the object is that we may be restored back to the Eden from whence we fell. Some may have dragged it in the mire; but the principle remains pure and independent and only the wrong-doer has become degraded.

“The Lord has said He will have a tried people. We are all so differently constituted that what might a very sever trial to one would be light to another. I believe, however, that He suffers each one to be tried in the way that cuts the keenest. But we know of none who have been tried as He suffered Job to be.

“We might learn much of the ways in which God has dealt with His children by reading in the light and understanding which was enjoyed by the inspired writers of the Old and New Testaments. I will make use of the beautiful parable spoken through the angel to Esdras, which is plain and to the point.

“A city is builded, and set upon a broad field, and is full of good things. The entrance thereof is narrow, and set in a dangerous place to fall,

like as if there were a fire on the right hand, and on the left a deep water, and one only path between them both, even between the fire and the water, so small that there could but one man go there at once. If this city now were given unto a man for an inheritance; if he never shall pass the danger set before it, how shall he receive this inheritance: And I said, it is so, Lord. Then said he unto me, Even so also is Israel's portion. Because for their sakes I made the world, and when Adam transgressed my statutes, then was decreed that now is done. Then were the entrances of this world made narrow, full of sorry and travail: they are but few and evil, and full of perils and very painful'

"If any human beings are to become 'joint heirs with Jesus Christ,' who had to sink below all things, surely the Latter-day Saints can have a claim with Him, and must be the ones spoken of by the prophets who were to be hated of all men for righteousness' sake. We have always been wronged, hated and oppressed from the very day that the angel appeared to Joseph Smith, and long before he had thought of the plural wife system. We came down upon this dark planet to be tried and proven, and if we had nought in our natures to overcome, when would be the victory? 'The worst of slaves is he whom passion rules.' The faults and weaknesses which are born in us are the enemies we are to grapple with, and those who have the greatest, and can put them under their feet, are the greatest conquerors and will wear the brightest crowns. It is only the Spirit of God, which follows obedience to His commandments, that has assisted the Latter-day Saints in overcoming and subduing themselves as far as they have, instead of allowing their passions to overcome them, and I assure you that this is the whole secret, and the only thing that makes the difference between us and the unbelieving, or those who persist in fighting against this holy principle.

"If I did not know that my husband was actuated by the purest of motives and by religious principle I could not have fortified myself against that 'demon Jealousy.' and had it not been for a powerful testimony from the Lord, which gave me a knowledge for myself that this principle is of celestial birth, I do not believe that I could have submitted to it for a moment. Therefore I can take no credit to myself, only as far as I rendered obedience to Him. I was afraid of no man, but I feared to rebel against the Almighty, though at times it was like the tearing of my very heart-strings, and it took much prayer and struggling to overcome. Yet through it all I have stood as a pillar by the side of my husband and can say with truth that my soul has been purified and my love has become more exalted. My willing and undivided heart is laid upon the altar, and all my life and talents which the Lord has lent me, I wish to be devoted to this great and glorious cause.

“I have had no cause to doubt my husband's love for me and my children, and he is a very devoted father to all his children. I know by my own experience, and that of my sainted mother's, and also of other first wives, who have acted their part nobly, that they have not only retained the affection of their husbands, but to see such a great sacrifice made by the wife of his bosom has increased his love and exalted her in his eyes. I have had this testimony from different husbands and wives.

“My father had a number of wives, some were old ladies who chose to be sealed to him, but he never lived with them only to support them. Different ones of his wives lived with my mother at various times, and they all loved her and she loved them and they mourned for her when she died as if they had been her own sisters or daughters. He mourned for her and refused to be comforted. Nine months after, he was laid by her side, where his family reared a marble monument to their memory. He died a wealthy man and all were provided with good homes. He having made no will, his wives had a voice in choosing the administrators, and they chose one of my mother's sons for the first. Everyone of his children were heirs and all received their portion equally. Some of the younger boys - sons of plural wives - looked up to this their elder brother and preferred to work for him to any other man.

“I assure you there is as much delicacy, modesty and refinement among those who live in this plural order as can be found anywhere, and I am acquainted with some model families; one or two I will mention. A young man took two sweet women as his wives, one some time previous to the other. She came from one of the eastern States and is educated and refined but has been very delicate and has borne no children; the second one is of Norwegian parentage. I am best acquainted with her and know that she is very gifted; being the daughter of a splendid violinist she can play that instrument and also others, and has an excellent voice for singing. She has borne him three or four children. The two women are nearly always seen together. The children love and cling to the first wife more, even, than to their own mother. Another is a well-to-do man, a widower, who married a young lady and soon after wedded another. Both were young and pretty, and are good industrious wives. Each has a large family of children. The wives loved each other from the first and have appeared like twin-sisters, dressing alike when they went out together. They live under one roof, though in different apartments, and are well provided for. They are separated only by a hall. If there has ever been any jealousy, I should say it was on the husband's side, on account of their mutual devotion. I could mention others but these will probably suffice.

“Polygamy is not the worst trial in the world, for it has been made honorable among our people, and it is not in the power of man nor of

Congress to make it otherwise. I have always felt that I could bear it far better than those practices which are unlawful and wicked in the sight of God. That which would make me feel humiliated and disgraced before my friends and the public, would be much harder to endure.

“Our children are considered as stars in a mother's crown, and the more there are, if righteous, the more glory they will add to her and their father's eternal kingdom, for their parents on earth, if they continue righteous, will eventually become as Gods to reign in glory. Nothing but this, and a desire to please our Father in Heaven, could tempt the majority of 'Mormon' men, or women either, to take upon themselves the burden and responsibilities of plural marriage.

“My husband was advised by my father to take another wife. He studied my feelings and took one whom he had cause to believe loved me and my children, and would cause me the least trouble. She lived with me in the same house till she had three children, and had it not been for this, and the care of my own little ones, we should never have separated. It was more agreeable to her to remain, as we had lived kindly together. Mr. Whitney has built her a large, comfortable house within a few feet of mine, and has deeded to each of us our homes. Our children have always lived more peaceably than many who one mother. I am called 'Aunt' by them and their mother is called the same by my children. When visited by my relatives from the east, and from California, I have invited her to make their acquaintance. One was the husband of a cousin who passed through here on his way east. He wrote a letter to his wife, telling all about what he had seen; and the other wife and children coming in and out of my house and being at my table. Said he, 'I have looked at both their faces but can discover no nail marks.' After the letter was finished he read it to me, which afforded considerable merriment. The next Summer his wife came and spent nearly a year with me. She saw both sides of the picture. At first she felt quite jealous for me, but finding her sympathies misplaced she soon became just as friendly and sociable with the other branch of our family, although she did not embrace this work.”

Letter of 1 March 1883

The answer to this was dated March 1st, 1883, and ran as follows: “Dear Madam: I received your long and well-written letter. It gives me much information about the people of Utah, and I wondered how you could afford to write such letters to a stranger 2,000 miles away, without pay. But I suppose your object is to publish truth. Accept my thanks for your very interesting letter. I have read your book on Plural Marriage and I agree with you upon that subject - not from any special revelation on the

subject, but from what I know about the laws of human nature. There is about six per cent. more females than males, and there is not ten per cent. of males that would take more than one wife and there are others who ought not to have any. Besides, many a married man's heart goes hungry. In fifty years there will be more people of our opinion than at this time in the United States.

“Ten years ago I took a widow and her babe one year old. Her husband was killed in the war between the North and South. That woman is living fifteen miles away in another county and owns 100 acres of land in her own name, with stock enough. But when I first knew her she had nothing but her orphan child. She has had no more children. It would not do for me to talk this out loud in this country, for I have a delicate wife who thinks it is a very damning sin to think of another woman. Now you have some knowledge of me and my troubles, and if you can feel sorry for me, pray for me with all you might, for I am trying of late to do what I think is right. I think that I ought to have the other woman, for our love was mutual, and it did not rob my wife of any love I had for her, but it made trouble at home, and I did like Abraham, I sent her away, but gave her more than a bottle of water.

“I have published some articles in defense of your people which called down the vengeance of a Methodist preacher of doubtful morals, in an article published in a Methodist paper, about the Morgan Co. Mormons, with many false assertions in it. I will send them so you can see how the Pharisees do over here. I think as little of them as you can. Please let me know in your next how much tax your people have to pay. I have heard they have to pay the tenth of all they make to support the priests. Do your people not fear that plural marriages will be broken up in a few years by such laws and the emigration of other people among you, and the turn of public opinion against it? Law and public opinion are very powerful. From what I know of the Mormons, I think they are the best people that there is, but I have thought there might be some superstition among them.

“What do your wisest men think they will do in case the government of the United States proves too hard for you? A mob drove you out of Missouri over forty years ago. It would take a good big mob now, but the government may. Jeff Davis had 400,000 of as good soldiers as the world ever saw, and he could not live in rebellion to the laws. If the government thought you were going to leave the United States it might soften their policy towards you.

“If I could see a man healed of some disease by the laying on of hands, like we read of in the days of Christ, I would want to stay among you. I have seen much hypocrisy among church members in this country and I desire to live among honest people. Three Mormon preachers stayed

three days my house last Spring, and preached once in the neighborhood. I think they were good men, but a mob sent a note to them on the day of preaching, to leave the country. The worst men that we had did this. I would like another letter from you if it don't tax your valuable time too much."

After receiving this second communication I sincerely wished I had obeyed my first impulse and not taken upon myself such a task. I pondered it over in my mind and laid the matter before the Lord many times, asking Him to give me enough of His spirit that I might view the matter as I should do, and not pass a hasty judgment. I thought of the mission of our beloved Savior. He did not come to "call the righteous, but sinners to repentance," and when those who are in darkness seek after light, if we can reach out and point to that light and to a higher standard, should we refuse, when the Lord has dealt so mercifully with us? Should we be less merciful to those who may have sinned through ignorance? When they ask for bread, should we give them a stone? Those whom the Lord had bidden to the wedding were not worthy, and His servants have gone out as He commanded, into the high ways, to gather together all, as many as they find, "both bad and good," that the wedding may be furnished with guests, and if there are those in that day who have not on the wedding garment, he will cast them out when He makes His appearance, and the whole matter rests with the individual and his God.

My reply was as follows:

"Sir: - Yours of March 1st, has been duly received, in which you have given all necessary explanation pertaining to your domestic relations and troubles; I had suspected as much. You request me to pray for you saying you have been trying of late to do what you think is right. If it is the gospel of eternal life and salvation you desire and are seeking after, I shall take pleasure in giving you all the light I can that pertains to it or to this people called 'Mormons.' I can assure you that the prayers of the Latter-day Saints are continually offered up for the honest-hearted wherever they may be, upon the whole earth. I have prayed for you personally, as you requested me to do. You seem to be familiar with the scriptures and therefore must be acquainted with the laws and commandments. Those laws are contained in this the everlasting gospel which we have accepted. I can testify that those who have once known and understood the laws of God, and then transgressed them, have soon lost all the light they enjoyed. Adultery is considered the next greatest sin to the shedding of innocent blood or consenting thereto, and if transgressors do not speedily repent and sin no more, it is as sure to destroy them as the worm or the insect the tree that it undermines, and poisons. Sooner or later they die in the spirit and are left in a far worse

condition than if they had never heard this gospel. They become as dead branches, and for the good of the main tree they have to be severed therefrom. But if they sin through ignorance of these commandments, they have far more hope, and there is more of a chance for them to obtain forgiveness than those who sin after they have once received the glorious light of the gospel. The darkness of such minds is in proportion to the light they have received. 'Of those to whom much is given, much is required.'

“We should not seek for signs to convince us of the truth. I refer you to the words of Christ: 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' 'If any man will come after me, let him deny himself, and take up his cross and follow me.' 'Verily I say unto you, think not that I have come to send peace on earth: I came not to send peace, but a sword, for I am come to set a man at variance with his father,' etc. And 'a man's foes shall be they of his own household.' 'He that loveth father or mother more than me, is not worthy of me: And he that taketh not up his cross and followeth after me, is not worthy of me. Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it.' 'I will take two of a house and one of a city,' etc. We have witnessed the fulfillment of these words and predictions in scores of instances.

“As for the government of the United States being 'too hard' for us, we shall leave that to Him who holds all governments in His hands. It is true we are looking for the worst, but we feel safe because we intend to be obedient to the Great Commander, who has deemed these things, and has promised us His protection, and we have never yet known His word to fail. Nothing will ever soften the policy of this nation towards us, though there will be individuals who will favor us, but not the government. But if the honest portion understood the purposes of God as well as do those who have been guided and sustained by Him, they would wish to share our trials and scourgings that they might also be partakers of the blessings which we are enjoying daily, and the greater ones that are laid up for the faithful to be enjoyed after the days of tribulation are past. The Holy Spirit makes our burdens light, and as for being left to the mercy of this nation, we have no such idea.

“The Lord suffered us to be driven from the United States to carry out His purposes. There was not room enough for the increase and growth of such a great people as we are to become. Besides He had to school and train His people to make of them the right kind of soldiers. But a few years will elapse before His faithful Saints will have the privilege of returning to the lands whence they were driven, Jackson county, Missouri, being the spot where the center Stake of Zion is to be built up, and we

look for God to fulfill His own purposes. We are not expecting all this people to remain here, but to continue spreading out until our borders extend to the sea. We shall not fight as did Jeff Davis and the rebellious South, nor shall we rebel in any way against the laws of the United States; for the cannot lawfully interfere with our faith and religion.

“The Lord will sweep the earth of its wicked inhabitants, and you will soon find that there is no safety outside of Zion, and the best thing for you to do is to become Saint enough to trust in the Almighty. There are no fears entertained by those who are strong in the faith. Our prayers have prevailed against our foes, whose wisdom has been taken from them, and these are our sure weapons. We do not look at things as they naturally appear. We expect to go forth conquering and to conquer, and no power upon earth or in hell will be able to hinder or frustrate these plans, in which the Latter-day Saints are but instruments in the hands of the Great Master. As for the Edmunds law we feel to protest against it, but will leave the outcome to Him who stands at the helm. It will not be fifty years before there is a reaction in public feeling concerning the 'Mormons' and plural marriage. Those who have ever introduced any new idea or plan of improvement have had to meet opposition. And this being one of the greatest ideas ever advanced naturally brings upon us the greatest opposition.

“Peace reigns in the hearts of all this people who are living their religion. We entertain no fears of prison or the gallows. We can afford to be charitable for we know what is coming upon the earth. Many of us have drunk deep enough of the cup of sorrow and adversity, to be able to feel for our fellow-creatures. I fervently pray for those who are deceived, for prejudice is great because of the fearful falsehoods that are set afloat by persons who are here in our midst; unscrupulous schemers who take advantage of the peaceable disposition of our people and the wide spread prejudice existing against them, and who know that no other people would patiently submit to such indignities.

I answered his questions about tithing and other matters he had broached before closing this epistle.

Letter of 6 April 1883

His next letter was dated April 6th, 1883.

“My Friend: - I feel that I ought to call you my friend after reading over thirty pages written for my instruction, and learning that you had prayed for me personally. I was glad to hear that so devoted a Christian, as I take you to be, had prayed for me. You say your people class adultery next to murder. I think it wrong, but not so bad as murder.

But what is marriage, according to the unwritten law of nature? Is it anything more than a contract or agreement between the parties - agreeing to travel the journey of life together, and do all they can for each other's happiness? That is what I think the law of the land requires - a certain process to make them feel more bound to each other. But in my case I think an honorable man and woman would do all they could for each other, if there was no law. I think plural marriage is right, as I do not find it condemned in the Bible, and the recording of the match or contract in a book, don't amount to much in heaven's courts. I want to do right and live the life of a Christian in its true spirit. I do not think the name is important. I have been considered a skeptic, have seen much corruption in the churches, but since I have read the Book of Mormon and some other books by your people, and seen some of your members, I think if there is any Christian spirit in the world it is among your people, and I would like to be baptized by a good man of your order; but there are none of them in this country and it would not be pleasant to live here and be known to the world as a Mormon, but I might live a Christian life here without a name."

He advanced some peculiar ideas about baptism, briefly as follows: He wished me to consult President Taylor, or some other good man authorized to baptize, and get him to perform the ceremony here at an appointed time, and he would immerse himself in water at that same time, and the Elder, he suggested, could ask for the Holy Ghost to be bestowed upon him. He thought that would be accepted as baptism in his case, situated as he was. He wished me to see President Taylor and get his advice on this subject, and others, and desired an early answer, saying that he was interested and wanted to do right.

I wrote again and advised him to send for the book of Doctrine and Covenants, and informed him that I had sent some papers containing sermons by the servants of God, and from their teachings he could gather more light, and that he had better wait till he had read more and investigated this work before taking any further steps. The ordinance of acting by proxy, I explained, was for those who had died without having the opportunity of hearing and obeying the requirements of the gospel in this life. In conclusion I wrote:

"I may have frightened you out of coming to 'Mormondom,' but I have spoken plainly and truthfully. I do not believe in using flattery to induce people to gather to Zion, as the love of the truth should be all that is necessary to do that.

"Do not suppose for a moment that Congress is going to put a stop to the purposes of the Almighty. They might as well try to stop the winds from blowing. Those who cannot afford to take upon themselves the cross or make any sacrifice for the sake of their being with God's

chosen people, and especially to bear their name, are unworthy of His blessings here or hereafter. If you, or anyone else, desires the Holy Spirit to be bestowed upon you, you will have to render strict obedience to His requirements, and the first step is to repent and be baptized for the remission of sins, by one having the authority from Jesus Christ. And if you really desire it there are Elders now preaching in the South to whom you could have access, if your desires to do right overbalance public opinion.”

He wrote again after reading the books and papers I sent him, and said he was living along mechanically, but his feelings and sympathies were with us. I could sooner vouch for the honor of those who are plain and outspoken, like this man, than for the long-faced Pharisee who might be “a walking Bible” and yet an unbeliever and a hypocrite in the sight of heaven.

The following extracts are from his letter in answer to mine, requesting the privilege of publishing our correspondence:

“I have been near death's door since I wrote you last; I was taken sick and many thought I would be numbered with the dead. But kind friends and a merciful God have helped me through. I am now able to attend to some of my business. My life was spared for the use of other people, more than for my own pleasure in life. You inquire how I get on learning and believing in Mormonism. My opinion is the same - if there is any of the true spirit of Christianity in the United States, it is among the Mormons. I am trying to walk in newness of life. I wrote to Elder John Morgan in Chattanooga, to learn when there would be company of Mormon converts start to Salt Lake, with the thought that I would go with them, not to stay there but to be baptized, and see your magnificent temple, and find out how Mormons look and feel when I am among them. But that company left while I was so very sick.

“You say you are writing a book and wish to make some extracts from my letters. You have liberty to use them in any way you please, my name also, for I have written nothing but what I think is truth.

“The Mormons have done more to make a Christian out of me, than all the preaching I ever heard. The preaching and conduct of the preachers and other church members are calculated to make more skeptics than true Christians, for church members through this land are no more Christian-like than the outside world.

“You may want to hear what has become of my other woman. She is still living, and I think as much of her as I ever did, and she is as true as any Utah second wife. I have not seen her but once since October last. She would be a great stay and help to my wife and me in our declining and last days, if it were not for that foolishness called jealousy, that makes her

think if I care anything for another woman it is that much robbed from the wife. But you know this is not so, as well as I do. It would make me think more of her. It reminds me of the dog in the fable, who, seeing his shadow in the stream, was so eager to rob the other dog of what he had, that he let his own morsel go to snatch it from him, and so lost all. If my wife does not rob herself in that way, there is no other woman robbing her.”

Letter of 15 April 1884

From his last letter, dated April 15th, 1884, I excerpt the following:

“My object is to ask you what I ought to do, situated as I am, and I appeal to you for information, because I think you are a reasonable, a thinking and a God-fearing woman, and one that knows more about my domestic affairs than any other, and I think a friend to me. I will suppose a like case and ask what your advice would be to such a man. He married a woman and he loved her, but his strong and vigorous love was like a blind vine, reaching its tendrils around for some object to support a part of its vigorous growth, till it naturally took hold of another stake and grew and spread all over it. This was unknown to the first stake till the second was covered up. But the meddlesome thought it unnatural and extravagant for one vine to monopolize two stakes, while others had but one, and would tear its tendrils loose and let them trail on the ground and be of no value, till the first stake thought it robbery for another stake to have the honor of supporting any part of the vine that first grew up around it, but did not add anything to itself, for it was already completely covered. It only crippled and destroyed in part, the beauty and fruitfulness of the vine. Now what ought to be done with that vine? Ought we to take a knife and cut them apart and let all that part on the second stake wither and die, or let it alone? By cutting it off, that part on the first stake will be greatly damaged if not destroyed. What must I do with it? What would the great and good Master of the garden say if he were consulted about it? I would like to do His pleasure in this matter. I think He wants His garden so managed and cultivated as to realize the biggest crop of happiness, and that is the product and what this vine was planted for. What must I do to please the Great Master of the garden? Who is to blame? Will you please ask the Master and write to me what ought to be done. I have heard that He said: 'If thy hand offends thee cut it off, and if thy eye offend thee, pluck it out.' But what about the heart? It would be suicide to pluck that out.

“Two of my children have married since I heard from you. I have four daughters married, but I would infinitely rather they were all married to my best son-in-law, than as they are. They could stay together then and be help and company to each other. But such is not the case, they are

scattered one in one place, and all away from us. I dislike to trouble you, but if you can spare enough of your valuable time I would be pleased to receive an answer. I close a friend, wishing your people well. I would like to live among you, but I am here, and what I have is here, and I am almost worn out, but am trying to do right.”

My reply to this was as follows:

“I have answered your last letter and said all that was needful in former letters. I gave you plainly to understand that there was only one true course which the Lord has marked out and no other will be acceptable to Him.

“To live with more than one woman, except you are sealed by one holding the Priesthood and authority from the Great Master, is nothing less than adultery. You have been shown this, and there is no use of my repeating it. There is but one door open for us all, and through no other can we enter the kingdom of heaven. Repentance and baptism are the first steps. When you have obeyed those commandments the Lord will fulfill His promise. The propensity of mankind is to deviate from the course which the Lord has pointed out for His children to pursue. His way is straight and narrow and few there be that find it. You ask, 'What would the Great and good Master of the garden say if He were consulted?' Just what I have said, nothing more nor less; and if you wish to do His pleasure more than your own, you will not remain there in the condition you are now in, but will do as you resolved to do - come here, and see, and investigate more fully the principles of this work, and trust the 'Good Master' that He will reward you with the desires of your heart in righteousness. But if you cannot sacrifice nor take up your cross, to leave all for the truth you will lose the whole. Now this is God's word and not mine, and you have the privilege of receiving or rejecting it the same as others have; for He will receive none but the willing and obedient. When Abraham had made the sacrifice, the Lord restored it, which ought to be lesson enough for the rest of us, to be willing to try Him, by laying our all upon the altar. I have proven Him to be a good pay-master and therefore can afford to still trust Him.

“Greater peace and hope never filled the hearts of the Saints than to-day, and we rejoice in the growth and prosperity of Zion. We are trying to make ready for the time when those who do not take up arms against their neighbors, must needs flee to Zion for safety. That time is right upon us, and if you knew what was for your temporal as well as your spiritual welfare, you would hasten here and make yourself a home while there is peace, or you may be glad to flee with that you can carry on your shoulders. I remain as ever the friend of mankind.”

I have withheld his name thinking it might bring needless trouble

upon him and there would be nothing gained by it.

Chapter II

I will not produce another picture from real life, which sets the other quite in the shade.

Among the thousands who pass through our city, we occasionally meet some who seek information from the proper source, and they appear overwhelmed with wonder to find things so very different from what they have been represented by people outside, particularly by lying correspondents, who care for nothing only the sensational. An instance of this kind happened last Fall:

A gentleman and his wife, who came from the States, planned, before they started, to come to Salt Lake and learn all they could of the "Mormons" and their peculiar doctrines. They were on their way to the Warm Springs, and one of our sisters, named Raleigh, being in the car, they made some inquiries of her and finding her to be an old resident, the lady stepped over to where she was sitting. After informing her for what they had come, and that they were anxious to see some one who would tell them the truth about this people, she entered into conversation. The visitor expressing a great desire to see a wife of Joseph Smith, Sister Raleigh accompanied her to Sister E.R. Snow Smith's. They remained two more days longer than they had intended. Sister Raleigh took the lady to a number of places, and called and spent an hour or more with me. I gave her a cordial welcome and invited her to be free and outspoken. She complied in a modest and unassuming manner, and I took great pleasure in answering her questions and relating some of my experience and that of others in the order of plural marriage.

I did not try to conceal the fact of its having been a trial, but confessed that it had been one of the severest of my life; but that it had also proven one of the greatest of blessings.

I could truly say it had done the most towards making me a Saint and a free woman, in every sense of the word; and I knew many others who could say the same, and to whom it had proven one of the greatest boons - a "blessing in disguise." As for its being degrading it had proven to be the very opposite. It was exalting in its tendency and calculated to raise mankind from the degraded condition into which they had fallen under the practice of a corrupt and hypocritical system of enforced monogamy. I told her of our future hopes, which I knew we should enjoy, and they would be reward enough for the sacrifice we were making for the great good it would accomplish, not only for ourselves but for generations unborn.

Her looks showed the astonishment she felt, she having heard the statement of the Josephites that the Prophet never introduced or taught

such a principle. She could not help seeing and feeling the truth of our testimony. She acknowledged this was a superior religion, and that our mode of plural marriage was the only thing that would ever purify society, though she did not know how she could bear the trial, as she and her husband had always lived so happily together. She drew the contrast between our social system, which is practiced openly and above board, and the loose state of morals where she dwells - even in circles that claim to be genteel and refined and would fain be regarded as very models of propriety. The secret iniquities that were winked at and sanctioned by society had made her think better of the "Mormons," who were spoken evil of by this very class. She had always said, from a child, that she would, some day, visit this people.

Her husband had been, for many years, the proprietor of a large hotel in one of the western cities, which had been her home from the time they were married. But she had seen enough of the hypocrisy and sin that prevail and are fostered in the midst of society. She related instances where married and unmarried ladies of wealth and influence came there closely veiled to meet clandestinely with men who were fathers and husbands. And this illegal and revolting practice, she said, was carried on day and night, among different classes; and, what was worse, they were mostly church-goers and very distinguished patterns of propriety, who desired so much to convert and bring the "Mormons" up to their own level. Oftentimes those women, she said, were accompanied by their daughters, and even little children came with their mothers for a blind, and in this way were being led into the same path of vice by coming in contact with it. Being a mother herself and seeing the dangers that beset her own children, they had, long since, moved into a separate house.

When I enquired why they did not come out and expose such iniquities, she informed me that it would be utter folly to undertake it, as the guilty ones were among the most influential people, and it would only break up their establishment, and end in their own financial ruin. She said these things were what had caused them to think more kindly of this people; and the more they saw the more their hearts turned towards Utah. When we parted she assured me that they should come again, with their little family, to spend a season with us in our "lovely garden city." She gave me her address and I have sent her numbers of our papers.

In a letter received from her, by Sister Raleigh, she acknowledged the receipt of the papers, and expressed her appreciation of the same; also their kind remembrance of the few pleasant days spent in Salt Lake, and wishing to be remembered to all whom she had met here. She said she had made it a subject of prayer to bring herself to know the will of God, that they might be enabled to receive the truth from the proper source. Just

previous to coming here they had lost their eldest daughter by sudden death, and their deep sorrow had helped to draw their hearts upward and they were thereby made ready to receive the seeds of truth. I am satisfied there are thousands who have the same feelings which she expressed and would receive this gospel had they the moral courage to face a frowning world.

The iniquities she speaks of are not at all new, but are things which have been growing and increasing from year to year, until corruption in high places has become so glaring and frightful that the honest portion will soon be obliged to come out of Sodom and Gomorrah, or be consumed. For the vengeance of the Almighty is already beginning to be poured out upon them, and it will never cease until this earth is emptied of its corruptions and burned until it has become purified and fitted for the pure in heart, to dwell here and enjoy the privilege of serving God according to the dictates of their consciences.

It is no wonder that they of the world have so many domestic broils and law-suits for divorce, etc; nor that children born of such parents, with the constant example before them, should turn out prostitutes and fit subjects for a life of crime and debauchery. How much more terrible is the sin, when committed by those whose every reasonable want or desire can be gratified! They are of the class who vaunt their "purity" and call it vulgar to "bear the souls of men," or to raise up families, which should be considered the glory of woman. There is far greater safety and happiness in taking the course marked out by the great and all-wise Creator, than to trifle with His laws: and it is the universal testimony of physicians that the amount of suffering and premature old age is vastly greater among those who outrage the laws of God and nature - thinking to avoid trouble and expense in bearing and rearing what they term "a surplus of children." It may be popular to believe that such women will live longer and happier than the patient, toiling mother, who raises up a large family of children; but I feel positive that her life is happier a thousand fold, and that such more generally retain their fresh and youthful looks than those who shirk their duties and become the slaves of passion and dissipation.

But to resume. The Rev. T. Dewitt Talmage, of Brooklyn, has given the world the benefit of some midnight explorations, showing what exists in the midst of those righteous (?) souls who are so fearful of contamination from a people afar off that are guilty of the awful crime of marrying all the women they live with and acknowledging them as wives. Says he:

"I could call the names of many of the frequenters of these haunts of sin - judges of courts, distinguished lawyers, officers in churches,

political orators that talk on the Republican, Democratic and greenback platforms about God and good morals, until you might almost take them for evangelists, expecting a thousand converts in one night. I have something to tell you more astonishing than that the houses of iniquity are supported by wealthy people, when I tell you they are supported by the heads of families - fathers and husbands, with the awful perjury upon them of broken marriage vows; and while many of them keep their families on niggardly portions, with hardly enough to sustain life, have spend their thousands for the diamonds, and wardrobe, and equipage of iniquity. In the name of high heaven I cry out against this popular iniquity. Such men must be cast out from social life and from business relations. If they will not reform, overboard with them from all decent circles. I lift one half the burden of malediction from the unpitied head of woman and hurl it upon the blasted pate of offending man. By what law of justice does the burning excoriation of society pursue offending woman down off the precipice, while offending man goes kid-gloved into respectable circles, invited up if he has any means, forwarded into political recognition, and all the doors of high life opening to the rap of his gold-headed cane."

It might be asked here, why the Rev. Dr. Talmage does not try upon such people his "Christian" method of "thundering into them the seventh commandment" with the United States artillery. Such is what he advises for the purification of "Mormonism."

The plural marriage system practiced in this Church, and the motive which prompted the few who have accepted it, stand high compared with the loathsome vices practiced among the refined and intellectual ladies and gentlemen in the Eastern States, or any other States in the Union. Divorces and foeticide are already more common than marriages among them. Over six thousand women in the United Sates, it is stated by a clergyman who lectured at New Haven, "die every year from attempts to destroy unborn children." And even this does not reach the extent to which this crime is practiced among that class who profess Christian sanctity and are so horrified over the "much-married Mormons."

The following was quoted by Senator Brown, in his late speech, from a lecture delivered in Boston, by Mr. Dike:

"The courts are crowded with unhappy couples, and often the cases are dispatched with unseemly haste. There is a daughter of a prosperous farmer, still a young woman, who has been divorced from three husbands, each of whom is living and married to another wife, while she has been lately married to the fourth husband. Nor is this the only one or the worst case of the kind reported in the State of Connecticut. Two Vermonters deliberately swapped wives by aid of the courts. Young people

coolly reckon on divorce in contracting marriage. A Vermont couple married on trial for six months, agreeing to get a divorce if either party did not like.”

He quoted the following from what was written a year ago by Professor Phelps, of Andover College:

“We are not half awake to the fact that by our laws of divorce and our toleration of the 'social evil' we are doing more to corrupt the nation's heart than Mormonism, tenfold.”

Senator Brown denied the truth of the statement that the “Mormons” were in rebellion against the government of the United States. He said, “The Mormons are not in rebellion against the United States in any legal acceptance of that term. They are a quiet, peaceable people, who have comfortable homes, work hard and make an honest living, and who worship according to the dictates of their own conscience, and, as a mass, believe they are right. ... Why, then, should the government pour the vials of its wrath upon the heads of the Mormon offenders and take no steps to punish an infinitely more numerous, and equally wicked, army of offenders living in the States and other Territories? The Mormons may well turn to us and say, 'Physician, heal thyself.' Or, in the language of Him who spake as never man spoke, may turn and look us in the face, and may justly say, 'Thou hypocrite, first cast out the beam out of thine own eye, then thou shalt see clearly to cast out the mote out of thy brother's eye.’”

The author of an interesting work, entitled “Plain Facts,” says of the prevailing crime of infanticide:

“That they are increasing with fearful rapidity and have nearly reached such a magnitude as to seriously affect the growth of civilized nations and to threaten their very existence, has become a potent fact to observing physicians.”

The following he quotes from another author:

“Of all the sins, physical and moral, against man and God, I know of none so utterly to be condemned. So utterly repugnant is it that I can scarcely express the loathing with which I approach the subject. Murder! - murder in cold blood, without cause, of an unknown child; one's nearest relative; in fact, part of one's very being, actually having not only one's own blood in its being, but that blood momentarily interchanging! Good God! Does it seem possible that such depravity can exist in a parent's breast - in a mother's heart? 'Tis for no wrong that it has committed that its sweet life is so cruelly taken away. Its coming is no disgrace: its creation was not in sin; but its mother don't want to be bothered with any more brats; can hardly take care of what she has got; is going to Europe in the Spring ... For the married shirk, who disregards her divinely-ordained

duty, we have nothing but contempt, even if she be the lordly woman of fashion, clothed in purple and fine linen. If glittering gems adorn her person, within there is foulness and squalor.”

Another writer says:

“From a very large verbal and written correspondence in this and other States, I am satisfied that we have become a nation of murderers.”

A distinguished clergyman, of Brooklyn, uttered the following:

“Why send missionaries to India when child-murder is here of daily, almost hourly, occurrence; aye, when the hand that puts money into the contribution-box to-day, yesterday, or a month ago, or to-morrow, will murder her own unborn off-spring?

“Many influences,” says the author of “Plain Facts,” “may combine to cause the mother ruthlessly to destroy her helpless child: as, to conceal the results of sin; to avoid the burdens of maternity; to secure ease and freedom to travel, etc; or even from a false idea that maternity is vulgar: but it is true, beyond all question, that the primary cause of their sin is far back of all those influences. The most unstinted and scathing invectives are used in characterizing the criminality of a mother who takes the life of her unborn babe; but a word is seldom said of the one who forced upon her the circumstances which gave the unfortunate one existence. Though doctors, ministers and moralists have said much on this subject, and written more, it is reasonable to suppose that they will never accomplish much of anything in the direction of reform until they recognize the part that man acts in all of these sad cases, and begin to demand reform where it is most needed, and where its achievements will effect the most good.”

If it was crime they wished to repress, they could, as he implies, find a broad field at home, and save the expense and trouble of sending commissioners to search for iniquity in Utah. But have they really the agents of reform which they claim, and are their effects desirable? Says the author of “Plain Facts:”

“The North American Indians, when first discovered in their native wilds, were free from vices and consequent diseases of civilization. This fact points unmistakably to the conclusion that there must be something in the refinements and perversions of civilized life which is unfavorable to chastity, notwithstanding all the restraints which religion and the conventionalisms of society impose. ... The standard of virtue is trailing in the dust.”

Professing such great sympathy for “these poor females” as to emancipate them “from the slavery of voting,” is in keeping with the rest of their hypocrisy. We would be glad if Senator Edmunds and a great many more could hear the real opinion of the “Mormon” women, who are

“at liberty to speak for themselves,” and are more than willing to give them “the free exercise of those opinions.” Possibly they would return wiser if not better judges of the human heart, and of the superiority of our mode of living “in the marriage relation,” and they might possibly blush at their own ignorance of the greater and higher laws which are as far above their own as heaven is above hades “Mormon” women are not so ignorant as some suppose. We know the power we hold to declare polygamy illegal. If there was any necessity, or if we felt our chains to be galling, we could assuredly avail ourselves of it and call upon the U.S. army stationed here, to protect us. The feeling of “Mormon” women has been demonstrated in the cases of Belle Harris and Nellie White.

The means gathered to assist in reforming the “Mormons,” in freeing the “poor down-trodden women from their polygamous yoke” is a most ridiculous farce. It will compare with the collecting of money for the poor heathen, who would have been better off a thousand fold had they never seen a “Christian,” through whose moral (?) ideas and associations thousands have become like themselves, impure and far more degraded than they would have been had not the waves of civilization passed over them. We have scores of testimonies from the outside world of the falseness and corruption which exist among these sanctified redeemers, especially those in the puritan States who cry out so loudly against a plurality of wives in Utah. We have witnessed enough to make us pity their condition as much as they have professed to deplore ours.

If they have any sympathy to spare why not expend it in relieving the suffering in their own midst? We refer our charitable sisters, who profess so much pity and seem so anxious to improve their kind, to an account given in the New York Times by Ex-Mayor Rowderly, of Scranton, who lately visited the Connellsville coke region, of Pennsylvania, where women accompany their husbands and fathers to the ovens early in the morning, “doing tasks that would try the stoutest men.” He saw “women half naked drawing the hot coke from the chamber.” The first one described “had no covering on her head and very little on her person. Her appearance was that of one whose spirit had been broken by hardship and hard work. Her attire consisted of a coarse chemise and a pair of cowhide boots.” This was not the worst case. At the close he says, “Many more such scenes met my view and some of them were even worse than this.”

They might search in every village and hamlet throughout Utah and the adjoining Territories and they could not find a parallel to this. Not even in the hardest days of our experience in pioneering a mountain wilderness, were there any scenes that could compare with this.

And another wretched story we have from West Virginia:

Eighteen human beings, white slaves, sold at auction in the town of St. George, the seat of Tucker County, in the heart of the Cheat Mountains overlooking the beautiful Cheat River. Though their hearts were wrung with the deepest anguish, those paupers were jeered at and tormented in the midst of a heartless crowd, who came there to witness the sale of widows and orphans, the aged and the youth. One was a beautiful little girl of ten year, who cried bitterly because she had to leave the family to whom she had been sold the previous year. The purchaser of this child was "a minister of the gospel, a man known as one of God's elect, whose duty it is to minister to the spiritual wants of the people." The story is too pitiful to dwell upon; but they, "under the laws of the State," were placed upon the block and sold to the highest bidders for the term of one year. And while this Christian act was being performed, roars of laughter ascended from the crowd of six hundred people who had gathered before the court house of the little town of St. George in the very heart of "Christian civilization" and boasted piety of some of the most honored and enlightened ministers and law-makers of our land." The stories of cruelty to these people are numerous and beyond question of doubt. They are worked to the utmost capacity. They are fed on refuse, made to sleep in barns, have to be bare-footed ten months in the year, and are whipped, and whipped savagely, for the slightest pretext. The tales of immorality are frequent and too often true. The children are allowed to grow up without education and, it is said, some do not even know that a God exists. They are in the most degrading bondage in the world, a bondage which is more absolute, more terrible and more appalling than that of negro slavery."

This and much more is published in the Elmira Telegram. And all this transpired among those professing "Christian charity," and who so long to free us from the tyranny of the "Mormon" Priesthood, and prate about the ignorance and degradation of a people to whom they are trying to deal out the same kind of charity. They would make paupers of "Mormon" wives and their offspring, could they but manage to send them adrift. But God forbid that we should be dependent upon the mercy of men who could stoop to make human chattels of their own flesh and blood.

Another philanthropist from Vermont, L.P. Poland, has introduced a bill into Congress to disfranchise all that are members of the Church of Latter-day Saints who will not solemnly swear that they are not members or adherents of said Church, etc., etc., proving still more forcibly that polygamy has been only a blind, a mere excuse for robbing the people by breaking down the power which is acknowledged to exist in this Latter-day organization. Our union is the simple "problem." The Lord

commanded His people to "become one in all things." but this is a thing which Satan abhors and is trying his best to break down.

The following, from the Detroit News, though containing nothing new to the Saints, is gratifying inasmuch as it shows that a few others are beginning to understand some of the true motives of the beam-eyed Pharisees who are hunting for the."Mormon" mote.

"Many senators told him (Mr. Edmunds) when he had his last measure under way that it wouldn't have the slightest effect upon polygamy. He knew it better than anyone of them. He didn't intend it to have any effect upon polygamy. He aims it at the head of the Democratic party. It answered his purpose in that respect perfectly. It gave the party of God and morality - the party of all the virtues, another chance to get up a howl about other people's vices. If it suppressed polygamy the chance would have been gone."

"Edmunds knew perfectly well that no amount of oratory or law-making would extirpate it, and congratulated himself on finding something that would furnish good fighting for a generation or so, and offer a lasting foil for the superfluous moral indignation of the chaste and virtuous Republican masses. The 'Twin-Relic,' as they call it, is to remain still as a perpetual and handy 'red rag' with which to arouse Republican virtue to an annual frenzy of moral indignation and enthusiasm."

We can appreciate every kindly feeling and sentiment expressed in our favor. The late speech of Mrs. Belva A. Lockwood was commendable, and we were pleased with the honor paid by Mr. John Gault, president of the Graphic company of New York, to the women of the "Mormon" community. But we have cause to believe that very little kindness is felt for us by the majority of the women of the United States. We remember the incident of Sister Zina Young's visit east, accompanied by Dr. Ferguson. Both are refined and intelligent women, but when avowing themselves to be Latter-day Saints, were they permitted to represent themselves or their sisters whose cause they were there to plead? No, their privileges did not go that far. It is something on a par with what the North professed for the slaves of the South. They martialled their forces and drenched the land with blood to free the African, and in their enthusiasm lifted some into office - even above the white citizens of the south - but when it came to their claiming the rights and privileges of freemen - to mingle in the same society - to eat at the same tables, etc., that materially changed the color of the coat. Now we do not hear so much of that whining cant about equal rights and the glorious union of the white and black. Apropos to this subject the following is worth reading:

"Fred Douglass has flung a stunning shot at the objectors to his marriage. We are strongly and unalterably opposed to miscegenation and

cannot help noticing the justice of the following fling he gets off in a letter: 'I know of a colored woman here in Washington who is the mother of ten children by one of our late most influential citizens, but no noise was made over the fact, simply because the woman was his concubine and not his wife.'

I could relate many incidents to show how the bars of prejudice give way when one becomes acquainted with the "terrible Mormons." In the year 1871 a gentleman and his family came to Salt Lake and rented a house within a few rods of mine. He came here as a miner in search of gold. He had formerly served in the Mexican war and the war of the Rebellion, as an officer, and during the latter conflict was severely wounded and left on the ground among the dead and dying. His wife left her friends and the ease of a southern home, to follow her husband. He commanded the troops on the Platte route in 1865, and afterwards took charge for Wells, Fargo and Co., of the armed escort for the protection of passengers and mail coaches during the Indian troubles of 1866. During this time, H.B. Clawson and a party passed over the route going east, and on their safe arrival at Riverside they passed a vote of thanks to Major T. and highly complimented him in a dispatch to President Brigham Young. These were the first Mormons he had ever seen, and he was very favorably impressed. But his wife had made up her mind that she would have nothing to do with them and more especially with polygamous wives. Knowing nothing of her feelings my mother- in-law and myself gave her a friendly call and were cordially received. She returned the call and soon after we invited her to tea. She subsequently confessed how peculiar were her feelings, as she sat and looked at Mr. Whitney's two wives and thought, "Is it possible I am sitting in the house of a polygamist and these two women are the wives of one man, living together agreeably?" She found it impossible to hold her early prejudice. They left the city for a season and on their return rented a portion of my house. And no warmer friendship could exist than has grown up between their family and ours, taking in both branches. If our children had been their own they could not have treated them better. This lady has many times declared that she could not feel contented anywhere but in Salt Lake City, though she occasionally went with her husband and sons to the mines. Once when they were leaving, she said to me that if she did not live to return, she desired me to adopt her youngest child, then a babe, whom they had named for my husband.

She lived and returned however, and when I visited them at their hotel the following incident occurred: A young married woman whom they had met there came in, and after being introduced, supposing me to be an outsider or Gentile, like herself, commenced about the "horrid and

degraded Mormons." who, she thought, were "too low for anything." She said she knew of one polygamous wife in Provo, where she had lived, who had to go out to wash, and just as I about to have an interesting time listening to her tirade, Mr. and Mrs. T. spoiled it all by informing her that Mrs. Whitney was a "Mormon." This placed her in such a dilemma that I really pitied her. But she soon recovered herself and turned to praising some of the Provo people. She knew some who were "very nice," and among them were "two such fine young ladies - two Misses Kimball." "Yes," said I, "they are my half-sisters," and I informed her that my father had other fine daughters as well as sons that would be an honor to any man, and I was proud to acknowledge them.

As for "Mormon" women who had to go out to earn their own living, that, I said, was no more than women had to do in other places, and it was far better than to sell themselves body and soul, as thousands were left to do in Christian communities - a thing which seldom occurred among the "Mormons." We had considerable to say, and I treated her as if nothing unpleasant had happened. I treated her all the more kindly, knowing how indignant Mr. and Mrs. T. felt towards her, which they afterwards expressed to me.

Another incident I will mention, which occurred a few years ago. My father's niece, who paid us a visit, had thought a great deal of him from her childhood. I introduced her to several of my half-brothers, who called at different times, and she afterwards made the remark that "Uncle Heber must have felt very proud of such noble sons," and she wished that she could see more of them. I told her I wished so too, for I felt proud of those who were following in his worthy footsteps.

A traveler and newspaper correspondent came here not long since with a letter of introduction to my husband from a relative who had previously spent a little time in Salt Lake City. This man professed no religion, but was interested in the welfare of all, and believed in allowing everybody their rights. He said he had gained the ill-will of people among other religious sects because he refused to join them. He was seeking information that he could depend upon. He remained two or more hours and the interview was a most agreeable one. The topic of conversation was the "Mormon" question and the theories of those who were planning to wipe out the "foul blot" in Utah. I told him some of our expectations, and that at no distant day we should claim our rights and the lands we had been driven from.

I spoke about the great work the Lord was doing among the gentiles and also the Lamanites, and of the course we were taking in marital matters which was calculated to purify and elevate society. He said he believe we would be rewarded for teaching the Indians to be self-

supporting as well as Christian-like. As for the present state of society in the east he believed there was more jealousy, family-jars and divorces in the community where he dwelt than among this people, put them all together. But for all that he claimed the world was growing better. He thought women were much better treated than they used to be, and many things had improved. I told him I acknowledged it in this sense, that the good were growing better and the bad worse, which he admitted to be true. He expressed himself as highly gratified with all he had seen and heard, and said he should never forget the pleasure he had had during his brief stay in Salt Lake City. He has since sent me a paper containing his travels west which I acknowledged and received a card in return, saying: "Your kind and acceptable message of the 30th inst., is received. I was pleased to learn that I was kindly remembered by those whose friendship I highly prize; and I can assure you that my brief sojourn in your beautiful city, and especially the pleasant hours I passed in the quietude of your own seemingly happy home, will ever be noted events in the history of my lone and wearisome journey to western lands. I have presented two of my friends with copies of your little book on 'Plural Marriage' and they perused the pages with great interest. When I write of Salt Lake City and my enjoyable visit there I will try and procure a copy for you. I often think, shall we meet again and hope for the dawning of that auspicious day. It is true, as you say, this life is not a bad one - sometimes I am led to conclude from scientific investigation, it is all the one there is, and hence the necessity of making it a pure an honorable one."

True to his word, he has sent me a copy of the Knightstown (Ind.) Banner, containing his "unprejudiced view of Zion and the Latter-day Saints." It is as follows:

"I had often read of the famed city of 'Zion,' of the strange peculiarity of its people, of the verdant plains that surround it, and hoary old mountains that overshadow its charming environments, of its churches, and palaces, and temple, an tithing house, and grandly decorated assembly halls; but never until I stood on an eminence one bright April morning and viewed the lovely landscape o'er, had I any conception of the inspiring grandeur of the glorious scene. The sun was just arising from his rosy couch, and ascending a cloudless sky, and the mellow splendor of its golden beams were gilding the mountain tops and sending a warm bright light far over the jeweled desert. Stretching away on the one hand are the vast plains covered with thrifty homes nestling in the shade of beautiful groves cooled by the dancing waters of crystal streams; and on the other the vast unbroken chain of the Wasatch mountains towering loftily in the distance, imparting a degree of silent grandeur which the enthusiastic poet might properly accept as a 'font of joy.' Hills, mountains, valleys, silvery

waters and showy dwellings scattered over the scene, make up a picture, and a grand and beautiful one it is.

“And, think, a third of a century ago, all was desolation and solitude. No towns or cities lit up the desert with the fires of civilization - no railroads traversed these lands freighted with the richest gems of the world's commerce; no electric wires were stretched through the dark gorges of snow-clad mountains by which messages could go to the busy marts of the industrial world; no machinery to awaken the echoes of Nature's wild solitudes, no sound of human life. There all was silence, and Nature spread her charms in sublime excellence before no cultured gaze.

“To whom are we indebted for all the culture and ornamental splendor of these barren and uninhabited wilds? To the hated and persecuted Mormons, whose faith is as sacred as life, and whose religion is tainted with the stain of plural marriage, belongs the glory. Yes, all these palatial dwellings, all these towering churches, all these numerous factories that we see sending up their clouds of black smoke to the heavens, all these busy towns and villages that teem with industry and wealth, are the outgrowth of Mormon enterprise, and the products of Mormon brains - and, yet, men who claim to be leading lights in the religious world, and proclaim the gospel of peace, love and mental liberty are crying 'down with polygamy,' which they know to be a cherished element of the Mormon's faith, and a sacred duty incorporated into their religious system. Some prominent theologians, who preach the gospel of Christ, in which peace is the most distinctive principle, recommend that cannon be planted on the hills these hardy sons of toil have beautified to blow them into the unexplored regions of the 'life to come.' It is true that part of their creed embracing plural marriage seems demoralizing in its tendency, and detrimental to the propagation of domestic happiness, and the peace, and love and harmony that should always characterize every home, but it should be remembered that it is a feature of their religion, and should be tolerated until time, coupled with years of education, refinement and proper associations, buries it beneath the limitless sea of the eventful past. Mormonism is perhaps what it was in its early desert history, but time has wrought a wonderful change in the character of its people. It is no longer a life of persecution, tyranny and endless superstition enshrouded in the garments of ignorance and faith, but it is in a limited degree keeping step to the progress of a scientific age.

“Utah is coming forward with her representative women who are asserting their rights as free and independent citizens. Schools and colleges are found in all the towns and villages, and in many nooks and corners of the billowy desert, and the light of science is fast dispelling the clouds of suffering and sorrow that once darkened the pathway of these

honest but deluded followers of a selfish faith. Newspapers are being established in many of the strongholds of the territories where Mormonism exists, that are fighting the system on a moral basis, and the tide of immigration here is continuous, and most of the late importations are strenuously opposed to the 'power of the Church,' and sooner or later it must go to the shades of the past. Let it die a natural death, be buried quietly in its native soil, and never, no, never, disturb its slumbers with the rattle of musketry, the thunder of cannon, or the solemn tread of steel-clad armies marching under a banner emblematic of human liberty - all for the glory of wading through a sea of human blood."

I will now present, for the benefit of those whose souls sicken at what they consider the immoral practices of the "Mormons" and who are unwilling to give them credit for any motives but the basest, some of the views of a Christian philanthropist, whose interesting work entitled *The History and Philosophy of Marriage*, was published at Boston in 1869. He speaks from what he learned by observation and long experience among missionaries and the natives of India. He was not aware at the time, of the doctrine of plural marriage being taught or practiced in America, and supposed himself to be the first who had attempted to advocate it among Christians:

"The marriage system is a proper subject of philosophical inquiry, involving an examination and analysis of both polygamy and monogamy. Of the latter form of marriage the Christian world has known too much, and of the former too little to have felt, hitherto, the need of any analysis of either. We have inherited our monogamy, or the marriage system which restricts each man to one wife only, and have practiced it as a matter of course, without any special examination or inquiry: so that we really know little concerning its origin or its early history; while we know still less of the system of polygamy, ... * and it cannot be denied that what we know of it has come to us in such a form as to prejudice our minds against it. This prejudice is unfavorable to a just and candid philosophical inquiry; and while pursuing this inquiry. let us hold this prejudice in abeyance. Let us not forget that what we have seen of this system is in its most unfavorable aspects. Most travelers carry their native prejudices abroad, and look upon the customs of distant countries with less astonishment than contempt, and they remember, when writing up their accounts of those countries, that their books are to be sold at home, and they must not institute comparisons unfavorable to their own land, but must flatter the conceit of their fellow-countrymen by assuring them that their own social and political institutions are vastly better than those of other lands."

No one can rationally deny the truth of these words. They come home to us because we have been and are the sufferers from just such

misrepresentations, with others having far worse motives, from those who will not allow themselves to be convinced of anything in our favor. He continues: “No one has given to the subject the time and research necessary to its fair elucidation. But as a venerable institution the social system of polygamy does not deserve such supercilious treatment. Such treatment, besides being unjust, is unphilosophical, and unworthy a liberal and enlightened age. Its great antiquity alone should entitle it to sufficient respect to be heard, at least, in its own defense. It constitutes an important part of human history. It is a great fact that cannot be ignored; and as such, it must be studied and known. To insist upon the condemnation of this system, without hearing its defense, is oppression. It is even the worst kind of oppression; for, in such case, it must be allied with ignorance and bigotry.

“If the advocates of polygamy are in the minority in the Christian world, let the common rights of the minority be granted them - freedom of debate and the privilege of protest; and let their solemn protest be listened to with respect, and be spread upon the current records of the day. And, on the other hand, if those who practice this ancient system do constitute the majority of mankind, it cannot be either uninteresting or unimportant to inquire what has made it so nearly universal, and caused it to be adopted by so many different nations, and even different races of men, among whom there are, no doubt, some persons who are justly distinguished for their wisdom, their piety and their humanity.”

This writer, it should be borne in mind, was a native of New England, and was brought up a strict Puritan, the same as was Joseph Smith, Brigham Young, Heber C. Kimball and the majority of the leading men and women who first undertook to establish this order of marriage in this country, in obedience to a revelation and command from the God of Abraham, Isaac and Jacob.

“Having seen all the continents of the globe, and many islands of the sea, and having observed human society in every climate and in every social condition, I have at length returned to my native land, an older and I hope a wiser man. ... As I had been educated a strict monogamist, in New England, I had never once dreamed that any other social system than monogamy could be possible among Christian people, anywhere; and I remonstrated with the missionaries for permitting polygamy among their converts, under any circumstances whatever. ... I was answered by them that the Bible has not forbidden it, but, on the contrary, has recognized it as sometimes lawful and proper; and although they themselves did not encourage it, they could not positively prohibit it. I then endeavored to recollect some prohibition in the Bible, but could neither recollect nor find one there. On the contrary, to my own astonishment, after a careful

examination of the sacred scriptures, I did find therein many things to favor it. The missionaries also said that their experience had taught them that the converting grace of God was granted to those living in polygamy as often as to others. ... 'And,' said the missionaries, 'if such persons give evidence of genuine conversion, 'Can any man forbid water, that they should not be baptized, who have received the grace of God as well as we?' ... 'Shall we compel them to put away all their wives but those first married, and then receive them into the church?'

But in many cases this would be impracticable, in others unjust; in all, cruel. For the chastity of the women, hitherto irreproachable, would be tarnished by their repudiation: they would often be left without a home and without support; and like other disgraced or destitute women of all lands, they would be thrust upon a life of infamy and vice.'

"Who shall dare assume the responsibility of separating wife from husband, and children from parents? since the Bible expressly forbids a man to divorce his wife, for any cause, except unfaithfulness to her marriage vow: God is not said in the Bible to hate polygamy, but it says there that He hateth putting away.'

"I need not say that I was completely disarmed and silenced by this army of 'the law and the testimony;' and was compelled, by their arguments, to admit that their course was one of equal justice and mercy."

He soon learned, however, that the rules of the missionaries were by no means uniform upon this question, many reasoned rather from the "traditions of the elders," than from the laws of Nature or of God, which is the case, as a rule, at the present time. He gives an account of the conversion of an old and influential chief among the North American Indians, which was received by one of the missionaries in India and published in a Boston religious journal. The chief was living with two wives at the time of his conversion to Christianity:

"The first was now aged, blind and childless. The other was young, attractive, healthful and the mother of one fine boy. One of these wives he was required to put away 'as an indispensable requisite to baptism and church membership.' The old chief, after careful deliberation, could not decide which to repudiate. The first he was bound by every honorable motive to 'love and cherish,' especially on account of her age and infirmity; while the other was devotedly attached to him, and was the mother of his only child and heir, which he could not give up and from which he could not separate the mother. He, therefore, submitted the case to the missionaries to decide. ... They decided against the younger one. And as he was old himself and his other wife was barren, that she must also give up her child. This mandate was obeyed with martyr-like fortitude, which nothing but the strongest religious motives could have

inspired; opposed as it was to every natural sentiment of love and honor. And thus in one hour, was that young wife and mother deprived of her husband, her child, her character and her home; and sent away a bereaved and lonely outcast into the wide world. The report which the missionaries themselves gave of this affair closed by saying that the repudiated wife and bereaved mother soon died inconsolable and broken-hearted.

“On reading this report I could not forbear contrasting their mode of treating polygamy with that of the missionaries in the east, which had come under my own observation there, and which I had at first so severely criticized. I now began to blush at my own late ignorance and bigotry. And the more I thought of the ecclesiastical tyranny of the North American missionaries, the higher rose my indignation against it. I could not fail to see that their narrow attachment to their own social system had made them judicially blind to the merits of any other; and that they were more ignorant of the true spirit of Christianity as well as of the natural rights of man concerning the laws of marriage, than even the poor savages themselves. Yet they undoubtedly supposed they were doing God essential service by this act of inhumanity; just as our fathers did when they hanged and burned honest men because they worshipped God in a different manner, and entertained different views of divine truth, from themselves. Their mistake is one which has always been too common, and from which no one, perhaps, is altogether free. It consists in assuming that because we are honest in our belief, and mean to be right, others who essentially differ from us are dishonest and wrong; and in presuming to judge the conduct of others by what we feel to be right i.e., by our own standard of morality, instead of judging them by what we know to be right, according to the infallible standard of divine truth.

“These reflections led me to give the whole subject of marriage, in respect to its divine and natural laws, as thorough and as critical an investigation as my abilities and advantages enabled me to do; and to inquire into the origin and the moral tendencies of the two social systems, monogamy and polygamy.”

This investigation he pursued many years and was unwilling to leave the world without giving it the benefit of his reflections. He says: “All truth is important. If these views are true, they ought to be known; if they are not true let them be refuted. If the prejudices of modern Christians are opposed to the social system which their ancient brethren, the earliest saints and patriarchs practiced in the good old days of Bible truth and pastoral simplicity, I believe that these prejudices are neither natural nor inveterate, but that they have been induced by the corrupted Christianity of the medieval priesthood, and that they will be removed when Christian people become better informed; and if it be necessary for

me to sacrifice my own case and my own credit, in attempting to remove them, I shall only suffer the common lot of all reformers before me. ... It is a melancholy and humiliating fact that the opinions of most people are determined more by what others around them think and say than what they believe themselves. They are not accustomed to the proper exercise of their own reason, and do not follow the convictions of their own minds. Yet there are some who dare to think and act for themselves; and into the hands of a few such I doubt not these pages will fall: and to all such I most heartily commend them. I make no apology for calling the attention of an intelligent age to a new examination of an old institution. Truth dreads no scrutiny; shields herself behind no breastwork of established custom or of respectable authority, but proudly stands upon her own merits. I will not despair, therefore, of gaining the attention of every lover of truth while I attempt to develop and demonstrate the laws of God and of nature. ... Truth rises superior to every consideration of fastidiousness, and it is high time that these truths should be demonstrated.

He goes on to show how the "social evil" is to be prevented, and though he has "great confidence in genuine piety and religious instructions and believes it is the best antidote to all ills that flesh is heir to, that alone will not secure them from this vice."

"The people have already had line upon line and precept upon precept for many successive generations. They know that licentiousness is a sin; and they know that when they fall into it, they become liable to the most fearful punishments both in this life and in the world to come; but the tyranny of monogamy has left them no alternative. ... Marriage is impossible to half the women. Society has wronged them; and with their own peculiar, intuitive instinct they feel it, though they cannot tell exactly how. Society somehow has made war upon them, most unjustly, ... Now, let this warfare cease. Let the women have their rights. Let every woman have a husband and a home; and let every man have as many women as he can love, and as can love him, and as he is able to support, until all the women are provided for: then, and not till then, will prostitution cease. ... Prevention is better than cure and it is now clear to all that a large part of human suffering is preventible by improved social arrangements.

"As the word of God has declared marriage to be honorable in all, so we must infer that His laws have made provision for the honorable marriage of all, and that every person of each sex is equally entitled to its rights and benefits. ... If love be refining and ennobling, if it be the spontaneous, instinctive birthright of all, and if our Creator has restricted its indulgence to the marriage relation, then marriage must be the right of all, or else God is not a benevolent being. But all nature and all revelation have demonstrated that He is a benevolent being, and it is both impious

and absurd to believe that His laws have made no adequate provision for everyone to be married who wishes to be. ... The fault is not in nature nor in the laws of God but it is in the tyrannical laws and fashions of the artificial system of social life which now obtains among us. This system must be at fault, for it does not and it cannot provide for the marriage of all; and many who desire to marry are forever deprived of husbands and homes; while the system of polygamy does provide for all, and is, therefore, the only system which is in harmony with divine and natural law. This proposition is further demonstrated by the simple fact that the number of marriageable women always exceeds the number of marriageable men. ... It has been a plausible objection to polygamy, that if some men have a plurality of wives, some other men must thereby be deprived of any, and the system must be unequal and unjust. ... One has only to count up the persons of each sex of marriageable age in all the families of his own acquaintance to satisfy himself that the females will outnumber the males.

“We have always accustomed ourselves to believe that polygamy originated in barbarism; that it is perpetuated by barbarians only, and that it panders to the basest and most depraved of human passions. But let us now think for ourselves. ... If European monogamists have hitherto surpassed all other men in civilization and social happiness, it is not on account of their monogamy, but, no doubt, on account of their Christianity, even a perverted Christianity, a corrupted Christianity, a Roman Christianity, is better than idolatry or Mohammedanism. What, then, may we not hope when Christianity shall become free and pure, and restored to its pristine simplicity and glory? An idolatrous nation practicing monogamy had never been able to long exist. History does not furnish one example. Such nations soon become so incurably corrupt as to incur the wrath of God, and are swept away from the face of the earth. ... and such was the faith of the many scores or perhaps hundreds of petty States of all Europe before the establishment of Christianity. They rose, they flourished, they became licentious, they fell. Wave after wave of the purer races of polygamists of Asia rolled over them, and assumed their places, and as these, in turn, fell into their social habits, and adopted their monogamy, and became corrupt, they also became extinct, and were succeeded by newer and purer immigrations. On the other hand the polygamists of Asia have preserved their social purity. ... An intelligent Christian nation practicing polygamy has never yet existed, simply because the two institutions have hitherto been falsely deemed incompatible and irreconcilable. The Gnostic heresy had so soon corrupted the springs of Christian learning, and the Grecian and Roman hierarchies had so soon usurped the seats of Christian authority, that the

freedom and simplicity of the pristine faith were perverted, even before such an experiment could be made. ... And now it is most probable that if such an experiment shall ever be made, it will be somewhere upon the continent of free America.

“Polygamy is not barbarism, for it has been maintained and supported by such men as Abraham, Moses and Solomon; whose superiors in all that constitute the highest civilization - knowledge, piety, wisdom and refinement of mind and manners - the world has never known, either in ancient or modern times. Yet polygamy though it be not barbarism, has almost always and everywhere prevailed, where a simple, natural and inartificial state of society subsists. Its origin is coeval with that of the human race. It is mentioned before the flood. It is mentioned soon after the flood. As soon as mankind were multiplied upon the earth, it was discovered that the number of women exceeded the men. ... If it be objected that God created but one woman for Adam, it is sufficient answer to reply, that both the man and the woman were also created perfect. They were perfect in health and perfect in morals. But we are now imperfect in both respects, and we now need a social system adapted to men and women as they are.”

Referring to the argument of Christians that Christ fulfilled the ritual and emblematical ordinances of the law and set them aside, and their assumption that the ancient marriage laws were set aside among the rest, and superseded by the “purer system of monogamy,” he says:

“It cannot be supported either by sufficient testimony or by valid reasoning. Marriage laws cannot be regarded as merely ritual and emblematical: they are moral and fundamental, guarding the dearest rights and punishing the deepest wrongs of mankind. They are therefore equally permanent with those laws protecting life and property, those inculcating obedience to parents and rulers, and those maintaining the sanctity of oaths. All these, together with the marriage laws, existed before the time of Moses, and have survived the time of Christ. They are among those 'laws' that Jesus came not to subvert but to ratify. ... Christ himself was altogether silent in respect to polygamy, not once alluding to it; yet it was practiced at the time of His advent throughout Judea and Galilee, and in all the countries of Asia and Africa, and, without doubt, by some of His own disciples. The book of the Acts is equally silent as the four gospels are. ... It was not because Jesus or the apostles durst not condemn it, had they considered it sinful, that they did not speak of it, for Jesus hesitated not to denounce the sins of hypocrisy, covetousness and adultery, and even to alter and amend, apparently the ancient laws respecting divorce and retaliation; but He never rebuked them for their polygamy, nor instituted any change in that system. And this uniform silence, so far as it

implies anything, implies approval.”

He next takes up monogamy, of which he says: “In order that monogamists may clearly see the justice or the injustice of the boasted claims of their system to superior purity and virtue, it is very proper that they look to the rock whence they were hewn and to the hole of the pit whence they were digged.” After recounting some of the dissolute practices which obtained place in Greece and Rome, where monogamy was in vogue in the licentious times of the Caesars, he continues:

“Monogamy is Romanism still. Most of us in these countries are accustomed to congratulate ourselves upon our happy escape from the bondage and bigotry of the papal church. But we are mistaken. We have not escaped. Rome binds us in stronger shackles than the iron chains of the holy inquisition. Her shackles are upon our consciences: they are intertwined with every fibre of our social life. Much of her intolerant spirit, many of her questionable doctrines and practices, and her traditional forms and ceremonies, are still common to the nominally Christian world. In respect to a few of them, we have discovered that they are unscriptural and unsupported by divine authority, and are therefore of no binding obligation; but, by many other traditional doctrines and practices of that hierarchy, we are unconsciously and therefore so much more securely fettered. We boast of our Christian freedom, while we are, in fact, but little better than slaves; for if we are nominally free yet we are bound by an apprenticeship to Rome more degrading than our former slavery itself: and our boasted emancipation is but a miserable farce. We are too servile and timid in our interpretation of the Bible, and in our examination of the divine and natural laws. We hesitate to follow the simple truth to its legitimate and logical conclusions. We stand aghast at the radical changes which severe truth requires in our religious and social systems. We shrink from exploring the profound labyrinths to which truth attempts in vain to lead us; while we look anxiously around us for clues and leading strings by which to trace our way. We dare not go forward without example and authority, and authority and example are reconducting us to Rome.

“I have stood by the gates of the cotton-mill and have seen the multitudes of female operatives stream out of an evening, and I marked their lonesome appearance as they repaired to their respective homes. Homes, did I say? Ah! anything but homes - their boarding-houses. There I have seen them sit down, by scores, to the dinner-table, and eat their dinners in the utmost silence, as if each one was entirely isolated from all social and agreeable companionship. Oh, what loneliness! how hard! how bitter! Yet many of them were radiant with the charms of womanhood, and each one capable of adorning and blessing a home, but which few of them

will ever enjoy; for they are not only the unwilling victims of poverty and toil, but the willing votaries of fashion, and the unconscious slaves of monogamy.

“A woman's instincts revolt against the thought of a plurality of husbands, and judging his feeling by her own, she cannot see how a man can want, or at least can truly love a plurality of wives. But, as this point involves a constitutional difference of sex, it is one in which we must be aware that our feelings cannot guide us. A man can never know the infinite tenderness, and the infinite patience of a mother's love, except imperfectly, by reason and observation. His experience does not teach him. His paternal love does not exactly resemble it. So a woman can never know the purity and sincerity of a man's conjugal love for a plurality of wives, except by similar observation and reason. Her conjugal love is unlike it. Her love for one man exhausts and absorbs her whole conjugal nature: there is no room for more. And if she received the truth that his nature is capable of a plural love, she must attain it by the use of her reason, or admit it upon the testimony of honest men.”

This is the correct reasoning, but I confess that it has been a very great puzzle to me; and only by using my reasoning faculties and by the testimony of my husband and other honest men could I bring myself to admit it. But if my life depended upon my giving a true testimony concerning my belief and practice in the order of plural marriage, I could not now contradict these statements, but must still acknowledge the truth of them.

“Great men are always polygamists, ... no matter under what social system they may live, ... even though they transgress the laws of ordinary social life, ... and it is a shame and a pity that our social laws cannot be so amended, and brought into harmony with those of God and nature, that our noblest men would yield them the most prompt obedience. And is it not a sad pity, a burning shame, and a fearful wrong that our laws are such, that men cannot acknowledge their mistresses, and avow their children? The wrongs of these women and children are crying to God from the ground, and he will hear and judge. These great men are brave; but they are not brave enough. They have no just right to practice their polygamy in the dark. Let us either have an honest monogamy or an avowed polygamy. Hence it is that I am called by the justice of God and the sufferings of humanity to appeal to every honorable sentiment in mankind in behalf of a greater freedom to marry, and a greater purity of the marriage relation. Let us have such marriage laws, that whatever relations any honorable man shall determine to form with the other sex can be honorably formed and honorably maintained.

“Wherever monogamy prevails it is a system of hypocrisy. It is a

veil of abstemiousness assumed to conceal a mass of hidden corruption. Its direct tendency is to stimulate the contemptible vices of intrigue and lying, as well as the equally detestable ones of prostitution and adultery. ... and thus the laws of chastity are violated on every hand, and truthfulness, integrity, purity and honor are becoming but unmeaning terms. ... Which manifests more base and selfish passion - the man who espouses the partners of his love, and takes them to his home and his heart, and provides for them and his children, or the man who steals away from his house in the dark, and indulges in dishonorable and degrading passion in secret places, and then abandons the partners of his guilty pleasures to a life of wretchedness, shame and want?

“It is a notorious fact, that, where the system of monogamy prevails, the most common cause of murder is unhappy marriages. Husbands murder their wives, and wives murder their husbands or incite others to do it, almost every week.

“Napoleon Bonaparte would never have divorced his Josephine, had polygamy been deemed lawful and proper. ... His desire for an heir was most intense, most natural and most commendable. It seemed to be all that was wanting to secure the stability of his throne, the good of his people, and the peace of the world. Yet according to the system of monogamy, the only manner in which these very desirable ends could be attained was by divorce of Josephine, by whose alliance he had been brought to more public notice, and been greatly assisted in his successful career, and who was one of the loveliest and noblest women that ever wore a crown. ... Before this, all his history is bright; after it, all is dark. One cannot, even now, after so long a time, contemplate the tears of Josephine and the subsequent disasters of Napoleon, without cursing the narrow bigotry of monogamy, and wishing that the golden age of polygamy had returned before his days.”

My only apology for making such copious extracts from this author's excellent and convincing work, is that his writings express so much more clearly than I am able to do, what all who read them in the right spirit will feel to be the result of intelligent observation, profound thought and a sincere desire to benefit society and aid in lifting it from its present degradation.

What I have copied expresses a great deal of what we Latter-day Saints believe and also our experience in grappling with the fierce prejudice and old, stereotyped opinions of those who are either too narrow-minded to receive any more or afraid to follow even their honest convictions for fear of the public lash. It has required courage, and a great amount of it, too, to stand and contend against the prejudices and customs of the age. And this is one of the strongest proofs of the courageous and

daring spirit that possesses those who will take upon themselves this cross, and endure all that is put upon them, to be numbered with the ones who are so highly honored by the Almighty. We are the advance guard to meet and break through these trammels of prejudice, and “dare to follow truth wherever it may lead.” From these mountains is to roll the little stone that will bring to pass the purposes of the Almighty and settle this social question by a practical reform in the marriage system. Though looked down upon by the world we consider ourselves the most highly honored people on the earth and console ourselves with the reflection that we will yet be looked up to and regarded as the founders of a superior system of Christianity. This fact the Lord revealed to His prophet, Joseph Smith, as early as the year 1831. And yet, had it not been for the fear of His displeasure, Joseph would have shrunk from the undertaking and would have continued silent, as he did for years, until an angel of the Lord threatened to slay him if he did not reveal and establish this celestial principle.

Every person who reads and reflects upon these statements, even if he has but little capacity for thinking, must admit that they contain a great amount of truth and common sense. What I have written and compiled gives but a meager description of the evils that exist among the wicked. It is the fear of these evils being overturned by the “Mormon” reformers, who preach and practice the system that is jeopardizing, and will eventually break up their pet institutions, which makes them desperate and determined to crush it out of existence. But all their weapons are weak and powerless, because they have no regard for virtue and righteousness, and therefore no foundation to work upon. But we have that which the holy Bible sustains. We have proven to be a promoter of virtue, and know that if strictly obeyed, it will produce a higher and nobler type of humanity, alike in physical, mental and moral growth. It is an old saying that, “every generation grows weaker and wiser.” The human race has certainly been weakened and it has been in consequence of their own wicked and disobedient acts.

Chapter III

Women, I willingly admit, are the weaker sex, and that men should lead, but how many of them are really capable of leading or governing? How many of them have caused the wife of his bosom to hide her face in very shame - the woman whom he had promised to love and to cherish till death did them part, but was too utterly selfish to make any sacrifice to insure her comfort or happiness, or that of his offspring. Such will indulge their appetites, and every pernicious and unhallowed lust must be gratified at the risk of her poor heart's breaking. Though this may be a slow process, it is murder nevertheless, and their offspring are receiving the legacy - handed down by a profligate father with the certainty of transmitting the same to the coming generations, who have been sinned against in having to take up with feeble and diseased frames, and no constitutions to begin life with. Thus human life is being shortened. Various and complicated diseases are continually multiplying, which baffle the understanding and skill of the most learned physicians. These diseases and defects are too often laid at the mother's door. There are laws laid down which should not be violated, and the greatest crimes have become so common that the world thinks little or nothing of them. Thousands of delicate women are united to men who show them not the least consideration - she being his "property" he can take license and she thereby becomes the most wretched of slaves. But through this patriarchal order (deride it as they may) is to come the emancipation of woman-kind, which has been decreed, as well as the restoration of all the human family who have not sinned against all hope of their redemption. This it is a trial, no sensitive woman nor sensible man will deny, but what is the whole of life if not a trial, and what righteous movement or reform was ever yet inaugurated without human suffering to some degree?

But those who think that men have no trials in the plural order of marriage, are greatly deceived. The wives have far greater liberty than the husband, and they have the power to make him happy or very unhappy. For this cause, among others, there are not many men who are willing to take upon themselves these extra burdens and responsibilities, even for the sake of a higher glory hereafter. It certainly takes considerable religion and faith to stimulate a man who loves a quiet, easy-going life, to take up this cross, even with the hope of a future crown. For the benefit of readers who may doubt this, I will here relate the experience of my sainted father and mother:

My mother told me repeatedly that she could not doubt that this plural order was of divine origin, for the Lord has shown it to her in answer to prayer. She was so conscientious and of such strong faith, that

she never doubted after once being convinced of the truth, but she had to be convinced before accepting any principle. It was three weeks after my father was baptized into this Church before she could see the necessity of again submitting to that ordinance, as they had both been baptized into the Baptist church a short time previous to hearing "Mormonism." During that period my father mourned for her as one would mourn for the dead; but he prayed unceasingly that she might see and accept the truth.

In Nauvoo my father, among others of his brethren, was taught the plural wife doctrine and he was told by Joseph Smith, the prophet, three times to go and take a certain woman; but not till he had commanded him in the name of the Lord did he obey. At the same time Joseph told him not to divulge this secret, not even to my mother, for fear that she would not receive it, for his life was in constant jeopardy, not only from outside influences and enemies, who were seeking some plea to take him back into Missouri, but from false brethren who had crept like snakes into his bosom and then betrayed him. There were also treacherous women who were double-tongued and went about doing all the mischief that was possible.

My father realized the situation fully, and the love and reverence he bore for the Prophet were so great that he would sooner have laid down his own life than have betrayed him. This was the greatest test of his faith that he had ever experienced. When first hearing the principle taught, believing that he would be required to enter this order, he thought of two elderly sisters who were great friends of my mother, and who he believed would cause her little if any unhappiness. The woman he was told to take, however, was an English lady, nearer my mother's age, who came over with her husband and two little girls with a company of Saints, in the same ship in which President B. Young and my father returned from their second mission to Europe. She had been reared in luxury but was unfortunate in marriage. Though her husband was of respectable and wealthy parents, and capable of carrying on a large business, he was a very dissipated man and ran through his own means and all of hers that he could obtain. She had three wealthy brothers, who took charge of her property to prevent her husband from squandering it. He loved her and their little daughters with all the affection of which he was capable, but was so brutal to them when under the influence of drink that she twice had been obligated to leave him and seek refuge in the homes of her brothers. But after many professions and promises of reform, she was induced each time to return.

Upon hearing the gospel she received it, as also her husband, but he had not sufficient religion to control his appetite. Her brothers considered this step unpardonable, and thought they were more disgraced

by her joining the awful people called “Mormons,” than in living with a drunken and dissolute husband. The first time I saw him was a few days after their arrival in Nauvoo; he was then half intoxicated. She was of a proud and sensitive nature, and being among strangers in a strange land, it placed her under peculiar and very trying circumstances. My father and mother and the neighbors were very kind to her, and she was assisted in finding a house to rent, which belonged to an old settler in Commerce. While living there the husband came home so drunk that his abusive treatment of his wife and children outraged the feelings of Mr. Hibbard and family, and they interfered and drove him from the premises. She could no longer live with him, and he soon afterwards returned to England.

It was somewhere near this time that my father was commanded to take her and her children and provide for them. But the thought of deceiving the kind and faithful wife of his youth, whom he loved with all his heart, and who with him had borne so patiently their separations and all the trials and sacrifices they had been called to endure, was more than he felt able to bear. He realized not only the addition of trouble and perplexities that such a step would bring upon him (and in those days nearly all his time was spent in the Lord's vineyard) but his sorrow and misery were increased by the thought of her delicate condition, as well as fearing that she might bear it from some other source, which would no doubt separate them forever, and he shrank from the thought of doing anything to cause her unhappiness.

Finally he came to the conclusion to tell Joseph how he felt, and he did so, telling him he was fearful that if he took this step the trial would be greater than he could bear, and it might induce him to do that which would cause him to forfeit his salvation. The Prophet had loved him from the time they first met each other in Kirtland, and he felt such sympathy for him that he went and inquired of the Lord; His answer was: “Tell him to go and do as he has been commanded, and if I see that there is any danger of his apostatizing I will take him to myself.” This shows that the trial must have been extraordinary, for he was a man who, from the first, had yielded implicit obedience to every requirement of the Prophet.

My mother had noticed a change in his manner and appearance, and when she inquired the cause he tried to evade her questions, saying it was only her imagination or that he was not feeling well, etc. But at last he promised he would tell her after a while, if she would only wait. This trouble so worked upon his mind that his anxious and haggard looks betrayed him daily and hourly, and finally his misery became so unbearable that it was impossible to control his feelings. He became sick in body, but his mental wretchedness was too great to allow of his retiring

and he would walk the floor till nearly morning, and sometimes the agony of his mind was so terrible that he would wring his hands and weep like a child, and beseech the Lord to be merciful and reveal to her this celestial principle, for he himself could not break his vow of secrecy.

The anguish of their hearts was indescribable, and when she found it was useless to beseech him longer she retired to her room and bowed before the Lord and poured out her soul in prayer to Him who hath said: "If any lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." "Seek and ye shall find, knock and it shall be opened unto you." My father's heart was raised at the same time in supplication, and while pleading as one would plead for life, the vision of her mind was opened, and as darkness flees before the morning sun, so did her sorrow and the groveling things of earth vanish away. Before her was illustrated the order of celestial marriage, in all its beauty and glory, together with the great exaltation and honor it would confer upon her in that immortal and celestial sphere, if she would accept it and stand in her place by her husband's side. She also saw the woman he had taken to wife and contemplated with joy the vast and boundless love and union which this order would bring about, as well as the increase of her husband's kingdoms, and the power and glory extending throughout the eternities, worlds without end.

She related the scene to me and to many others and said her soul was satisfied, for she was filled with the Spirit of God. With a countenance beaming with joy she returned to my father, saying, "Heber, what you kept from me the Lord has shown to me." She told me she never saw so happy a man as father was when she described the vision and told him she was satisfied and knew that it was from God. She covenanted there and then to stand by him and honor the principle, which covenant she faithfully kept, and though her trials were often heavy and grievous to bear, she knew that father and his other wives were also being tried, and her integrity was unflinching to the end. He was heard repeatedly to say that he had shed rivers of tears over this order - the order of celestial or plural marriage.

To show the spirit that possessed my father, I here present the main portion of a discourse delivered to my mother's children. He had no others at that time, though one, an infant son by his second wife had been born and died. This was given on Sunday, May 28th, 1843, previous to starting upon his last mission but one to the Eastern States:

"I feel to speak to my children this morning that they may be wise and honored of God and of men, and I pray that I may be inspired of the Holy Ghost. My soul is swallowed up in God. As to the things of this world they are lost to me. I do not feel concerning them as I have heretofore. I

only care for the things of eternity. When I behold the great things of God and the glory that awaits the righteous, and when I reflect that the road is so straight and but a few that find it, I feel to pray the Lord to bless my children and save them. I am thankful to God that I live in a day when some will find it, and will become Gods. A man must become a God as Jesus Christ did. He must prepare himself while in the flesh. Man must enlarge his kingdom, and by enlargement he becomes a God, and will be enthroned as a judge is enthroned. I have a desire that my children may be crowned, so that if I be enthroned, I want to have the privilege of wafting myself by the power of God to visit my children. Everything we see here is typical of what will be hereafter. Oftentimes when I hear people talk of their little difficulties it appears like foolishness to me. I scarcely notice them. I want my children to be an example to others.

“My children, listen to the instructions of your parents, and when they say to you do anything, do it. While your father is under the necessity of going forth to bring souls into the kingdom, it is your duty to listen to your mother and obey her, and take burdens from her shoulders, and if this is not done you will not have a mother many years longer. She is broken down with toiling and slaving for you. She has been a slave for the Church for many years, and you now must take care of her. ... The time will come when you will have children, you will have tender feelings for them, and will then look back and see the tender feeling your parents have had for you. My soul has mourned for the salvation and welfare of my children. When I look at the things of the eternal world I feel willing to make sacrifice that I may enjoy the privileges which God is willing to give to His people. I speak as a father, and there is no person on the earth that has more tender feelings for his children than I have. I want the older ones to be a pattern for the younger ones, and inasmuch as there is hardness, put it away, for it is like a seed which if it be cultivated grows to a tree and to maturity, and when it brings forth fruit, it brings forth tyranny and hardness. We should always endeavor to plant peace and kindness and they will bear the fruits of peace and kindness. Remember always to be affectionate to your parents, for you will have a posterity, because God has promised it; and if the oldest do not be faithful, God will raise a posterity from the younger.

“I want my children to show proper respect to all men and be gentle to them as you want they should be gentle to you. Be subject to all officers both civil and religious, and reverence them in their office. When you speak of the Prophet and the Apostles, speak well of them and not reproachfully. Reverence all men in their respective offices and never speak disrespectfully of them, nor of any person on the earth, and if you cannot speak well, keep your mouth shut before God. If you do this you

shall be respected as your father has been, for this has always been my course. Be attentive to these instructions and be faithful in all things and you shall be enthroned in the kingdom of God, and shall increase from generation to generation, and there shall be no end of the increase. When I come into the presence of God He will permit me to stand at your head as Adam will stand at the head of all the families of the earth. Don't give way to evil, my children, never suffer yourselves to go into wicked company or corrupt places. If we give way to sin a little, it will conceive in our bosoms and grow. I know if I am faithful no good thing will be withheld from me, but if I make a misstep it will be taken away. We are acting in view of eternity for we are laying a foundation for eternity. If you remember these things God will bless you with glory and eternal life. I want you to remember inasmuch as you honor your father, when you become old and are engaged in the ministry you shall be honored.

“This religion is true, I know it, for God has revealed it to me. Every man who rejects it will be damned, and everyone who receives and lives it will be saved. Baptism is the sign of the resurrection and is the password whereby we enter into the kingdom of God. All the ordinances are signs of things in the heavens. I want my children to observe these things, for we have come into a dispensation when we have got to open a door to receive all the dispensations of old. When I have been oppressed by the superstitions of this world I have felt as though it would burst the earth. I want to become just what I ought to be.

“My children, never cultivate a spirit of covetousness. When you see anybody that is poor, and you have means, feed them; and when a poor man or a poor woman comes along take them into your house and feed and clothe them.

Always enlist on the side of the oppressed. This principle was always in me and I want my children to cherish it. If you show mercy you shall have mercy. The character of the Almighty is to be noble, and none will come into His kingdom only those who are noble, kind, merciful, virtuous and obedient. The course I take in this life will be handed down to future generations. You will hand it down from generation to generation, and all records which are made here on the earth will be laid in heaven. Judith and Roswell are gone to prepare a way before us, and when we go to that kingdom we shall receive them to our arms again and shall enjoy their society. They have gone to prepare a way and to plead for us before the Father, for they are intelligent. Now, my children, God recognizes all you do. Never cultivate anything wicked, corrupt or dishonest. Instead of taking a penny from your neighbor, give him two. As you do unto others so shall it be measured unto you again. let these instructions sink deep into your minds.”

After closing this discourse he blessed his children, commencing with William, the oldest, and gave each of us a patriarchal blessing.

There are few to be found in the world whose piety, purity of life and unselfish acts can be compared with the greater portion of these men and women of the covenant, who through faith and righteousness have gained power with God to go forth conquering and to conquer. They have more joy and pride in being descendants of the royal family of Abraham, who with his wives and children were so highly honored of God, than in all that earth and mortals could bestow. Could more of the eventful histories of our women be published they would furnish volumes of interesting reading - equal, I think, to any novels, with just this difference, they would be truths instead of fiction. They would show what women are capable of doing and that we have some leading spirits who have few, if any, equals. At all events they are bound to make a mark - His children who died in infancy in the world, many thanks to their traducers for helping to bring them into notice.

A "Mormon" woman, Nellie White, has but lately been imprisoned for refusing to answer impertinent questions put to her by an inquisitorial grand jury. Methinks they will find it a slow and difficult task to find women who will answer them, or cells enough to hold those who will not. We defy any earthly potentate or power to compel us to break our sacred vows. Were we to come down to such a level we might be bought for money by the first bidder. If this community is to be looked upon with suspicion, because unwilling to betray a secret obligation, and laws can be enacted to compel them to become covenant-breakers, it will not be long before other communities will be treated in like manner. If Free Masonry or any other fraternity should be held sacred and their covenants binding by the members thereof, why in the name of right and reason should our covenants be less sacred, particularly those made to the Great Master Mason, and in His holy sanctuary. When men and women become so lost to every sense of honor that they can be tempted by money or anything under heaven to become as Judas to their brethren, may God be merciful to them!

This nation is taking the wrong course to quench our zeal and cool our ardor. We have seemed at times overwhelmed in danger and difficulties, which would have caused common people to despair. But that is a feeling we cannot appreciate, being something that was never experienced by true Latter-day Saints, particularly those who have been reared in the midst of persecution. We are still fixed and determined to grapple with error and this bitter prejudice until a superior system of social government is established in our land, and we are willing to meet the consequences, knowing that He who commands and stays the

elements and has borne us safely thus far over all the angry billows, while they have tossed us to and fro, will bring safely into harbor the pure in heart. They will hold to the ship and fight valiantly for Him, whom they know of a surety has accepted the sacrifices they have made for the public zeal, to insure that future bliss which has stimulated the weakest who has launched forth to meet and remove the obstacles thrown up like mountains before us. We have never known much but troublous times and it would be folly to cry peace where there is no peace.

Being among those Pioneers who traversed, weary and way-worn, thousand of miles over the dreary and uninhabited wilds of the far west, in search of some spot beyond the bounds of civilization that we might call our home; having a keen remembrance of the suffering and heart-rending sorrows we endured, besides the many sad partings and lonely graves that marked our trail, as well as the weary years of toil and privation spent here in struggling with the elements and surmounting the various difficulties that beset us on every hand; I, having seen and passed through it all, have naturally supposed there was something due us in return besides continued hostility from this free and enlightened government. But political demagogues would rather violate the constitution than displease hireling priests and hungry office-seekers, by dealing out common justice to the "Mormons." Well, we are trying to live up to the law which teaches us to forgive even "seventy times seven," and to remember the scripture which says, "Rejoice not when thine enemy falleth."

We are hearing daily of the misery of our fellow-beings in consequence of the chastening rod of the Almighty. His servants have been sent out to warn them of these things for the last fifty years or more, but they would not heed them. The heart of every Saint goes out in prayer in behalf of the suffering beings who have been overtaken by these judgments, although we have been hated and cruelly persecuted by them, and hundreds of our brethren are being spurned from their doors, tarred and feathered, whipped, scourged and imprisoned, and many of the aged and the youth have been slain, only because they professed to be the Saints of God and proclaim His truths as He commanded. We know and are trying to prepare ourselves for the things which are nigh at our doors that will make every soul to fear and quake who is not living near to God. Our persecutors will soon have all they can do among themselves without scourging an innocent people.

We worship Him whom the scriptures call the God of Abraham, Isaac and Jacob, and the twelve sons whose names are to be written over the gates of the New Jerusalem, those who though born in polygamy received a blessing from their father, declaring that "all these are the

twelve tribes of Israel.” How will it be with these political traitors and hireling priests who have stolen “the livery of heaven, to serve the devil in,” who are trying hard to destroy the power which holds this people together, who brand the wives as prostitutes, children as bastards, while at the same time they themselves are supporters of harlots, murderers of innocents, and framers of laws and secret societies to destroy those who are striving to remove ignorance and superstition, and to elevate and enlighten their fellow-beings; how will it be with them if they should ever arrive at those glorious gates and ask admittance into the holy city of our God? Methinks there will be a terrible crest-falling when they meet face to face with those ancient fathers and the ones that have here been disfranchised without trial, because they would obey and follow the honored customs of those grand old patriarchs. Oh, what a punishment will it be to the guilty souls when they learn the truth, and that their own wicked deeds have shut them out and closed the gates against them, and they hear these awful words, “As ye have sown, so shall ye reap.”

I have traveled considerably in Utah during the past two years and have had many opportunities of learning the minds of “Mormon” women upon the plural wife system. I know that there are scores who will endorse what I have expressed. I also testify that the ones who live up to the golden rule in this principle find blessings in it, even in this life. Instead of being man-worshippers, remaining in the same old grooves in which the human family have been at a stand still, or tending downward through many generations, we are rising above our earthly idols, and find that we have easier access to the throne of grace. Our Father says He will not accept of a divided heart. There can be no evil in a thing that inspires prayer, drives selfishness from the heart and lengthens the cords of human feelings, leading one to do greater deeds of kindness outside of his or her own little circle. Those who are so narrow minded as to think of no one's comfort and pleasure but their own, are not capable of enjoying any great amount of eternal glory. We can never enjoy anything to its fullest extent until we have first tasted of its opposite. But if a wife and mother does her part, is true to her husband and teaches her children to walk in the true path, holding out faithful to the end, all she suffers will but add greater laurels to her crown in the world to come. And the future happiness of such, could they obtain even the slightest glimpse of it, would repay them, and they would be willing, even anxious to endure all that was possible to make them deserving of that pure and unalloyed bliss of which I solemnly testify that I have had a foretaste.

I have not written with “the pen of the fanatic,” but with the heart “of a woman,” who is in earnest, and does not “prefer the glory of a man above the glory of God.”

Here I publish, by permission, a poem written by my eldest son while on his first mission in Ohio, in the year 1877. It has appeared in print before, but not in its present form, having been lately revised and, as will be seen from the title, is appropriate to the theme upon which I have written.

The Women Of The Everlasting Covenant

To My Mother

Whose life and character are faithful exponents of the principles herein portrayed, and to all mothers in Israel whose lives show equal virtue and integrity, this poem is affectionately dedicated.

Spirits elect of Abram's royal race!
Through tears of welling sympathy, I trace
The record leaves whose silent tongues unfold
A part of what could never all be told,
And bow, in admiration, at the shrine,
Whose incense - woman's love - proclaims it thine.

In vain, alas! in vain of such to sing,
With trembling hand, a tuneless harp I string;
When earthly numbers, richest, were but rare,
Whose words suffices such merit to declare.
'Tis written in the heavens, and shall move
To praise and pity, all that live and love
Where voices soaring in celestial song,
Resound the realms of endless life among,
These honors give, where honor's wealth is due -
A hymn of heaven's praise, for hearts as true -
And echoes, soft as rain in the early spring,
Bequeath to earth the muse's offering.

Of all the virtues that, uniting, frame
The lofty column reared to Duty's name,
Whose summit pencils on the glowing sky
The deeds of those whose names refuse to die;
O'ercrowning all, in triumph of device,
Is woman's life of love - self-sacrifice
For other's good; the grandest, godliest theme,
That e'er inspired a mortal poet's dream,
Or, in yon upper worlds of starry fire,
Awoke the music of an angel's lyre.
The holiest, far, that ever yet had birth,
Since moulded chaos took the name of earth,
And rudimental spheres were made abode,
For mortalized immortal sons of God.

Would frowning Incredulity intrude,
To voice the verdict of ingratitude?
Corrosive jealousy, devoid of ruth,
Tarnish the lustre of eternal Truth?
The slumbering fires of history shall flame
The proof that hides dubiety in shame,
Far up the kindling heights of bygone days,
From mem'ry's tow'rs unnumbered beacons blaze.

Need other pages be revisioned o'er,
The later times evolve their golden store,
Unselfish nature of true woman's love -
That oft-examples verity - to prove?
Then let an ever-doubting world behold
What more than past, the present can unfold;
Ye roving breezes! Catch the rising sound,
And let it, from the vaulted heav'ns redound
Upon the ingrate source whence cavil sprung -
Unfamed, and envious because unsung -
Till e'en the silent stone with echoes ring,
And proverbs, re-affirmed, conviction bring.

Within the mighty grave-yard of the past,
Whose hoary sepulchres survive the blast
Of stormy change, or enervating age,
And still preserve their time's unwritten page:
Where look for monument of nobler stand,

Upreared by Labor's wonder-working hand,
Than court, with pride, the sun-illuminated dome,
From wid'ning vales of Israel's mountain home?
Within the temples of recorded praise,
Where Glory shrines the arts of other days;
From darkened Babel's heaven-searching tow'r,
Down through the cycled ages, till the hour
When Ephraim's prophet to the world revealed
The ancient rites by erring Rome concealed;
Where seek for wonders found of worthier fame,
Than martyr's crown inscribed with Zion's name.

Behold her laurels! Ay, of endless bloom,
Above the flat, whose relentless doom -

Ignoring haughty Science' puerile strife -
Pronounces death and change on all of life:
The hallowed bays that deck her furrowed brow,
Surpassing in their beauty, even now,
So promising their vernal glories grow.
In heav'n's eternal summer yet shall glow
The honors of the world may pass away,
But such as these shall never know decay;
In that TO BE, whose coming shuns reprieve,
Whose portal won, hope dies of past retrieve
Where righteous laws just dues of merit give
They cannot die - they but begin to live.

But who shall name the cost, the sacrifice
Of earthly feelings, passion, prejudice,
The mothers of a more than Spartan race,
Compelled their souls of halting dread to face?
Can human eye, or pen, or tongue, disclose
The pain another bosom undergoes?
Or finite vision's artful searching find
The woes that shade a silence-haunted mind?
What other voice, than Zion's own, shall break
Her sufferings for holy conscience' sake“
Whose word, than modern Sarah's e'er shall tell
The story of a burden borne so well?
O ye who marvel faith's disparity!
Gaze on the book with eye of charity,
Nor deem the simpler lessons written there,
Of worth devoid, of moral beauty bare;
Nor judge in haste, lest, haply, ye condemn
The things 'twere better honor than condemn
For Truth oft dazzles Judgment with its rays,
And ways of God are not as mortal's ways.

“Behold my law“! Omnipotent decree! -
Brought Israel, on lowly bended knee,
Before Jehovah's throne, with quivering breath,
Resolved to live what seemed a living death,
Or die, in holding the uplifted hand,
Sustaining God Almighty's great command.

“Twas thus Celestial Marriage was revealed,

The Patriarchal Order, long concealed,
Through mystic Babel's guile and ignorance
Subverting Israel's ancient ordinance.
The Abrahamic Covenant, restored,
To raise a chosen seed unto the Lord
On Joseph's fruitful bough, whose branches fall
Athwart old Ocean's wild and billowy wall,
Deep nourished by an ever-flowing well
Of blessings from his father Israel.
That law divine, in olden days revered.
The sky wherein Messiah's star appeared;
Condition sole of blest maternity,
Within the mansions of Eternity,
Where love-united souls perpetuate
The joys that death could not invalidate,
And, bound by links forged in terrestrial years,
Are chained the endless systems of the spheres.

Ah! marvel well, self-righteous Pharisee,
Well named, thou hydra-headed "Mystery!"
Thy seers are covered, and thy senses blind,
A fool, in wisdom, ne'er shall wisdom find.
Truth seeking minds must ever sacrifice
The ways of pride, of pomp and prejudice
And reason's spark, that "human gift divine"
Within the lamp of Thought unclouded shine.
Then, shall its rays the jewel Truth discern -
While lips that murmur precious doctrine learn -
And, piercing, solve that wondered mystery,
A marvel in the realms of history,
Why social rule of centuries made way
For new-born innovation's moral away,
Why tyrant Custom from his throne was hurled,
When Ephraim's star new dawned upon the world.

"Behold the Bridegroom Cometh!" was the cry,
Loud pealing from a newly opened sky,
And on the hearts of thousands glad'ning fell,
Like sunshine on the rolling ocean's swell;
The seal of generations broke at last,
And lot the future, and the hidden past,
The giant flames of hope and memory,

Uniting, form creation's canopy.
The glorious beams of gospel light and peace,
In native warmth and brilliancy, increase,
While swift appearing signals of the time,
Invest prediction with a truth sublime.
A herald, from the Kingdom of the Skies,
Rewards the vigils of the virgins wise,"
"Behold the Bridegroom Cometh!" was his cry,
And "Lo! we come to meet Him," the reply.

Heroic Zion, rallying at the call,
Upon the altar laid her sacred all;
Like martyr at the inquisition's stake,
Who dared to die for dear conviction's sake,
With fearless faith, and bleeding bosom stood,
To yield her life, if need, for other's good.
The vocal winds her watchword onward bore:
"Regeneration - now and evermore!" -
As armed with mighty faith, no foe could vaunt,
No power appal, no pending danger daunt,
That valiant few, of willing heart and hand,
Along the front of battle took their stand,
A holy war for woman's rights to wage
And usher in the dawn of woman's age.
Upon her snowy banner's folds is seen,
Engrossed in character of golden sheen:
"Up with the guardian of social purity -
The marriage system of futurity,
Asylum of reform and penitence,
God-given boon to homeless innocence;
And down with wayward Rome's economy -
parent of nameless ills. Monogamy -
Concomitant of empire-crumbling vice,
Immolating Virtue at the shrine of Price.
Let Innocence no more be child of Shame.
Let Nature's needs the laws of nature frame,
Let marriage vows be honorable in all,
Untrammelled by a monogamic wall
Of selfishness and rank hypocrisy,
The gift of Pagan aristocracy."

Dare Christian bigotry assign of hell,

The law that framed the House of Israel?
Condemn as barbarous, or brand as crime,
The heaven-accepted rites of olden time?
Dare pious priest, or sectary, renounce
The righteous truths of Scripture, and denounce
The ones Almighty God could condescend
To own as Chosen, and to name as Friend?
Befoul the words that, glittering, begem
The pearly gates of New Jerusalem,
In future years to meet them, face to face,
And crave admittance to that holy place?
Oh, blush for shame, false-hearted Christianity!
Thou synonym for inconsistency!
To shroud the gospel in the glooms of night,
Then boast the spread of evangelic light;
Proclaim the Scriptures as a sacred prize,
Yet teach mankind its doctrine to despise;
With holy horror gaze on Jacob's bed,
And recommend the Caesar's couch instead.
With all thy vaunted lore, most ignorant,
Beneath the light-reflecting firmament;
Thy hollow forms a void hypocrisy,
Thy solemn groans a mournful mockery,
Thy worshippers unconscious infidels.

Of immaterial gods and endless hells,
And thou, the Harlot Mother, giving birth
To all abominations of the earth.
No longer point the finger of thy scorn,
At virtues from thy brow forever shorn;
No more deride what holy writs defend,
Above thy wish or pow'r to comprehend;
And till thy bloody robes are purged as clean
As those that wake, yet shame, thy jealous spleen,
Ne'er threat extermination to a cause
Whose only crime's obeying heaven's laws.
Restrain thy burning, pompous-worded wrath,
Collosal Philistine of modern Gath!
Nor 'gainst the pure, and meek, and innocent,
From giant bow thy deadly shaft be sent;
The God of David reigns above thee still,
To fight the battles of His Israel,

And e'en to vie, though hostile millions spring,
The fated Stone yet arms the Shepherd's sling.

Ye women of America! give ear!
Maternity, the voice of Nature hear!
Obedient, listen to the call of Love,
Descending with glad tidings, from above!
Too long hath iron tyranny coerced
The gentle hearts, forbidden e'en to burst;
Too long hath haughty man's preclusive pride
The meed of woman's worthiness denied;
'Tis finish'd. Hark! The thrilling battle-cry
Of "Woman's rights" now rends the echoing sky,
As speed on lightning wings, from clime to clime,
The phantom heralds of a dying Time.
Her sun, ascending like an orison,
Beams brightly on the glowing horizon,
Dispelling clouds that linger in its way.
Like mountain mists before the god of day.
Its course is marked, its radiance fair and true,
Its origin, though earth's, to heaven due,
Emblem of peace, of happiness and home,
Its aim's the zenith of creation's dome.
'Tis Zion, as the nations pioneer,
Summons the legions of the main and rear,
Ye women of the world! Eve's daughters all!
Awake! Arise! Respond your leader's call.
Hear not the poisoned tongues of Zion's foes,
Whose spacious fabrications would impose
A barrier to the union and redress
Of wrongs, the ripened harvest of duress.
Nor heed of doctrine's wide, divergent ways,
Nor resurrect the scenes of buried days,
Let mutual friendship bridge the chasm o'er,
And peace and union reign forevermore.

Brave daughters of the desert, tried and true!
The muse would breathe a parting word to you;

Who, heedless of the odium and scorn
Of ignorance, or baser envy born,
Through scenes of toiling woe and adverse fate,

To make the soul of courage hesitate,
Approved the wisdom of the stern decree
That burst the bonds of woman's slavery,
Roused slumb'ring Faith from self's ignoble zest
And fixed the star of glory on her breast.
Admiring millions yet shall view thy name,
Emblazed upon the storied shaft of fame,
And whilst they read and, weeping, linger o'er
Remembered deed of ages gone before,
Fair Poesy her golden harp shall string,
And in her loftiest smoothest number sing
Of those who, braving still the skeptic's sneer,
The "Christian's" hatred and the coward's fear,
Wrought out the problem deep of social life -
Made Womanhood the synonym for Wife,
And nursed the chrysalis, whose glorious birth
Soared heavenward and overwhelmed the earth.
Hast fought the light, the martyr's cross hast borne,
The wrath of man, the world's unreasoning scorn?
In that eternal future dawning near,
Whose music, even now, salutes the ear,
As turn, on golden hinge, the pearly gates.
Transcendant recompense thy coming waits.

My mother! On thy pale and care-lined brow,
O'erhung with sorrow's wreath of silver snow,
Outvying fabled splendor's fairest gem,
Shall shine, in heaven's light, a diadem;
Thy tear-dimmed eye shall be forever bright,
Thy form renewed and robed in living light,
Where souls redeemed immortal glories share,
And God is near, and love is everywhere.

Orson F. Whitney

Women of Mormondom (Selections)

Edward W. Tullidge & Eliza R. Snow
1877

Although Edward W. Tullidge was listed as the author of *Women of Mormondom*, Eliza R. Snow “assisted in selecting and preparing the manuscript for the 'Women of Mormondom, and in raising funds for its publication, and not least of all, gave the proof her attention.” (*Representative Women of Deseret*, page 6, *Augusta Joyce*)

Chapter XLI

The Revelation on Polygamy Bishop Whitney Preserves a Copy of the Original Document

It was nearly twenty-three years after the establishment of the Church of Jesus Christ of Latter-day Saints, that the revelation on celestial marriage was published to the world. On the 6th of April, 1830, the Church was founded on the 14th of September, 1852, the Deseret News published an extra, containing the said revelation, the origin thus dated: "Given to Joseph Smith, Nauvoo, July 12, 1843;" and in the Millennial Star, January 1st, 1853, it was published to the saints of the British mission.

No need here for a review of that document on plural marriage, nor a sociological discussion of this now world-noised institution of the Mormons; but as some persons have ascribed that institution to President Young, and denied that Joseph Smith was its revelator, the word of sisters who have been with the Church from the beginning shall be offered as a finality upon the question of its origin.

Eliza R. Snow has already testified on the subject of her marriage to the prophet Joseph, not by proxy, but personally, during his lifetime; and all the Church know her as Joseph's wife. The daughters of Bishop Partridge, and others, were also sealed to him in person, in the order of celestial marriage.

A very proper one to speak here is Mother Whitney, for it was her husband, Bishop Whitney, who preserved the revelation on polygamy. Speaking of the time when her husband kept store for Joseph (1842-3), she says: "It was during this time that Joseph received the revelation concerning celestial marriage; also concerning the ordinances of the house of the Lord. He had been strictly charged, by the angel committed these precious things into his keeping, that he should only reveal them to such ones as were pure, and full of integrity to the truth, and worthy and capable of being entrusted with divine messages; that to spread them abroad would only be like casting pearls before swine; and that the most profound secrecy was to be maintained, until the Lord saw fit to make it known publicly through his servants. Joseph had the most implicit confidence in my husband's uprightness and integrity of character, and so he confided to him the principles set forth in that revelation, and also gave him the privilege of reading and making a copy of it, believing it would be perfectly safe with him. It is this same copy that was preserved in the providence of God; for Emma (Joseph's wife), afterwards becoming indignant, burned the original, thinking she had destroyed the only written document upon the subject in existence. My husband revealed these things

to me. We had always been united, and had the utmost faith and confidence in each other. We pondered upon the matter continually, and our prayers were unceasing that the Lord would grant us some special manifestation concerning this new and strange doctrine. The Lord was very merciful to us, revealing unto us his power and glory. We were seemingly wrapt in a heavenly vision; a halo of light encircled us, and we were convinced in our own bosoms that God heard and approved our prayers and intercedings before him. Our hearts were comforted, and our faith made so perfect that we were willing to give our eldest daughter, then seventeen years of age, to Joseph, in the order of plural marriage. Laying aside all our traditions and former notions in regard to marriage, we gave her with our mutual consent. She was the first woman given in plural marriage with the consent of both parents. Of course these things had to be kept an inviolate secret; and as some were false to their vows and pledges of secrecy, persecution arose, and caused grievous sorrow to those who had obeyed, in all purity and sincerity, the requirements of this celestial order of marriage. The Lord commanded his servants; they themselves did not comprehend what the ultimate course of action would be, but were waiting further developments from heaven. Meantime, the ordinances of the house of the Lord were given, to bless and strengthen us in our future endeavors to promulgate the principles of divine light and intelligence; but coming in contact with all preconceived notions and principles heretofore taught as the articles of religious faith, it was not strange that many could not receive it. Others doubted; and only a few remained firm and immovable.”

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Chapter XLII

Revelation Supported by Biblical Examples

The Israelitish Genius of the Mormons Shown in the Patriarchal Nature of their Institutions

The Anti-Polygamic Crusade

Next after the revelation on celestial marriage, through Joseph the prophet, the Bible of the Hebrews, and not the sacred record of the ancients of this continent, must be charged with the authority, the examples, and, consequently, the practice of polygamy in the Latter-day Church. The examples of Abraham, Jacob, Solomon, and the ancients of Israel generally, and not the examples of Nephi, Mormon, and their people, whose civilization is now extinct, have been those accepted by our modern Israel examples of such divine potency that the women of England and America, with all their monogamic training and prejudice, have dared not reject nor make war against in woman's name.

Ever and everywhere is the genius of Mormonism so strikingly in the Abrahamic likeness and image, that one could almost fancy the patriarchs of ancient Israel inspiring a modern Israel to perpetuate their name, their faith and their institutions. Who shall say that this is not the fact? Surely this patriarchal genius of the Mormons is the most extraordinary test of a modern Israel. Jerusalem, not Rome, has brought forth the Mormons and their peculiar commonwealth.

And here it should be emphasized that polygamy had nought to do with the expulsions of the Mormons from Missouri and Illinois. The primitive "crime" of the Mormons was their belief in new revelation. Fifty years ago that was a monstrous crime in the eyes of sectarian Christendom. The present generation can scarcely comprehend how blasphemous the doctrine of modern revelation seemed to this very nation of America, which now boasts of ten to twelve millions of believers in revelation from some source or other. Thus wonderful has been the change in fifty years!

Viewed as a cause of their persecutions in the past, next to this faith of the Mormons in Jehovah's speaking, was their rapid growth as a gathered and organized people, who bid fair to hold the balance of political power in several States. A prominent grievance with Missouri and Illinois was exactly that urged against the growth of the ancient Christians - "if we let them alone they will take away our name and nation!"

Following down the record until the period of the Utah war, it is still the fact that polygamy was not the cause of the anti-Mormon crusade.

It was not even the excuse of that period, as given by President Buchanan and Congress. It was merely an Israelitish trouble in the world.

Soon after this, however, polygamy did become the excuse, both to Congress and the dominant political party of the country, to take action against the Mormons and their Israelitish institutions. In framing the Chicago platform, the Republican party, just rising to supremacy, made slavery one of its planks, and polygamy another. Upon these "twin relics" they rode into the administration of the government of the country.

Then came the anti-polygamic law of 1862, especially framed against the Mormons. But it was found to be inoperative. Lincoln, who had known many of them in the early days, let the Mormons alone.

The civil war was over. The South had succumbed. The work of reconstruction was fairly in progress. The conqueror Grant, and his administration, resolved to grapple with "polygamic theocracy," as they styled it - if need be by the action and issues of another Mormon war.

First came Colfax to Zion, to "spy out the land." To the polygamic saints he administered the gentle warning of a soft tongue, which, however, concealed a serpent's sting. Returning east, after his famous tour across the continent, he opened a theological assault upon Mormon polygamy in the New York Independent, and soon became engaged in a regular battle with apostle John Taylor. Returning to Zion, on his second visit, the Vice-President actually preached an anti-polygamic sermon to the Mormons, one evening, in front of the Townsend House, in Salt Lake City, in which he quoted what he interpreted as anti-polygamic passages from the Book of Mormon.

The scene changes to Washington. Colfax, Cul-lom, Grant and Dr. Newman are in travail with the Cullom bill and anti-Mormon crusade.

The Cullom bill passed the House and went to the Senate. President Grant had resolved to execute it, by force of arms, should the courts fail. Vice-President Colfax, while in Utah, had propounded the serious question, "Will Brigham Young fight?"

Congress and the nation thought that now the doom of Mormon polygamy had come.

Suddenly, like a wall of salvation, fifty thousand women of Mormondom threw themselves around their patriarchs and their institutions! A wonderful people, these Mormons! More wonderful these women!

Chapter XLIII

*Grand Mass Meeting of the Women of Utah on Polygamy
and the Cullom Bill
Their Noble Remonstrance
Speeches of Apostolic Women
Their Resolutions
Woman's Rights or Woman's Revolution*

Probably the most remarkable woman's rights demonstration of the age, was that of the women of Mormondom, in their grand mass-meetings, held throughout Utah, in all its principal cities and settlements, in January of 1870. And it was the more singular and complex, because Utah is the land of polygamy - the only land in all Christendom where that institution has been established - and that, too, chiefly by an Anglo-Saxon people - the last race in the world that the sociologist might have supposed would have received the system of plural marriage! Hence, they have lifted it to a plane that, perhaps, no other race could have done above mere sexual considerations, and, in its theories, altogether incompatible with the serfdom of woman; for the tens of thousands of the women of Utah not only held their grand mass-meetings to confirm and maintain polygamy, but they did it at the very moment of the passage of their female suffrage bill; so that in their vast assemblages they were virtually exercising their vote.

On the 13th of January, 1870, "notwithstanding the inclemency of the weather, the old tabernacle," says the Deseret News, "was densely packed with ladies of all ages, and, as that building will comfortably seat five thousand persons, there could not have been fewer than between five and six thousand present on the occasion."

It was announced in the programme that there were to be none present but ladies. Several reporters of the press, however, obtained admittance, among whom was Colonel Finley Anderson, special correspondent of the New York Herald.

The meeting was opened with a very impressive prayer from Mrs. Zina D. Young; and then, on motion of Eliza R. Snow, Mrs. Sarah M. Kimball was elected president. Mrs. Lydia Alder was chosen secretary, and Mrs. M. T. Smoot, Mrs. M. N. Hyde, Isabella Horn, Mary Leaver, Priscilla Staines and Rachel Grant, were appointed a committee to draft resolutions. This was done with executive dispatch; for many present had for years been leaders of women's organizations. The president arose and addressed a few pithy remarks to the vast assemblage. She said:

"We are to speak in relation to the government and institutions

under which we live. She would ask, Have we transgressed any law of the United States? contained in the gospel of heaven. The object of this meeting is to consider the justice of a bill now before the Congress of the United States. We are not here to advocate woman's rights, but man's rights. The bill in question would not only deprive our fathers, husbands and brothers, of enjoying the privileges bequeathed to citizens of the United States, but it would deprive us, as women, of the privilege of selecting our husbands; and against this we unqualifiedly protest.”

During the absence of the committee on resolutions, the following speech was delivered by Bathsheba W. Smith:

“Beloved Sisters and Friends: It is with no ordinary feelings that I meet with you on the present occasion. From my early youth I have been identified with the Latter-day Saints; hence, I have been an eye and ear witness to many of the wrongs that have been inflicted upon our people by a spirit of intolerant persecution.

“I watched by the bedside of the first apostle, David W. Patten, who fell a martyr in the Church. He was a noble soul. He was shot by a mob while defending the saints in the State of Missouri. As Brother Patten's life-blood oozed away, I stood by and heard his dying testimony to the truth of our holy religion - declaring himself to be a friend to all mankind. His last words, addressed to his wife, were: 'Whatever you do, oh! do not deny the faith.' This circumstance made a lasting impression on my youthful mind.

“I was intimately acquainted with the life and ministry of our beloved prophet Joseph, and our patriarch Hyrum Smith. I know that they were pure men, who labored for the redemption of the human family. For six years I heard their public and private teachings. It was from their lips that I heard taught the principle of celestial marriage; and when I saw their mangled forms cold in death, having been slain for the testimony of Jesus, by the hands of cruel bigots, in defiance of law, justice and executive pledges; and although this was a scene of barbarous cruelty, which can never be erased from the memory of those who witnessed the heartrending cries of widows and orphans, and mingled their tears with those of thousands of witnesses of the mournful occasion - the memories of which I hardly feel willing to awaken - yet realized that they had sealed their ministry with their blood, and that their testimony was in force.

“On the 9th day of February, 1846 - the middle of a cold and bleak winter - my husband, just rising from a bed of sickness, and I, in company with thousands of saints, were driven again from our comfortable home - the accumulation of six years' industry and prudence and, with the little children, commenced a long and weary journey through a wilderness, to seek another home; for a wicked mob had

decreed we must leave. Governor Ford, of Illinois, said the laws were powerless to protect us. Exposed to the cold of winter and the storms of spring, we continued our journey, amid want and exposure, burying by the wayside a dead mother, a son, and many kind friends and relatives.

“We reached the Missouri river in July. Here our country thought proper to make a requisition upon us for a battalion to defend our national flag in the war pending with Mexico. We responded promptly, many of our kindred stepping forward and performing a journey characterized by their commanding officer as unparalleled in history. With most of our youths and middle-aged men gone, we could not proceed; hence, we were compelled to make another home, which, though humble, approaching winter made very desirable. In 1847-8, all who were able, through selling their surplus property, proceeded; we who remained were told, by an unfeeling Indian department, we must vacate our houses and re-cross the Missouri river, as the laws would not permit us to remain on Indian lands! We obeyed, and again made a new home, though only a few miles distant. The latter home we abandoned in 1849, for the purpose of joining our co-religionists in the then far-off region, denominated on the map the Great American Desert, and by some later geographies as 'Eastern Upper California.'

“In this isolated country we made new homes, and, for a time, contended with the crickets for a scanty subsistence. The rude, ignorant, and almost nude Indians were a heavy tax upon us, while struggling again to make comfortable homes and improvements; yet we bore it all without complaint, for we were buoyed up with the happy reflections that we were so distant from the States, and had found an asylum in such an undesirable country, as to strengthen us in the hope that our homes would not be coveted; and that should we, through the blessing of God, succeed in planting our own vine and fig tree, no one could feel heartless enough to withhold from us that religious liberty which we had sought in vain amongst our former neighbors.

“Without recapitulating our recent history, the development of a people whose industry and morality have extorted eulogy from their bitter traducers, I cannot but express my surprise, mingled with regret and indignation, at the recent efforts of ignorant, bigoted, and unfeeling men - headed by the Vice-President - to aid intolerant sectarians and reckless speculators, who seek for proscription and plunder, and who feel willing to rob the inhabitants of these valleys of their hard earned possessions, and, what is dearer, the constitutional boon of religious liberty.”

Sister Smith was followed by Mrs. Levi Riter, in a few appropriate remarks, and then the committee on resolutions reported the following:

“Resolved, That we, the ladies of Salt Lake City, in mass-meeting assembled, do manifest our indignation, and protest against the bill before Congress, known as 'the Cullom bill,' also the one known as 'the Cragin bill,' and all similar bills, expressions and manifestoes.

“Resolved, That we consider the above-named bills foul blots on our national escutcheon - absurd documents - atrocious insults to the honorable executive of the United States Government, and malicious attempts to subvert the rights of civil and religious liberty.

“Resolved, That we do hold sacred the constitution bequeathed us by our forefathers, and ignore, with laudable womanly jealousy, every act of those men to whom the responsibilities of government have been entrusted, which is calculated to destroy its efficiency.

“Resolved, That we unitedly exercise every moral power and every right which we inherit as the daughters of American citizens, to prevent the passage of such bills, knowing that they would inevitably cast a stigma on our republican government by jeopardizing the liberty and lives of its most loyal and peaceful citizens.

“Resolved, That, in our candid opinion, the presentation of the aforesaid bills indicates a manifest degeneracy of the great men of our nation; and their adoption would presage a speedy downfall and ultimate extinction of the glorious pedestal of freedom, protection, and equal rights, established by our noble ancestors.

“Resolved, That we acknowledge the institutions of the Church of Jesus Christ of Latter-day Saints as the only reliable safeguard of female virtue and innocence; and the only sure protection against the fearful sin of prostitution, and its attendant evils, now prevalent abroad, and as such, we are and shall be united with our brethren in sustaining them against each and every encroachment.

“Resolved, That we consider the originators of the aforesaid bills disloyal to the constitution, and unworthy of any position of trust in any office which involves the interests of our nation.

“Resolved, That, in case the bills in question should pass both Houses of Congress, and become a law, by which we shall be disfranchised as a Territory, we, the ladies of Salt Lake City, shall exert all our power and influence to aid in the support of our own State government.”

These resolutions were greeted with loud cheers from nearly six thousand women, and carried unanimously; after which, Sister Warren Smith, a relict of one of the martyrs of Haun's Mill, arose, and with deep feeling, said:

“Sisters: As I sat upon my seat, listening, it seemed as though, if I held my peace, the stones of the streets would cry out. With your prayers

aiding me, I will try and make a few remarks. We are here to-day to say, if such scenes shall be again enacted in our midst. I say to you, my sisters, you are American citizens; let us stand by the truth, if we die for it.”

Mrs. Wilmarth East then said: “It is with feelings of pleasure, mingled with indignation and disgust, that I appear before my sisters, to express my feelings in regard to the Cullom bill now before the Congress of this once happy republican government. The constitution for which our forefathers fought and bled and died, bequeaths to us the right of religious liberty - the right to worship God according to the dictates of our own consciences! Does the Cullom bill give us this right? Compare it with the constitution, if you please, and see what a disgrace has come upon this once happy and republican government! Where, O, where, is that liberty, bequeathed to us by our forefathers - the richest boon ever given to man or woman, except eternal life, or the gospel of the Son of God? I am an American citizen by birth. Having lived under the laws of the land, I claim the right to worship God according to the dictates of my conscience, and the commandments that God shall give unto me. Our constitution guarantees life, liberty, and the pursuit of happiness, to all who live beneath it. What is life to me, if I see the galling yoke of oppression placed on the necks of my husband, sons and brothers, as Mr. Cullom would have it? I am proud to say to you that I am not only a citizen of the United States of America, but a citizen of the kingdom of God, and the laws of this kingdom I am willing to sustain and defend both by example and precept. I am thankful to-day that I have the honored privilege of being the happy recipient of one of the greatest principles ever revealed to man for his redemption and exaltation in the kingdom of God - namely, plurality of wives; and I am thankful to-day that I know that God is at the helm, and will defend his people.”

A veteran sister, Mrs. McMinn, could not refrain from expressing herself in unison with her sisters, in indignation at the bill. She was an American citizen; her father had fought through the revolution with General Washington; and she claimed the exercise of the liberty for which he had fought. She was proud of being a latter-day saint.

In answer to an inquiry, she stated that she was nearly eighty-five years of age.

Sister Eliza R. Snow then addressed the meeting, as follows:

“My Sisters: In addressing you at this time, I realize that the occasion is a peculiar and interesting one. We are living in a land of freedom, under a constitution that guarantees civil and religious liberty to all - black and white, Christians, Jews, Mohammedans and Pagans; and how strange it is that such considerations should exist as those which have called us together this afternoon.

“Under the proud banner which now waves from ocean to ocean, strange as it may seem, we, who have ever been loyal citizens, have been persecuted from time to time and driven from place to place, until at last, beyond the bounds of civilization, under the guidance of President Young, we found an asylum of peace in the midst of these mountains.

“There are, at times, small and apparently trivial events in the lives of individuals, with which every other event naturally associates. There are circumstances in the history of nations, which serve as centres around which everything else revolves.

“The entrance of our brave pioneers, and the settlement of the latter-day saints in these mountain vales, which then were only barren, savage wilds, are events with which not only our own future, but the future of the whole world, is deeply associated.

“Here they struggled, with more than mortal energy, for their hearts and hands were nerved by the spirit of the Most High, and through his blessing they succeeded in drawing sustenance from the arid soil; here they erected the standard on which the 'star spangled banner' waved its salutation of welcome to the nations of the earth; and here it will be bequeathed, unsullied, to future generations. Yes, that 'dear old flag' which in my girlhood I always contemplated with joyous pride, and to which the patriotic strains of my earliest muse were chanted, here floats triumphantly on the mountain breeze.

“Our numbers, small at first, have increased, until now we number one hundred and fifty thousand; and yet we are allowed only a territorial government. Year after year we have petitioned Congress for that which is our inalienable right to claim - a State government; and, year after year, our petitions have been treated with contempt. Such treatment as we have received from our rulers, has no precedent in the annals of history.

“And now, instead of granting us our rights as American citizens, bills are being presented to Congress, which are a disgrace to men in responsible stations, professing the least claim to honor and magnanimity; bills which, if carried into effect, would utterly annihilate us as a people. But this will never be. There is too much virtue yet existing in the nation, and above all there is a God in heaven whose protecting care is over us, and who takes cognizance of the acts of men.

“My sisters, we have met to-day to manifest our views and feelings concerning the oppressive policy exercised towards us by our republican government. Aside from all local and personal feelings, to me it is a source of deep regret that the standard of American liberty should have been so far swayed from its original position, as to have given rise to circumstances which not only render such a meeting opportune, but

absolutely necessary.

“Heretofore, while detraction and ridicule have been poured forth in almost every form that malice could invent, while we have been misrepresented by speech and press, and exhibited in every shade but our true light, the ladies of Utah have remained comparatively silent. Had not our aims been of the most noble and exalted character, and had we not known that we occupied a standpoint far above our traducers, we might have returned volley for volley; but we have all the time realized that to contradict such egregious absurdities, would be a great stoop of condescension - far beneath the dignity of those who profess to be saints of the living God; and we very unassumingly applied to ourselves a saying of an ancient apostle, in writing to the Corinthians, 'Ye suffer fools, gladly, seeing that yourselves are wise.'

“But there is a point at which silence is no longer a virtue. In my humble opinion, we have arrived at that point. Shall we - ought we - to be silent, when every right of citizenship, every vestige of civil and religious liberty, is at stake? When our husbands and sons, our fathers and brothers, are threatened with being either restrained in their obedience to the commands of God, or incarcerated, year after year, in the dreary confines of a prison, will it be thought presumptuous? Ladies, this subject as deeply interests us as them. In the kingdom of God, woman has no interests separate from those of man - all are mutual.

“Our enemies pretend that, in Utah, woman is held in a state of vassalage - that she does not act from choice, but by coercion - that we would even prefer life elsewhere, were it possible for us to make our escape. What nonsense! We all know that if we wished we could leave at any time - either to go singly, or to rise en masse, and there is no power here that could, or would wish to, prevent us.

“I will now ask this assemblage of intelligent ladies, do you know of any place on the face of the earth, where woman has more liberty, and where she enjoys such high and glorious privileges as she does here, as a latter-day saint? No! The very idea of woman here in a state of slavery is a burlesque on good common sense. The history of this people, with a very little reflection, would instruct outsiders on this point. It would show, at once, that the part which woman has acted in it, could never have been performed against her will. Amid the many distressing scenes through which we have passed, the privations and hardships consequent upon our expulsion from State to State, and our location in an isolated, barren wilderness, the women in this Church have performed and suffered what could never have been borne and accomplished by slaves.

“And now, after all that has transpired, can our opponents expect us to look on with silent indifference and see every vestige of that liberty

for which many of our patriotic grandsires fought and bled, that they might bequeath to us, their children, the precious boon of national freedom, wrested from our grasp? They must be very dull in estimating the energy of female character, who can persuade themselves that women who for the sake of their religion left their homes, crossed the plains with handcars, or as many had previously done, drove ox, mule and horse-teams from Nauvoo and from other points, when their husbands and sons went, at their country's call, to fight her battles in Mexico; yes, that very country which had refused us protection, and from which we were then struggling to make our escape - I say those who think that such women and the daughters of such women do not possess too much energy of character to remain passive and mute under existing circumstances, are reckoning without their host. To suppose that we should not be aroused when our brethren are threatened with fines and imprisonment, for their faith in, and obedience to, the laws of God, is an insult to our womanly natures.

“Were we the stupid, degraded, heartbroken beings that we have been represented, silence might better become us; but as women of God, women filling high and responsible positions, performing sacred duties - women who stand not as dictators, but as counselors to their husbands, and who, in the purest, noblest sense of refined womanhood, are truly their helpmates - we not only speak because we have the right, but justice and humanity demand that we should.

“My sisters, let us, inasmuch as we are free to do all that love and duty prompt, be brave and unfaltering in sustaining our brethren. Woman's faith can accomplish wonders. Let us, like the devout and steadfast Miriam, assist our brothers in upholding the hands of Moses. Like the loving Josephine, whose firm and gentle influence both animated and soothed the heart of Napoleon, we will encourage and assist the servants of God in establishing righteousness; but unlike Josephine, never will political inducements, threats or persecutions, prevail on us to relinquish our matrimonial ties. They were performed by the authority of the holy priesthood, the efficiency of which extends into eternity.

“But to the law and to the testimony. Those obnoxious, fratricidal bills - I feel indignant at the thought that such documents should disgrace our national legislature. The same spirit prompted Herod to seek the life of Jesus - the same that drove our Pilgrim fathers to this continent, and the same that urged the English government to the system of unrepresented taxation, which resulted in the independence of the American colonies, is conspicuous in those bills. If such measures are persisted in they will produce similar results. They not only threaten extirpation to us, but they augur destruction to the government. The authors of those bills would tear

the constitution to shreds; they are sapping the foundation of American freedom - they would obliterate every vestige of the dearest right of man - liberty of conscience - and reduce our once happy country to a state of anarchy.

“Our trust is in God He who led Israel from the land of Egypt - who preserved Shadrach, Meshach and Abednego in the fiery furnace - who rescued Daniel from the jaws of hungry lions, and who directed Brigham Young to these mountain vales, lives, and overrules the destinies of men and nations. He will make the wrath of man praise him; and his kingdom will move steadily forward, until wickedness shall be swept from the earth, and truth, love and righteousness reign triumphantly.” Next came a concise, powerful speech from Harriet Cook Young. She said:

“In rising to address this meeting, delicacy prompts me to explain the chief motives which have dictated our present action. We, the ladies of Salt Lake City, have assembled here to-day, not for the purpose of assuming any particular political power, nor to claim any special prerogative which may or may not belong to our sex; but to express our indignation at the unhallowed efforts of men, who, regardless of every principle of manhood, justice, and constitutional liberty, would force upon a religious community, by a direct issue, either the course of apostacy, or the bitter alternative of fire and sword. Surely the instinct of self-preservation, the love of liberty and happiness, and the right to worship God, are dear to our sex as well as to the other; and when these most sacred of all rights are thus wickedly assailed, it becomes absolutely our duty to defend them.

“The mission of the Latter-day Saints is to reform abuses which have for ages corrupted the world, and to establish an era of peace and righteousness. The Most High is the founder of this mission, and in order to its establishment, his providences have so shaped the world's history, that, on this continent, blest above all other lands, a free and enlightened government has been instituted, guaranteeing to all social, political, and religious liberty. The constitution of our country is therefore hallowed to us, and we view with a jealous eye every infringement upon its great principles, and demand, in the sacred name of liberty, that the miscreant who would trample it under his feet by depriving a hundred thousand American citizens of every vestige of liberty, should be anathematized throughout the length and breadth of the land, as a traitor to God and his country.

“It is not strange that, among the bigoted and corrupt, such a man and such a measure should have originated; but it will be strange indeed if such a measure find favor with the honorable and high-minded men

who wield the destinies of the nation. Let this seal of ruin be attached to the archives of our country, and terrible must be the results. Woe will wait upon her steps, and war and desolation will stalk through the land; peace and liberty will seek another clime, while anarchy, lawlessness and bloody strife hold high carnival amid the general wreck. God forbid that wicked men be permitted to force such an issue upon the nation!

“It is true that a corrupt press, and an equally corrupt priestcraft, are leagued against us - that they have pandered to the ignorance of the masses, and vilified our institutions, to that degree that it has become popular to believe that the latter-day saints are unworthy to live; but it is also true that there are many, very many, right-thinking men who are not without influence in the nation; and to such do we now most solemnly and earnestly appeal. Let the united force of this assembly give the lie to the popular clamor that the women of Utah are oppressed and held in bondage. Let the world know that the women of Utah prefer virtue to vice, and the home of an honorable wife to the gilded pageantry of fashionable temples of sin. Transitory allurements, glaring the senses, as is the flame to the moth, short-lived and cruel in their results, possess no charms for us. Every woman in Utah may have her husband - the husband of her choice. Here we are taught not to destroy our children, but to preserve them, for they, reared in the path of virtue and trained to righteousness, constitute our true glory.

“It is with no wish to accuse our sisters who are not of our faith that we so speak; but we are dealing with facts as they exist. Wherever monogamy reigns, adultery, prostitution and foeticide, directly or indirectly, are its concomitants. It is not enough to say that the virtuous and high-minded frown upon these evils. We believe they do. But frowning upon them does not cure them; it does not even check their rapid growth; either the remedy is too weak, or the disease is too strong. The women of Utah comprehend this; and they see, in the principle of plurality of wives, the only safeguard against adultery, prostitution, and the reckless waste of pre-natal life, practiced throughout the land.

“It is as co-workers in the great mission of universal reform, not only in our own behalf, but also, by precept and example, to aid in the emancipation of our sex generally, that we accept in our heart of hearts what we know to be a divine commandment; and here, and now, boldly and publicly we do assert our right, not only to believe in this holy commandment, but to practice what we believe.

“While these are our views, every attempt to force that obnoxious measure upon us must of necessity be an attempt to coerce us in our religious and moral convictions, against which did we not most solemnly protest, we would be unworthy the name of American women.”

Mrs. Hannah T. King followed with a stinging address to General Cullom himself. She said:

"My Dear Sisters: I wish I had the language I feel to need, at the present moment, to truly represent the indignant feelings of my heart and brain on reading, as I did last evening, a string of thirty sections, headed by the words, 'A Bill in aid of the Execution of the Laws in the Territory of Utah, and for other purposes.' The other purposes contain the pith of the matter, and the adamant chains that the author of the said bill seeks to bind this people with, exceed anything that the feudal times of England, or the serfdom of Russia, ever laid upon human beings. My sisters, are we really in America - the world-renowned land of liberty, freedom, and equal rights? - the land of which I dreamed, in my youth, as being almost an earthly elysium, where freedom of thought and religious liberty were open to all - the land that Columbus wore his noble life out to discover! - the land that God himself helped him to exhume, and to aid which endeavor Isabella, a queen, a woman, declared she would pawn her jewels and crown of Castile, to give him the outfit that he needed! - the land of Washington, the Father of his Country, and a host of noble spirits, too numerous to mention! - the land to which the Mayflower bore the pilgrim fathers, who rose up and left their homes, and bade their native home 'good night,' simply that they might worship God by a purer and holier faith, in a land of freedom and liberty, of which the name America has long been synonymous! Yes, my sisters, this is America but oh! how are the mighty fallen!

"Who, or what, is the creature who framed this 'incomparable document? Is he an Esquimaux or a chimpanzee? What isolated land or spot produced him? What ideas he must have of women! Had he ever a mother, a wife, or a sister? In what academy was he tutored, or to what school does he belong, that he so coolly and systematically commands the women of this people to turn traitors to their husbands, their brothers, and their sons? Short-sighted man of 'sections' and 'the bill!' Let us, the women of this people the sisterhood of Utah - rise en masse, and tell this nondescript to defer the bill until he has studied the character of woman, such as God intended she should be; then he will discover that devotion, veneration and faithfulness are her peculiar attributes; that God is her refuge, and his servants her oracles; and that, especially, the women of Utah have paid too high a price for their present position, their present light and knowledge, and their noble future, to succumb to so mean and foul a thing as Baskin, Cullom & Co.'s bill. Let him learn that they are one in heart, hand and brain, with the brotherhood of Utah - that God is their father and their friend - that into his hands they commit their cause - and on their pure and simple banner they have emblazoned their motto,

“God, and my right!”

The next who spoke was Phoebe Woodruff, who said:

“Ladies of Utah: As I have been called upon to express my views upon the important subject which has called us together, I will say that I am happy to be one of your number in this association. I am proud that I am a citizen of Utah, and a member of the Church of Jesus Christ of Latter-day Saints. I have been a member of this church for thirty-six years, and had the privilege of living in the days of the prophet Joseph, and heard his teaching for many years. He ever counseled us to honor, obey and maintain the principles of our noble constitution, for which our fathers fought, and which many of them sacrificed their lives to establish. President Brigham Young has always taught the same principle. This glorious legacy of our fathers, the constitution of the United States, guarantees unto all the citizens of this great republic the right to worship God according to the dictates of their own consciences, as it expressly says, 'Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof.' Cullom's bill is in direct violation of this declaration of the constitution, and I think it is our duty to do all in our power, by our voices and influence, to thwart the passage of this bill, which commits a violent outrage upon our rights, and the rights of our fathers, husbands and sons; and whatever may be the final result of the action of Congress in passing or enforcing oppressive laws, for the sake of our religion, upon the noble men who have subdued these deserts, it is our duty to stand by them and support them by our faith, prayers and works, through every dark hour, unto the end, and trust in the God of Abraham, Isaac and Jacob to defend us and all who are called to suffer for keeping the commandments of God. Shall we, as wives and mothers, sit still and see our husbands and sons, whom we know are obeying the highest behest of heaven, suffer for their religion, without exerting ourselves to the extent of our power for their deliverance? No; verily no! God has revealed unto us the law of the patriarchal order of marriage, and commanded us to obey it. We are sealed to our husbands for time and eternity, that we may dwell with them and our children in the world to come; which guarantees unto us the greatest blessing for which we are created. If the rulers of the nation will so far depart from the spirit and letter of our glorious constitution as to deprive our prophets, apostles and elders of citizenship, and imprison them for obeying this law, let them grant this, our last request, to make their prisons large enough to hold their wives, for where they go we will go also.”

Sisters M. I. Horne and Eleanor M. Pratt followed with appropriate words, and then Sister Eliza R. Snow made the following remarks:

“My remarks in conclusion will be brief. I heard the prophet Joseph Smith say, if the people rose and mobbed us and the authorities countenanced it, they would have mobs to their hearts' content. I heard him say that the time would come when this nation would so far depart from its original purity, its glory, and its love of freedom and protection of civil and religious rights, that the constitution of our country would hang as it were by a thread. He said, also, that this people, the sons of Zion, would rise up and save the constitution, and bear it off triumphantly.

“The spirit of freedom and liberty we should always cultivate, and it is what mothers should inspire in the breasts of their sons, that they may grow up brave and noble, and defenders of that glorious constitution which has been bequeathed unto us. Let mothers cultivate that spirit in their own bosoms. Let them manifest their own bravery, and cherish a spirit of encountering, difficulties, because they have to be met, more or less, in every situation of life. If fortitude and nobility of soul be cultivated in your own bosoms, you will transmit them to your children; your sons will grow up noble defenders of truth and righteousness, and heralds of salvation to the nations of the earth. They will be prepared to fill high and responsible religious, judicial, civil and executive positions. I consider it most important, my sisters, that we should struggle to preserve the sacred constitution of our country - one of the blessings of the Almighty, for the same spirit that inspired Joseph Smith, inspired the framers of the constitution; and we should ever hold it sacred, and bear it off triumphantly.”

Mrs. Zina D. Young then moved that the meeting adjourn sine die, which was carried, and Mrs. Phoebe Woodruff pronounced the benediction.

Chapter LVII

*Sarah, the Mother of the Covenant
In her the Expounding of the Polygamic Relations of the Mormon Women
Fulfilment of God's Promise to Her
The Mormon Parallel
Sarah and Hagar Divide the Religious Domination of the World*

Meet we now Sarah the mother of the covenant. In her is incarnated the very soul of patriarchal marriage. In her is the expounding of the patriarchal relations of her Mormon daughters. Sarah, who gave to her husband another wife, that the covenant which the Lord made with him might be fulfilled.

O woman, who shall measure thy love? And thus to give thyself a sacrifice for thy love! Thus on the altar ever!

It is thy soul-type in nature that makes nature beneficent. Had not nature the soul of woman she had been infinitely selfish; an infinite love had not been born; there had been no Christ; no sacrifice of self, that blessing and joy might come into the world.

The story of Sarah is the more touchingly beautiful when we remember that it has its cross. It would be a grievous wrong to Sarah's memory should we forget the sacrifice that her act necessitated, or underestimate that sacrifice. And let us not forget that it was not Abraham who bore that cross, great and good though he was.

The sacrifice in the initial of the covenant is a psalm to woman.

Keeping in mind the episode of Sarah and Hagar, let us continue the Abrahamic story:

“And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

“And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

... ..

“And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

“For Sarah conceived, and bare Abraham a son in his odd age, at the time of which God had spoken to him.”

The divine story was once familiar; it is now almost forgotten. But it is the living word of God to the Mormon people.

Reincarnate in modern times the soul of this vast Abrahamic iliad. Breathe the breath of its genius into a young civilization. A civilization born not in the East, where once was the cradle of empires - where now

are their crumbling tombs. A young civilization, born in the revirgined West - the West, where new empires are springing up on the very dust of empires which had expired when Egypt was but a maiden - ere Babylon was a mother - ere Rome was born.

Re-utter the word and will of that God who spake to the Hebrew sire on the plains of Mamre; utter it now in the birth and growth of a young Israel in the land of America Comprehend him in his birth and in his growth. Consider his genius and his covenant.

In Abraham of old is the expounding and understanding of the renewed covenant with the latter-day Israel; and in Sarah of old is the expounding and understanding of patriarchal marriage among her Mormon daughters.

The Mormon woman is Sarah in the covenant, as she is Eve in the creation and fall. She has appropriated the text of the covenant. She claims her mother Sarah's rights. She invokes her mother Sarah's destiny: "She shall be a mother of nations; kings of people shall be of her."

Thus in the mind of the Mormon woman is patriarchal marriage established by her God. Be it confessed that woman was a listener to the Abrahamic promise in the days of Sarah; was she not also a listener in the days of Joseph the prophet? Could the heavens thus speak and woman fail to hear? Could such promises be made and motherhood fail to leap for joy?

If she dared to bear the patriarchal cross, was it not because she saw brightly looming in her destiny the patriarchal crown? In this life only the cross - in all the lives to come a crown of glory!

The Mormon woman knows nothing of "polygamy" as conceived by the Gentiles. She is constantly declaring this. There is no "many-wife system" in Mormondom. It is patriarchal marriage. There is the destiny of a race in the Mormon woman's vision. For this came she into the world. In her is motherhood supremely exalted, and woman is redeemed from bondage to her husband.

Glance at the story of Sarah again. Mark its stupendous import to motherhood. Witness the introduction of polygamy into the Abrahamic family. And, if the wondrous sequel any meaning, Isaac was the Lord's answering gift to Sarah's act, to fulfill the covenant.

And while remembering the sacrifice of Sarah and Hagar let us also remember the compensation. Those two mothers are without parallel in all history. Races and empires came of them. Sarah and Hagar, in their sons Isaac and Ishmael, have divided the world.

From Isaac's line was given to the world the Christ; from Ishmael came Mohammed, the prophet of hundreds of millions.

Weigh those two mothers, with their sons, their races, and their

civilizations. What a weight of empire! What were Egypt and Babylon, compared with Sarah and Hagar?

The Abrahamic subject is the most stupendous of all history. That subject has been reincarnated in Mormonism. Its genius and covenants are with the Mormon people; the age is witnessing the results.

Patriarchal marriage is one of those results. Sarah is a live character of our times. She will fulfill her destiny.

From the courts above the Mormon woman shall look down upon an endless posterity. In the heavens and in the earth shall her generations be multiplied.

This is the faith of each Mormon Sarah each mother of the covenant. This only is her polygamy.

Introduction of Celestial and Plural Marriage

Taken from
Blood Atonement and Plural Marriage
Joseph Fielding Smith
1905

Affidavit of Lucy Walker

Lucy Walker Smith Kimball being first duly sworn, says:

I was a plural wife of the Prophet Joseph Smith and was married for time and eternity in Nauvoo, State of Illinois, on the first day of May, 1843, by Elder William Clayton. The Prophet was then living with his first wife, Emma Smith, and I know that she gave her consent to the marriage of at least four women to her husband as plural wives, and she was well aware that he associated and cohabited with them as wives. The names of these women are Eliza and Emily Partridge, and Maria and Sarah Lawrence, all of whom knew that I too was his wife.

When the Prophet Joseph Smith mentioned the principle of plural marriage to me I felt indignant, and so expressed myself to him, because my feelings and education were averse to anything of that nature. But he assured me that this doctrine had been revealed to him of the Lord, and that I was entitled to receive a testimony of its divine origin for myself. He counseled me to pray to the Lord, which I did; and thereupon received from Him a powerful and irresistible testimony of the truthfulness and divinity of plural marriage, which testimony has abided with me ever since.

On the 8th day of February, 1845, I was married for *time* to President Heber C. Kimball, and bore to him nine children. And in this connection allow me to say to his everlasting credit that during the whole of my married life with him he never failed to regard me as the wife for eternity of his devoted friend, the Prophet Joseph Smith.

Lucy Walker Smith Kimball.

Subscribed and sworn to before me, this 17th day of December, 1902.

James Jack, Notary Public.

Affidavit of Catherine Phillips Smith

Catherine Phillips Smith, being first sworn, says:

I am the daughter of Thomas Denner and Sarah Godshall Phillips, and was born in Philadelphia, State of Pennsylvania, on the first day of August, 1819. My present residence is East Jordan, Salt Lake County, Utah.

I was married to Hyrum Smith, brother of the Prophet Joseph Smith, as his plural wife, and lived with him as his wife. The sealing was performed by the Prophet Joseph Smith himself, in Nauvoo, State of Illinois, in August, 1843, in the brick office belonging to my husband, and occupied at the time as a dwelling by Brother and Sister Robert and Julia Stone, and was witnessed by my mother, Sister Stone and her daughter Hettie.

In consequence of the strong feeling manifested at the time against plural marriage and those suspected of having entered into it, I, with my mother, moved to St. Louis near the close of the year, where I was living when the Prophet Joseph and my husband were martyred.

The purpose of this affidavit is that my testimony to the truthfulness and divinity of plural marriage may live after I shall have passed away; and in this spirit I commend it to all to whom it may come.

Catherine Phillips Smith.

Subscribed and sworn to before me, this 28th day of January, 1903.

L. John Nuttall, Notary Public.

Some time during the month of September four members of the Reorganized Church called on Catherine Phillips Smith at her home in East Jordan, with the object in view of having her deny her testimony regarding her marriage to the Patriarch Hyrum Smith, which she resolutely refused to do.

In a statement given on September 24th, two days before her death, she said: "They tried to get me to tell a lie, and deny that I was married to the Patriarch Hyrum Smith, but I would not do it. I never have lied and will not now; my affidavit is true. They asked me if my mother knew of my marriage and I told them that the Patriarch first asked my mother if she was willing for him to marry her daughter, and she said he could ask the daughter, and she could do as she pleased. I told them that the Prophet Joseph sealed me to the Patriarch Hyrum Smith as his wife for time and all eternity, and they tried to get me to deny it, and I would not do it, for it is true. I told them the truth. They annoyed me very much, and I finally told them to leave my house and never enter it again."

Affidavit of Almira W. Johnson Smith Barton

Be it remembered on this first day of August A. D. 1883, personally appeared before me John W. Brown a notary public in and for said county, Almira W. Johnson Smith Barton who was by me sworn in due form of law, and upon her oath says: I am a citizen in the Territory of Utah, over the age of twenty-one years, and I am the daughter of Ezekiel Johnson and Julia Hills Johnson his wife; that I was born at Westford, in the State of Vermont on the 22nd day of October A. D. 1813; that I had nine brothers who were named respectfully Joel H., Seth, David, Benjamin F., Joseph E., Elmer, George W., William D. and Amos; and six sisters named respectfully Nancy, Dulcena, Julia, Susan, Mary and Esther, all of whom, with myself, were baptized into the Church of Jesus Christ of Latter-day Saints with the exception of Elmer, who died in infancy.

Deponent further says, that in the years 1842 and 1843, I resided most of the time at Macedonia, in the County of Hancock, State of Illinois, sometimes with my sister who was the wife of Almon W. Babbitt, and sometimes with my brother Benjamin F. Johnson. During that time the Prophet Joseph Smith taught me the principle of celestial marriage including plurality of wives and asked me to become his wife. He first spoke to me on this subject at the house of my brother Benjamin F. I also lived a portion of the time at Brother Joseph Smith's in Nauvoo, when many conversations passed between him and myself on this subject. On a certain occasion in the spring of the year 1843, the exact date of which I do not now recollect, I went from Macedonia to Nauvoo to visit another of my sisters, the one who was the widow of Lyman R. Sherman, deceased, at which time I was sealed to the Prophet Joseph Smith. At the time this took place Hyrum Smith, Joseph's brother, came to me and said I need not be afraid. I had been fearing and doubting about the principle and so had he, but he now knew it was true. After this time I lived with the Prophet Joseph Smith as his wife, and he visited me at the home of my brother Benjamin F. at Macedonia.

Deponent further says that I had many conversations with Eliza Beaman who was also a wife of Joseph Smith, and who was present when I was sealed to him, on the subject of plurality of wives, both before and after the performance of that ceremony. And also that since the death of the Prophet Joseph Smith I was married for time to Reuben Barton of Nauvoo, Hancock Co., Ill., by whom I have had five daughters, one only of whom is now living.

Almira W. Johnson Smith Barton.

Subscribed and sworn to by the said Almira W. Johnson Smith Barton the

day and year first above written.

John,W. Brown, Notary Public.

Affidavit of Martha McBride Kimball

Be it remembered that on this eighth day of July, A. D. 1869, personally appeared before me Edward Partridge, Probate Judge in and for said county, Martha McBride Kimball, who was by me sworn in due form of law and upon her oath saith that sometime in the summer of the year 1842,at the city of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph, President of the Church of Jesus Christ of Latter-day Saints, by Heber C. Kimball, one of the Twelve Apostles in said Church, according to the laws of the same regulating marriage.

Martha. McBride Kimball.

Subscribed and sworn to by said Martha McBride Kimball the day and year first above written.

Edward Partridge, Probate Judge.

Affidavit of Melissa Lott Willes

Be it remembered that on this twentieth day of May, A. D. 1869, personally appeared before me, James Jack a notary public in and for said county, Melissa Lott Willes, who was by me sworn in due form of law, and upon her oath saith that on the twentieth day of September, A. D. 1843, at the city of Nauvoo, county of Hancock, state of Illinois, she was marriage or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Hyrum Smith, Presiding Patriarch of said Church, according to laws of the same, regulating marriage, in the presence of Cornelius P. Lott and Parmelia Lott.

Melissa Lott Willes.

Subscribed and sworn to by the said Melissa Lott Willes, the day and year first above written.

James Jack, Notary Public.

Lovina Smith Walker's Testimony

I, Lovina Walker, hereby certify that while I was living with Aunt Emma

Smith, in Fulton City, Fulton Co., Illinois, in the year 1846, that she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

Lovina Walker.

We hereby witness that Lovina Walker made and signed the above statement on this 16th day of June, A. D. 1869, at Salt Lake City, S. L. County, Utah Territory, of her own free will and record.

Hyrum S. Walker, Sarah E. Smith, Joseph F. Smith

Affidavit of Sarah A. Kimball

Be it remembered that on this nineteenth day of June, A. D. 1869, personally appeared before me Elias Smith, Probate Judge for said county, Sarah Ann Kimball, who was by me sworn in due form of law, and upon her oath saith that on the twenty-seventh day of July, A. D. 1842, at the city of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Newell K. Whitney, Presiding Bishop of said Church, according to the laws of the same regulating marriage, in the presence of Elizabeth Ann Whitney her mother.

Sarah A. Kimball.

Subscribed and sworn to by the said Sarah Ann (Whitney) Kimball, the day and year first above written.

E. Smith, Probate Judge.

Affidavit of Elizabeth A. Whitney

Be it remembered that on this thirtieth day of August, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Elizabeth Ann Whitney, who was by me sworn in due form of law, and upon her oath saith that on the twentyseventh day of July, A. D. 1842, at the city of Nauvoo, county of Hancock, state of Illinois, she was present and witnessed the marrying or sealing of her daughter Sarah Ann Whitney to the Prophet Joseph Smith, for time and all eternity? by her husband Newel K. Whitney then Presiding Bishop of the Church.

E. A. Whitney.

Subscribed and sworn to by the said Elizabeth Ann Whitney the day and year first above written.

James Jack, Notary Public.

Affidavit of Rhoda Richards Smith

Be it remembered that on this first day of May, A. D. 1869, personally appeared before me, Elias Smith, Probate Judge for said county, Rhoda Richards, who was by me sworn in due form of law and upon her oath saith that on the twelfth day of June A: D. 1843, at the city of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Willard Richards, one of the Twelve Apostles of said Church, according to the laws of the same regulating marriage.

Rhoda Richards.

Subscribed and sworn to by the said Rhoda Richards, the day and year above written.

Elias Smith, Probate Judge.

Testimony of Bathsheba W. Smith

Bathsheba W. Smith, being first duly sworn on oath, deposes and says: I was a resident of Nauvoo, State of Illinois, from 1840 to 1846. I was married to George A. Smith July 25, 1841, Elder Don Carlos Smith performing the ceremony. Near the close of the year 1843, or in the beginning of the year 1844, I received the ordinance of anointing in a room in Sister Emma Smith's house in Nauvoo, and the same day, in company with my husband, I received my endowment in the upper room over the Prophet Joseph Smith's store. The endowments were given under the direction of the Prophet Joseph Smith, who afterwards gave us lectures or instructions in regard to the endowment ceremonies. There has been no change, to my certain knowledge, in those ceremonies. They are the same today as they were then. A short time after I received my anointing, I was sealed to my husband, George A. Smith, for time and eternity, by President Brigham Young, in the latter's house, according to the plan taught, to my knowledge, by the Prophet Joseph Smith. When I was married in 1841, I was married for time, and not for eternity.

At the time I was anointed in Sister Emma Smith's house, she

(Emma Smith) said in my presence, to me and to others who were present upon that occasion, “Your husbands are going to take more wives, and unless you consent to it, you must put your foot down and keep it there.” Much more was said in regard to plural marriage at that time by Sister Emma Smith, who seemed opposed to the principle.

In the year 1840, at a meeting held in Nauvoo, at which I, was present, I heard the Prophet Joseph Smith say that the ancient order would be restored as it was in the days of Abraham. In the year 1844, a short time before the death of the Prophet Joseph Smith, it was my privilege to attend a regular prayer circle meeting in the upper room over the Prophet’s store. There were present at this meeting most of the Twelve Apostles, their wives, and a number of other prominent brethren and their wives. On that occasion the Prophet arose and spoke at great length, and during his remarks I heard him say that he had conferred on the heads of the Twelve Apostles all the keys and powers pertaining to the Priesthood, and that upon the heads of the twelve Apostles the burden of the Kingdom rested, and that they would have to carry it.

It has been, and is, necessary for me to make this statement, as contrary reports have been circulated as coming from me. Any statements purporting to come from me that have been made, or that may be made by any party or parties, in opposition or conflicting with this my sworn statement, are false, as I have never, to my knowledge, deviated one iota from this statement.

Bathsheba W. Smith.

Signed in the presence of

Joseph F. Smith, Jr., B. Morris Young.

Subscribed and sworn to before me this 19th day of November, 1903.

Martin S. Lindsay, Notary Public.

Appendix

Letter to Melinda Merrill
– Is Plural Marriage Essential to Exaltation?
John Taylor, 1883

The Revelation on Celestial (Plural) Marriage
Joseph Smith, 1843

Bride's Avowal - A Poem
Eliza R. Snow, 1843

Letter to Mrs. Malinda Merrill (from John Taylor) on the Subject of Celestial Marriage

Mrs. Malinda J. Merrill, Salt Lake City, Utah, January 19, 1883.

Dear Sister:

In regard to the question which you have proposed pertaining to plurality of wives you say: 'According to my understanding of the revelation, I thought it was sealing, but some say it is plurality.' Permit me to say that it is both, you will find that the revelation is on The Eternity of the Marriage Covenant, including Plurality of Wives, and the first paragraph reads: 'Verily thus saith the Lord, unto you my Servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I the Lord justified my Servants, Abraham, Isaac and Jacob; as also my servants Moses, David and Solomon, as touching the principle and doctrine of their having many wives and concubines.' The question that was asked was evidently in relation to those people, and especially in relation to the plurality of wives. In the 4th verse it is said: 'For behold, I reveal unto you a new, and everlasting covenant, and if ye abide not that covenant, then are ye damned, for no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hand shall abide the law which was appointed for that blessing, and the conditions thereof as were instituted from before the foundation of the world, and as pertaining to the new, and everlasting covenant, it was instituted for the fulness of my glory, and he that receive the fullness thereof, must and shall abide my law, or he shall be damned, saith the Lord God.'

"You ask: 'If a man and woman go to the House of the Lord and get their Endowments and are sealed for time and all eternity, and they two live together quietly and peaceably and teach their children the principles of life and salvation, and bring them up in the fear of the Lord, will they gain an exaltation in the Celestial Kingdom with a continuation of their seed or not? I have been sealed to my husband, and my patriarchal blessing says: "I shall raise children in the Millenium," and I would like to live so as to gain that blessing. I hear men say that one cannot gain an exaltation and a continuation of their seed in the eternal world unless they take more wives than one, and I am anxious to understand it.' In fulfilling this, you have entered so far into the everlasting covenant, which is so far into the everlasting covenant, which is so far acceptable before the Lord, but in regard to the Law, it is further said, verse 32: 'Go ye, therefore, and do the works of Abraham.' The question is: What is the Law? The 34th verse says: 'God commanded Abraham, and Sarah gave Hagar to Abraham

to wife. And why did she do it? Because this was the law: and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.' In the 37th verse it is said: 'Abraham received concubines, and they bore him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode my law; as Isaac also, and Jacob did none other things than that which they were commanded.' 'David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants. from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.' 38th verse.

"You seem desirous to take part of the Law and reject the other part, but it is plainly stated as above quoted, that they were 'to do the works of Abraham, and that if ye enter not into my Law, ye cannot receive the promise of my Father which was made unto Abraham.' It is further said: 'God commanded Abraham and Sarah gave Hagar to Abraham to wife, and that the reason why she did it was because it was the Law.' It is evident therefore from the whole of the above that other wives were included in this Law as well as the one. You further inquire: 'What is the difference in a man having dead wives sealed to him than living women, so that he has one living wife; will they gain as great an exaltation if they have dead women sealed to them as they would if they had living women sealed to them?' This Law pertains more particularly to the living, and on this point I refer you to verse 52 wherein it is said: 'And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God,' and in the 64th verse: 'And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her this law of my Priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, said the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.' 'This is the Law of Sarah, who administered unto Abraham according to the Law, when I commanded Abraham to take Hagar to wife.' You seem to be desirous of having dead women sealed to your husband instead of living ones, where as the law pertaining to these matters does not put things in that shape. We read that the Lord commanded and Sarah gave Hagar to Abraham to wife, and it is for wives as well as husbands to perform their part in relation to these matters as explicitly stated in verse 64 wherein it is said: 'If he teaches unto her the law of my Priesthood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God.' Circumstances do not always place it in the power of man

to enter into this Covenant and these matters are left with the Lord to adjust, but no man or woman has authority to point out any other way than that which the Lord has appointed.

“Respectfully your Brother in the Gospel.”

Signed: John Taylor.

*(Letter taken from a private collection,
also a copy is on file at Brigham Young University.)*

Celestial Marriage
A Revelation on the Patriarchal Order of Matrimony
Or Plurality of Wives

(Doctrine and Covenants 132 – Original Versification)

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines - ²Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. ³Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. ⁴For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. ⁵For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. ⁶And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

²And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

³Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. ⁹Will I accept of an offering saith the Lord, that is not made in my name? ¹⁰Or will I receive at your hands that which I have not appointed? ¹¹And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? ¹²I am the Lord thy God; and I give unto you this commandment - that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord. ¹³And everything that is in the

world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God. ¹⁴For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

⁴ ¹⁵Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. ¹⁶Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. ¹⁷For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.

⁵ ¹⁸And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him who I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God.

⁶ ¹⁹And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them - Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities and powers, dominions, all heights and depths - then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they

shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

7 ²⁰Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power and the angels are subject unto them.

8 ²¹Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. ²²For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. ²³But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also. ²⁴This is eternal lives - to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore my law. ²⁵Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

9 ²⁶Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

10 ²⁷The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

11 ²⁸I am the Lord thy God, and will give unto thee the law of my Holy Priesthood as was ordained by me and my Father before the world was.

12 ²⁹Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne. ³⁰Abraham received promises concerning his seed, and for the fruit of his loins - from whose loins ye are, namely, my servant Joseph - which were to continue

so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. ³¹This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. ³²Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. ³³But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

13 ³⁴God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. ³⁵Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it. ³⁶Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

14 ³⁷Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods. ³⁸David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

15 ³⁹David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

16 ⁴⁰I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word. ⁴¹And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed. ⁴²If she be not in the new and everlasting covenant, and she be with another man, she has committed

adultery. ⁴³And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery. ⁴⁴And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many. ⁴⁵For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

17 ⁴⁶And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on the earth shall be retained in heaven.

18 ⁴⁷And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.

19 ⁴⁸And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven. ⁴⁹For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. ⁵⁰Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

20 ⁵¹Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice. ⁵²And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God. ⁵³For I am the Lord thy God and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been faithful over a few things and from henceforth I will strengthen him.

21 ⁵⁴And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law. ⁵⁵But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. ⁵⁶And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

22 ⁵⁷And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

23 ⁵⁸Now, as touching the law of the priesthood, there are many things pertaining thereunto. ⁵⁹Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him. ⁶⁰Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

24 ⁶¹And again, as pertaining to the law of the priesthood - if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. ⁶²And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. ⁶³But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

25 ⁶⁴And again, verily, verily, I say unto you, if any man have a

wife who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. ⁶⁵Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and she is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife. ⁶⁶And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

Recorded July 12th, 1843

Bride's Avowal

My lord, the hour approaches,
 Our destinies to twine
In one eternal wreath of fate;
 As holy beings join.

May God approve our union,
 May angels come to bless;
And may our bridal wreath be gem'd
 With endless happiness.

My bosom's best affections
 I never could resign,
Until thy goodness drew them forth;
 And now my heart is thine.

Confiding in thy guardian care,
 I cheerfully forego
All else of happiness, to share
 With thee, in weal or woe.

The world has smil'd upon me -
 I scorn its flattery;
For naught but thy approving look,
 Is happiness to me

I would not sell thy confidence,
 For all the pearls that strew
The ocean's bed, or all the gems
 That sparkle in Peru.

Eliza R. Snow, 13 August 1842