



PLURAL MARRIAGE,
AS
TAUGHT BY THE PROPHET JOSEPH.

A REPLY TO JOSEPH SMITH, EDITOR
OF THE LAMONI (IOWA)
"HERALD."



BY HELEN MAR WHITNEY.



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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.

INTRODUCTORY.

The history of the world is a long and varied one, and it is not possible to give a full account of it in a few pages. The purpose of this book is to give a general idea of the world as it is, and to show how it has changed from time to time. It is not intended to be a history of the world, but a history of the world as it is seen by the author. The author has tried to give a fair and impartial account of the world, and to show the progress of civilization from the beginning of time to the present day. He has tried to give a full account of the world as it is, and to show how it has changed from time to time. It is not intended to be a history of the world, but a history of the world as it is seen by the author. The author has tried to give a fair and impartial account of the world, and to show the progress of civilization from the beginning of time to the present day.

By the author of 'The History of the World'.

PLURAL MARRIAGE—TAUGHT BY THE PROPHET JOSEPH.

BY HELEN MAR WHITNEY.

I HERE reproduce the article published by Joseph Smith: "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 impostor 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 of 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 deso-

lation, 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 saved: 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; inso-much 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 fathers 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.”

• 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 concubines. 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 of 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 she 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 of 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 battle-field. 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 sin 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 business-like 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 Moabitess? 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 hand 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."

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

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 flame, 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 heaven, 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 floundering see to it that you do not this thing lest innocent blood be found on your skirts, and you go down to hell—all 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 carries 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—it 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 proclaiming 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 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 dispute, 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 as 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 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 Him-
 self. 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 days, 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.

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."

"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 to-day?' The wistful eyes looking out from under the tattered, broad-brimed 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, are 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

kindliness 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 good 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 an 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.

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 States. 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 who have 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.

The correspondent of the *World* thinks the "Mormons" have been foolish in not publishing to the world the true state of affairs 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 years 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 of 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?

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."

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, trammelled 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.

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 armics, 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."

