

THE WOMAN'S EXPONENT.

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Published semi-monthly, in Salt Lake City, Utah
 Terms: One copy one year, \$3. 00; one copy six months
 \$1.00 Ten copies for the price of nine. Advertising
 rates: Each square, ten lines of nonpareil space, one
 time, \$2.50; per month, \$3. 00. A liberal discount to
 regular advertisers.

EXPONENT Office, in brick building north of Z. C. M.
 I., East Temple Street. Business hours from 10 a. m. to
 5 p. m. every day, except Sunday.

Address all business communications to
 Publisher WOMAN'S EXPONENT,
 Salt Lake City Utah.

SALT LAKE CITY, . . . APRIL 1, 1884.

MRS. LOCKWOOD'S SPEECHES.

Mrs. Belya A. Lockwood has been up in the State of New York recently, and was there interviewed on the Mormon question by newspaper reporters. Mrs. Lockwood said:

"I spoke upon the Mormon question at last year's convention and also went before the Committee on Territories. For that the Mormon people passed me a resolution of thanks and also took up a collection and sent me \$100; but I cannot say that I am retained in their behalf thereby. I was Vice-President for the District of Columbia of the Woman's National Suffrage Association, and was this year asked to make a speech of thirty minutes before the convention on any subject that I should choose. I selected woman and her relation to trades and professions, and prepared myself to speak on it, with the knowledge of Miss Anthony and Mrs. Sewell, Chairmen of the Executive Committee. The day before the Convention met, Miss Anthony saw me and said that my subject entrenched upon the subjects of some of the other ladies, and that as I could more readily change than any of them, she desired me to take up the subject of disfranchisement of the women of Utah and Wyoming, remarking, 'If you do not treat that subject, no one else will, as they have neither the knowledge nor the courage.' In my speech I made a legal argument against the passage of the Hear amendment to the Edmunds' bill, and the Casidy bill. I showed that the Hear amendment, which contains a clause to disfranchise the women of Utah, is unconstitutional and iniquitous; and that the Casidy bill to wipe out the Legislature of the Territory, is an unwarranted usurpation of power by the general government. The portion of my speech which specially caused the commotion was when I compared the religions of the world, showing how they had their origin. Joseph Smith had but six followers. * * *

In six years the Mormons increased to 15,000, and to-day they number over 100,000. The Methodist Church of America started with a membership of six persons, in St John Street, New York. Now its membership is 4,000,000. I showed the origin of Mohammedanism, precisely as that of the Mormon religion, and quoted that Mohammed said, 'If you do not believe that this book is from God, see if you can write a better one.' The Mohammedans now number 180,000,000. All these religions were persecuted, in the beginning, and my object was to show that to persecute a church was only to increase its membership. On this line of thought I said it was religious persecution that settled the shores of the rock bound New England and drove the Baptists out of Connecticut. The Government, I claimed, had no more right

to attack and despoil the Mormon Church than the Catholic or any other church. That policy in Utah where every man supports his wives and children is not so much worse than the policy in the District of Columbia where men retain their numerous wives, but refuse to recognize them or support them or their children. I don't believe in the Mormon religion any more than in the Mohammedan. I was educated a Methodist and have largely attended the Baptist Church. I don't know that I would swear by any of them. I am willing to accord to every person perfect freedom in political and religious matters."

Mrs. Lockwood, speaking of her alleged retainer by the Mormons, said: "I am the attorney and my credentials are filed, for the State of Panama. I was appointed by the Commissioner to look after the interests of that State. Whenever the liberties of the Mormon women of Utah are threatened, they telegraph or write to me, but it is not because I am a Mormon, but because I am a woman suffragist and a humanitarian."

"In regard to my speech at the convention, I may add that Miss Anthony arose and said to the audience that the Woman's Suffrage National Association had nothing to do with any legislation in Congress that treated men and women alike, upon which I begged pardon of the audience for not having discernment enough to distinguish the difference between the rights of men and the rights of women." Mrs. Lockwood prefers her position upon the question to that of Miss Anthony."

Joaquin Miller, when before the Committee on Territories at the National Capitol, where he had been summoned to speak on the subject of Mormonism, met with a lady lawyer, who had come purposely to speak on the same subject, Mrs. Lockwood, and he gives his idea of the woman and her speech, and as he is a very pleasant writer, although he does not know all about Mormonism, we will give his description in his own words, as his style is very humorous, and certainly original.

"She came with a whirr, a snap, consciousness and self-assertion that at once was a sort of challenge to battle. O, woman, woman! Don't you know that the day you succeed in making a soldier of yourself, you will have to fight for every inch of ground you get instead of having the whole earth given you, as it is now."

"She ran around among the chairs and tables and men, like a little speckled hen that had lost her last chicken."

"Then she fluttered down beside the clerk, slammed down some books and saying, 'I am here to make a speech this morning,' proceeded to unroll papers and write furiously."

"The Committee was not yet in session, and I in conversation with a Member incidentally remarked that we had in early days coined gold in Oregon. She shot up, and not even deigning to look at me, she shouted: 'And that in the face of the Constitution, which says, No state shall coin money issue bills of credit.' Then the head dropped, the desk flew, and the pen rattled over the paper."

"The Chairman called to order, the lady lawyer was at once on her feet; and shouted out her purpose to be heard on the momentous Mormon question: on motion of someone, fifteen minutes was allotted for her speech. Catching up her books, bag, and manuscript, hastening to the far end of the room, she took position just under the fox and rattlesnake, and laying down the papers she crossed her pretty hands and looked at us tranquilly, triumphantly, a long time under her gold rimmed glasses. This woman famous in the annals of this city, standing there with folded hands, under the ferocious fox of Oregon, had it all her own way at once. She

was pretty to begin with. No bangs; no frizzles; no foolishness at all in dress or address. Her heavy, grey hair was combed back in the old chaste style, and showed a splendid brow and fine, earnest face. All leaned forward and listened eagerly as she began, and as she went on for the first few minutes. Her English, her articulation, her elocution, all seemed perfect. I doubt if any man in Congress could use better language, or use it with more grace and precision. For the first fifteen minutes no man moved or spoke, but at twenty minutes she began to fall, to flounder about, to blunder. She had forgotten her piece. And then, poor dear, she had undertaken to settle the whole stupendous Mormon question, the morality and immorality of it; to expound the Constitution, compare Congress to King George, all in fifteen minutes! No wonder she got beyond her depth. Men got impatient; they began to talk; some giggled as she soared and soared to her final appeal and got so high that she melted the wax of her wings and fell to the ground there under the gentle rattlesnake and the ferocious fox of the far off Oregon. Evidently the old member, who had muttered something not complimentary as she first entered, was like myself, thinking of old Rome. For as she gathered up her papers after forty minutes of able defence of the Mormon; and fluttered to her seat, he settled back and said to himself, "Great Caesar!"

"As a faithful chronicler of unique things here at our country's Capital, I am free to admit that there are many men, myself among the number, who could not have made, to save their lives, such a speech! The only real trouble about it all was in not knowing when to stop. At the end of twenty-five minutes the Chairman had to call her to order. She, womanlike, wanted to have the last word. She was allowed five minutes more, and took fifteen to end."

TESTIMONY THAT CANNOT BE REFUTED.

A lecture was delivered by E. C. Brand, in the Saints Chapel, Sunday evening, Feb. 3rd, 1884, on "celestial marriage frauds," as he terms it. I will say nothing about the first part of his lecture, nor the flimsy arguments he makes use of to sustain himself in his position as opponent to celestial marriage. His fourth question is, What shall we do with these women that have made affidavit that they were Joseph Smith's wives? Why, we shall cross examine them. He read to the audience my affidavit, and says, "J. Adams denied performing the ceremony, in 1873, while in London, and in presence of Emma Smith, who also denies any knowledge of such a marriage, on her death bed." Further on he says, "One of the elite ladies of Ogden told me that she could swear that Hyrum Smith married or sealed four women to his brother Joseph, giving their names, etc."

Now, I have often wondered, if they really wanted to learn the truth, why they did not come and put their questions to me. Instead of going to an "elite lady of Ogden," who made no pretence of knowing only by hearsay, and if she did vary a little from the truth, it is not so very strange, neither is it any proof that plural marriage is not of God, or that my affidavit is not true. I have made a statement of facts that I know; not of what I have heard or believe, but what is actual knowledge. I am not afraid of being cross questioned, but even if it were possible to make me contradict myself, it would not alter the facts. "Facts are stubborn things," and refuse to be obliterated. Facts cannot be destroyed, no matter how strong the proof or arguments may be, seemingly, that are brought to bear against them. Truth will stand bold and

defiant through everything. Truth is the rock on which I stand, and I know whereof I speak, and that is why I have no fears. I am willing to answer any reasonable question that anybody may desire to ask. The time has been when my conscience forbade me to speak of these things, and no cross questions would have made me reveal the facts. The time had not come to publish to the world this "holy order of matrimony." It would have brought great trouble upon the Prophet and the people; but now I feel it my duty to bear my testimony to the truth of Joseph Smith teaching and practicing plural marriage some years before his death. And the revelation given through him was no less true because it was not written as soon as revealed. Emma was a witness to Joseph taking plural wives, on one occasion at least, and if she had denied it on her death bed (which is very hard to believe) even forty times over, it does not destroy the facts; and as to J. Adams denying that he performed the marriage ceremony, I think it is a mistake. It might have been George J. Adams that denied it, but the one I mentioned in my affidavit was James Adams, generally known as Judge Adams, of Springfield, Ill. He did not reside in Nauvoo, but was there on a visit. I do not think he would deny it, unless he had apostatised, and I know an apostate will say and do almost anything to injure the truth. But if he and Emma, and every other witness should deny it, the fact still remains. Emma seemed to feel well until the ceremony was over, when, almost before she could draw a second breath, she turned, and was more bitter in her feelings than ever before, if possible. She had, as it were, bound us to the ship and carried us to mid ocean, then threw us over board to sink or swim, as the case might be.

She often made things very unpleasant, but I have nothing in my heart towards her but pity. I know it was hard for Emma, and any women to enter plural marriage in those days, and I do not know as anybody would have done any better than Emma did under the circumstances. I think Emma always regretted having any hand in getting us into such trying circumstances. But she need not have blamed herself for that, in the least, for it would have been the same with or without her consent, and I have never repented the act that made me a plural wife. It has been to me like an anchor cast within the veil. It gave me a hope that was like a rod of iron to cling to while wading through heavy mists of hatred and persecution. And I could say truly:

"I've a hope that will not fail,
It reaches far within the veil,
Which hope is like an anchor,
Oh, that's the hope for me!"

Yes, that is the hope for me. It will never perish, and when thorns have been strewn in my pathway beneath my feet, and dark clouds have gathered over my head, this hope has cheered me on my way. I have often looked back with joy and thanksgiving that I listened to the "still, small voice that whispered to my soul." The door is open—enter! It may look dark, dreary and desolate, but peace, joy and exaltation lie beyond. The longer I live, and the more knowledge and understanding I get pertaining to the principles of the eternal worlds, the more I rejoice in the one act of my life that made me the wife of Joseph Smith, and bound me to him for time and all eternity. I feel perfectly secure under his guardianship. I know he was a prophet of God, and I know that he received the revelation on celestial marriage years before it was written, and it was through him that the revelation was given making known the baptizing for the dead, and through him many other points of doctrine were reveal-

ed. He organized the Relief Societies, also the Young Men's and Young Ladies' Societies, and these revelations of Joseph Smith's are the rock on which this Church is built, and it cannot be shaken. It is as firm and immovable as the mighty rocks that form the mountains with which we are surrounded. The principles of the Gospel are perfect and cannot be confounded. Mankind is weak and imperfect, they may be shaken, and perchance some may fall, but God's work will never fall.

Then let those who love a lie better than the truth have the desires of their hearts. Let them cherish falsehood and hide themselves in its subtle threads. Let them build for themselves a foundation of quicksand, and a platform of cobwebs. They will see, sooner or later, that it will melt from under their feet as the dew wastes before the morning sun. Let them heap reproach upon my head, and scoff at the order of celestial marriage, what do I care? it does not hurt me in the least. I rejoice in my religion, and I appreciate the blessings that I enjoy as a Latter-day Saint.

I have borne the contempt and sneers of the world for years, and I can still bear them. My hope is buoyant, and I fear nothing that the enemy of righteousness can do. Let them fight the truth, trample it in the dust, besmear it with their filth, yet truth, eternal truth, will rise bold and unblushing, in spite of all opposition. This is my testimony to all the world, and it is true, whether they receive it or not. There may be a few who will receive it, and rejoice in the privileges and blessings that God has bestowed upon His people in the last days. For my part I am not ashamed of my religion; I love every part and portion of it. Neither am I ashamed of my name, nor would I be even if it was,

EMILY DOW PARTRIDGE SMITH YOUNG, ETC.

LETTER VII.

TO MRS. SARAH A. CANNON.

DEAR SARAH:

Munich, where we have just been visiting, is where the two brothers, John Q. and Abram H. Cannon, were when John Q. first came to Germany, and I was much interested in all I could learn about their mission here, the places they traveled in, and so forth; how Abram used to laugh at John Q.'s peculiar pronunciation of the German words. He took his turn this time in laughing at me. There are many things here to remind us of Abram, among them some five or six hymns in the German hymn book. I had to come to Germany to learn that our brother was a poet.

I have seen many beautiful pictures since I came to Europe; some of the finest works by the best masters, and I have enjoyed them more than words can express. In the galleries where I have been were students copying and studying the different subjects. I have wished so many times since I came here that I could sketch; every day I see some lovely spot that I would like to keep forever in remembrance.

From the windows of the office here in Bern, there is a beautiful view; the River Aare runs just below, and sloping on the opposite bank is a high, grass covered hill, dotted with pretty Swiss cottages. I could never tire of looking at this scene. The Aare is a very beautiful river.

Yours affectionately,

ANNIE.

Bern, Jan. 27th, 1881.

LETTER VIII.

TO MRS. BELL M. SEARS.

DEAR BELLE:

Since I last wrote you everything has gone on as usual. We are both quite well, and there is not much change in the daily routine, while we are in Bern, except an occasional invitation to spend an evening with some of our people.

John Q. is just about to start out on a trip through the Central Swiss mission, though it will not be a very long journey. Of course you heard that we had expected to come home, then were suddenly informed we were not to go.

The sisters here had made every preparation to give us a farewell surprise party, so we were not the only ones who were disappointed, though they declared they felt like having the party as an expression of their delight that we had to stay.

It is most lovely weather here, now, just like spring time, and so pleasant to walk over the hills and down by the river. We can get a charming view of the mountains, and they are indeed lovely; crowned white with snow, and glittering in the sunshine, with the bluest of skies above them, and verdant hills beneath. This is a very picturesque, odd looking city, yet it is very attractive to me. There are such delightful walks in every direction, and wherever the eye rests, there is a most beautiful scene.

Yet I often think that there is no pleasure in traveling or seeing the world compared with the pleasure of being with our loved ones. We can not have too much of the society of those we love, and only too soon separations come without our bringing them about ourselves.

With great love for all at home.

BERN, Feb. 12th, 1884.

ANNIE.

LETTER IX.

BERN, Feb. 29th, 1884.

MY DEAR MOTHER:

For several days we have been saying, on the 29th we must write to mother, sure, and we have lost no opportunity to inform everyone that this month our mother will have a birthday, which is indeed quite an event in our family. How I wish I could be with you to-day, and enjoy the sweet pleasure of your company. I have been wondering, this morning, how you would celebrate the day. I hope, however, it may be a happy, cloudless day for you, and that it is only the beginning of many happy years that are to follow.

John Q. and myself are both in excellent health, and enjoying ourselves splendidly. John Q. returned from his trip through the Central Swiss Conference last Tuesday. He had a very pleasant time. To-morrow he starts off again into the East Swiss Conference to make some changes there and visit those branches. I am very glad that he can now get time to be out among the people more, and away from the office work, though it is very lonely for me when he is away. He is going among all the Swiss branches, and perhaps into the German, we cannot tell until some definite work is begun concerning emigration.

Concerning masque balls, I quite agree with you; not that I know anything wrong about them myself, for I never attended one, but simply because I think a prejudice against them was born in me, and I always rather encouraged that prejudice.

We read the papers with much interest, especially the parts pertaining to the Utah legislation. Even here, in this remote region, there is much persecution among the Saints, and it