Exposé of Polygamy
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APPENDIX.

The Revelation on Polygamy is a curious document to the unbeliever. To him it bears every mark of imposture. To the Saints it is as sacred a document as the decalogue given to Moses upon Mount Sinai. To a person who has once believed it from the teachings of the Mormon priesthood, and who has lived under its threatenings, but who has finally outgrown the whole religion, the Revelation reads like a strained effort, on the part of Joseph Smith, to justify, under the sanction of a commandment, the leadings of his own passions. Whatever its origin, whoever its author, no document was ever given to any community that caused so much misery and accomplished so little good. There is no evidence of God in it. From beginning to end, it is man, and weak man only.

In glancing over it, the intelligent reader will be rather astonished to find that it entirely escaped the notice of “the Lord,” that the Patriarch Isaac was not a Polygamist. There are also many other statements which no one but a true believer would be apt to receive with implicit faith. But the reader will be able to form his own judgment from the document itself, which I shall now place before him.

CELESTIAL MARRIAGE:

A REVELATION ON THE PATRIARCHAL ORDER OF MATRIMONY, OR PLURALITY OF WIVES.

Given to Joseph Smith, the Seer, in Nauvoo, July 12th, 1843.

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

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

3. Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands, that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word which is my law, saith the Lord; and every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God: for whatsoever things remaineth are by me; and whatsoever things are not by me shall be shaken and destroyed.

4. Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately
and singly, without exaltation, in their saved condition, to all eternity, and
from henceforth are not Gods, but are angels of God for ever and ever.

5. And again, verily I say unto you, if a man marry a wife, and make
a covenant with her for time, and for all eternity, if that covenant is not
by me, or by my word, which is my law, and is not sealed by the Holy
Spirit of promise, through him whom I have anointed and appointed
unto this power, then it is not valid, neither of force, when they are out
of the world, because they are not joined by me, saith the Lord, neither
by my word; when they are out of the world, it cannot be received there,
because the angels and the Gods are appointed there, by whom they can-
not pass; they cannot, therefore, inherit my glory, for my house is a house
of order, saith the Lord God.

6. And again, verily I say unto you, if a man marry a wife by my
word, which is my law, and by the new and everlasting covenant, and it is
sealed unto them by the Holy Spirit of promise, by him who is anointed,
unto whom I have appointed this power, and the keys of this priesthood,
and it shall be said unto them, Ye shall come forth in the first resurrec-
tion; and if it be after the first resurrection, in the next resurrection; and
shall inherit thrones, kingdoms, principalities, and powers, dominions,
all heights and depths, then shall it be written in the Lamb’s Book of
Life, that he shall commit no murder whereby to shed innocent blood;
and if ye abide in my covenant, and commit no murder whereby to shed
innocent blood, it shall be done unto them in all things whatsoever my
servant hath put upon them, in time, and through all eternity, and shall
be of full force when they are out of the world; and they shall pass by the
angels, and the Gods, which are set there, to their exaltation and glory in
all things, as hath been sealed upon their heads, which glory shall be a
fulness and a continuation of the seeds for ever and ever.

7. Then shall they be Gods, because they have no end; therefore
shall they be from everlasting to everlasting, because they continue; then
shall they be above all, because all things are subject unto them. Then
shall they be Gods, because they have all power, and the angels are sub-
ject unto them.

8. Verily, verily I say unto you, except ye abide my law, ye cannot
attain to this glory; for strait is the gate, and narrow the way that leadeth
unto the exaltation and continuation of the lives, and few there be that
find it, because ye receive me not in the world, neither do ye know me.
But if ye receive me in the world, then shall ye know me, and shall receive
your exaltation, that where I am, ye shall be also. This is eternal lives, to
know the only wise and true God, and Jesus Christ whom he hath sent. I
am He. Receive ye, therefore, my law. Broad is the gate, and wide the way
that leadeth to the death; and many there are that go in thereat; because
they receive me not, neither do they abide in my law.
9. Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation, but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

10. The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

11. I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

12. Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, namely, my servant Joseph—which were to continue, so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein He glorifi eth 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 can not receive the promises of my Father, which He made unto Abraham.

13. 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.

14. Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law: as Isaac also, and Jacob did
none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods. David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

15. 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 received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

16. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you, according to my word; and as ye have asked concerning adultery, verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful, for he shall be made ruler over many; for I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things, in due time.

17. And verily, verily I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth shall be retained in heaven.

18. And again, verily I say, whomsoever you bless I will bless; and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.

19. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without
condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity: for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham, your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you: go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

20. Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her: for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice: and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God! for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

21. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

22. And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

23. Now as touching the law of the priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do any thing in my name, and according to my law, and by my
word, he will not commit sin, and I will justify him. Let no one, there-
fore, set on my servant Joseph; for I will justify him; for he shall do the
sacrifice which I require at his hands, for his transgressions, saith the
Lord your God.

24. And again, as pertaining to the law of the priesthood: If any
man espouse a virgin, and desire to espouse another, and the first give
her consent; and if he espouse the second, and they are virgins, and
have vowed to no other man, then is he justified; he cannot commit
adultery, for they are given unto him; for he cannot commit adultery
with that that belongeth unto him, and to none else; and if he have ten
virgins given unto him by this law, he cannot commit adultery, for they
belong to him; and they are given unto him—therefore is he justified.
But if one or either of the ten virgins, after she is espoused, shall be with
another man, she has committed adultery, and shall be destroyed; for
they are given unto him to multiply and replenish the earth, according
to my commandment, and to fulfil the promise which was given by my
Father before the foundation of the world; and for their exaltation in
the eternal worlds, that they may bear the souls of men; for herein is the
work of my Father continued, that He may be glorified.

25. And again, verily, verily I say unto you, if any man have a wife who
holds the keys of this power, and he teaches unto her the law of my priest-
hood, as pertaining to these things; then shall she believe, and administer
unto him, or she shall be destroyed, saith the Lord your God; for I will
destroy her; for I will magnify my name upon all those who receive and
abide in my law. Therefore, it shall be lawful in me, if she receive not this
law, for him to receive all things whatsoever I, the Lord his God, will give
unto him, because she did not believe and administer unto him, accord-
ing to my word; and she then becomes the transgressor, and he is exempt
from the law of Sarah, who administered unto Abraham according to the
law, when I commanded Abraham to take Hagar to wife. And now, as per-
taining to this law: Verily, verily I say unto you, I will reveal more unto you,
hereafter; therefore, let this suffice for the present. Behold, I am Alpha
and Omega. Amen.

The three sons of Joseph Smith, who, it should be remembered,
still cling to the original doctrines of Mormonism, have for years valiantly
combated the charge of Polygamy made against the Prophet; but in the
face of so much testimony against him, it appears difficult for them to
fully satisfy themselves that there was not something wrong in his ideas
of marriage. It must be extremely unpleasant for them to make such an
avowal, but it would be the easiest way of getting out of the difficulty. In
collating matter for this appendix, I met the following, from the pen of
Alexander H. Smith, the second son of the Prophet:
“The stories about that article [the revelation] are so numerous, and so conflicting, that I do not believe that he ever received a revelation from God on the matter. The very fact that so much strong testimony had been produced, and did exist, as we have shown from the Book of Mormon, and Doctrine and Covenants, satisfies me that it is folly for any sane man to think that Joseph Smith needed to ask God concerning a matter that His will was so plainly manifest on as the one in hand. There are those who say that the revelation ‘was received over a five-gallon keg of whiskey.’ There are those who say ‘the original was burned;'* but strange to say, they all say ‘that it was burned,’ and all seem to agree that one person burned it. It is evident that a supposed copy of the revelation has been palmed off upon the people, by a designing set of men, who have certainly lost the priesthood they once held, and have made money and women their only pleasure, that they might gratify to the fullest extent their lustful desires and wicked purposes.”

The reader will see from the concluding sentence, which is rather more forcible than polite, the opinion which the sons of the Prophet entertain for their father’s successors.

Italicizing the word “God” in the above was the work of Mr. Smith, and evidently intended by him as a reluctant admission that his father had possibly something to do with it. The further allusion to the “keg of whiskey” is also a partial admission of alleged occasional habits of the Prophet. But the revelation to Joseph is too shrewdly worded, and looks too much like the results of a battle between him and the “Elect Lady”—his wife, Emma, to have owed its inspiration to the “keg.” Besides this, the subtle way in which the priesthood therein entwines its authority around the woman, threatening her at one moment with damnation, and the next attracting her with promises of glory, evinces too much system and calculation for such an origin. The true story is the best—Joseph had himself entered into practical Polygamy, and a revelation was necessary to appease his wife, Emma, and to satisfy his brother, Hyrum, who had some “conscientious scruples.”

Mr. Smith, however, continues:

“Should we admit the truth of this so-called revelation, there is not a man on earth, neither has there been since the death of the martyr, who holds the keys to administer the ordinances of celestial marriage according to the revelation itself, for it is stated emphatically that ‘there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred.’ So by their own witness they are condemned. For Brigham has time and again said he was not a ‘prophet nor the son of the prophet,’ and none but a prophet can hold the keys of this priesthood. I give one more feature of the beautiful document:

* Mrs. Emma Smith is understood to have thrown it into the fire.
“Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder whereby they shed *innocent* blood, yet shall they come forth in the first resurrection and enter into their exaltation.’

“Here is licence given to any one who enters this system of things to lie, steal, bear false witness, use the name of God in vain, blaspheme at will, and do all manner of wickedness except the shedding of ‘innocent blood,’ and by them taught, if a man be a Gentile and unconverted his blood is not innocent, he is a sinner, consequently there is no crime in killing him; provided, that you have a wife or two sealed to you by the holy celestial knot. This clause alone should reveal its origin.”

In conclusion he adds:

“Now may God save this people from *this great plague spot that cankers and corrodes the soul, alienates it from God,* and fits it only for Satan’s kingdom.”—*Polygamy: was it an original tenet of the Church?* pp. 7, 8, 9.

**CHOICE EXTRACTS FROM MODERN APOSTLES.**

**FROM THE FIRST SERMON PREACHED ON POLYGAMY IN THE TABERNACLE, SALT LAKE CITY, BY THE APOSTLE ORSON PRATT, AUGUST 29TH, 1852.**

“The Lord ordained marriage between male and female as a law through which spirits should come here and enter into the second state of existence.” * * * “Then is it not reasonable and consistent that the Lord should say unto His faithful and chosen servants, that had proved themselves before Him all the day long; that had been ready and willing to do whatsoever His will required them to perform—take unto yourselves more wives, like unto the patriarchs, Abraham, Isaac, and Jacob, of old—like those who lived in ancient times, who walked in my footsteps, and kept my commands?” * * * * * “What will become of those individuals who have this law taught unto them in plainness, if they reject it? [A voice in the stand, ‘They will be damned.’] I will tell you: **THEY WILL BE DAMNED, saith the Lord God Almighty.” —*Journal of Discourses*, vol. i. pp. 58, 63, 64.

“We are created for the express purpose of increase.”—*J. of D.*, vol. i. p. 93.

“Suppose that I had the privilege of having only one wife, I should have had only three sons, for those are all that my first wife bore; whereas I now have buried five sons, and have thirteen living. It is obvious that I
could not have been blessed with such a family if I had been restricted to one wife; but by the introduction of this law I can be the instrument in preparing tabernacles for those spirits which have to come in this dispensation.”* —Brigham Young, J. of D., vol. iii. p. 264.

“The fleshly body of Jesus required a Mother as well as a Father. Therefore the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the lawful wife of God the Father: we use the term lawful Wife, because it would be blasphemous in the highest degree to say that He overshadowed her or begat the Saviour unlawfully. * * It was also lawful in Him, after having thus dealt with Mary, to give her to Joseph her espoused husband. Whether God the Father gave Mary to Joseph for time only, or for time and eternity, we are not informed. Inasmuch as God was the first Husband to her, it may be that He only gave her to be the wife of Joseph while in this mortal state, and that he intended after the resurrection to again take her as one of His own wives to raise up immortal spirits in eternity.”

“One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha her sister, and Mary Magdalene. If all the acts of Jesus were written, we, no doubt, should learn that these beloved women were his wives.”—Orson Pratt, Seer, pp. 158–9.

“The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing His crucifixion, was evidently based upon Polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and His followers. We might almost think they were ‘Mormons.’”—Elder Jedediah M. Grant, Counsellor to Brigham, Young, J. of D., vol. i. p. 346.

“Jesus was the bridegroom at the marriage of Cana of Galilee.”

“It seems never to have occurred to Brigham Young that if all the wives whom he had married each had had a husband to herself, the spirit immigration of which he speaks so much, and in which he professes so deep an interest, would have found ten times more facility for earthly existence. His monopoly, therefore, of from fifty to a hundred wives, instead of carrying out the purpose of “the Lord,” has only hindered it. He seems to have thought nothing of the women fulfilling the “full measure” of their creation. It has been with him all the time only “I.” “When I labour in the kingdom of God, I labor for my own dear self, I have only self constantly before me; the object of my pursuit is to benefit my individual person, and this is the case with every person who ever was or ever will be exalted.” That is exactly Brigham’s portrait, drawn by his own hand, August 8th, 1870.
married, to be brought into the relation whereby he could ‘see his seed’ before he was crucified.” “I shall say here, that before the Saviour died, he looked upon his own natural children, as we look upon ours; he saw his seed, and immediately after that he was cut off from the earth.”—Orson Hyde, President of the Apostles, *J. of D.*, vol. ii. pp. 79, 80, 81, 82.

“The woman who marries out of this priesthood marries for hell.”—O. H.

**HOW THEY SAID IT WAS.**

“Instead of a plurality of wives being a cause of sorrow to females, it is one of the greatest blessings of the last dispensation; it gives them the great privilege of being united to a righteous man, and of rearing a family according to the order of heaven; instead of being compelled to remain single, or marry a wicked man who will ruin her and her offspring, she can enter a family where peace and salvation reign; where righteousness abounds; where the head of the family stands forth as a patriarch, a prince, and a saviour; to his whole household; where blessings unspeakable and eternal are sealed upon them and their generations after them; *her glory is eternal, and her joy is full*. Rejoice, then, ye daughters of Zion, that you live in this glorious era!”

**HOW IT REALLY WAS.**

Jedediah M. Grant, in the Salt Lake Bowery, September, 1856, uttered the following:

“We have women here who like anything but the Celestial Law of God, and if they could break asunder the cable of the Church of Christ,* there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, and to their neighbours, and they say they have not seen a week’s happiness since they became acquainted with that law, or since their husbands took a second wife.”

In a sermon published in the *Deseret News*, October 1st, 1856, Brigham Young tells the story.

“Men will say—‘My wife, though a most excellent woman, has not seen a happy day since I took my second wife.’ ‘No, not a happy day for a year,’ says one; and another has not seen a happy day for five years.”

“I am going to set every woman at liberty, and say to them, Now go your way—my women with the rest; go your way. And my wives have got to do one of two things: either round up their shoulders to endure the afflictions of this world, and live their religion, or they must leave; for I will not have them about me. I will go into heaven alone rather than have them scratching and fighting around me. I will set all at liberty. ‘What, first wife

* Polygamy the cable of the Church of Christ!
too? ’Yes, I will liberate you all. I know that there is no cessation to the everlasting whinings of many of the women in this territory; I am satisfied that this is the case; and if the women will turn from the commandments of God, and continue to despise the order of Heaven, [Polygamy,] I will pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long. And those that enter into it (the celestial law) and are faithful, I will promise them that they shall be queens in heaven and rulers to all eternity.”

“Now if any of you will deny the plurality of wives and continue to do so, I promise that you will be damned.”—J. of D., vol. iii. p. 266.

This hardly comports with the Apostle Pratt’s picture of a family, “where peace and salvation reign,” and it is not a little amusing to read of the promises from his pen of “this glorious era,” when the women were to “rejoice” because of the high honours and privileges conferred upon them; “the glorious prospects” which were opening before them, and the “freedom” in the dales of Utah. Polygamy in Utah is the martyrdom of civilized, Christian womanhood, and the enslavement of every noble instinct in man.